



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

The Holy Eucharist:  
Rite Two  
The Third Sunday in Lent

March 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:*

<https://www.youtube.com/StPaulsCathedralEpiscopalSanDiego/live>

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



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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 Playground 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**

Chorale and Variation: *Herzlich tut mich verlangen*  
Felix Mendelssohn (1809-1847)

## **Welcome and announcements.**

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

## **A Penitential Order: Rite Two**

BCP 351

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We begin with Gathering.

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

*Each vergers, 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 purple stoles. Purple, or unbleached “Lenten array”, is the color we use for the season of Lent. We fast from incense in Lent.*

*The entrance hymn begins, and we gather by singing together as one of our opening acts of worship; this is something we do together, as a community. This is not just the act of an individual, but of all of us together. It unifies us, right from the beginning, which is why it is important to join in, even if you don’t think you can sing well – God doesn’t care how well you sing!*

## Hymn 143

1 The glo - ry of these for - ty days we  
 2 A - lone and fast - ing Mo - ses saw the  
 3 So Dan - iel trained his mys - tic sight, de -  
 4 Then grant us, Lord, like them to be full  
 \* 5 O Fa - ther, Son, and Spi - rit blest, to

1 ce - le - brate with songs of praise; for Christ, through whom all  
 2 lov - ing God who gave the law; and to E - li - jah,  
 3 liv - ered from the li - ons' might; and John, the Bride - groom's  
 4 oft in fast and prayer with thee; our spi - rits strength - en  
 5 thee be - cry prayer ad - dressed, who art in thre - fold

1 things were made, him - self has fast - ed and has prayed.  
 2 fast - ing, came the steeds and char - i - ots of flame.  
 3 friend, be - came the her - ald of Mes - si - ah's name.  
 4 with thy grace, and give us joy to see thy face.  
 5 Name a - dored, from age to age, the on - ly Lord.

Words: Latin, 6th cent.; tr. Maurice F. Bell (1862-1947), alt. By permission of Oxford University Press. Music: *Erhalt uns, Herr*, melody from *Geistliche Leiden*, 1543; harm. Johann Sebastian Bach (1685-1750).

### *The Acclamation and Summary of the Law*

*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.*

*We continue in Lent with a summary of the Law of Moses, the Ten Commandments as summarized by Jesus.*

### *The Presider says*

Bless the Lord who forgives all our sins.

**People His mercy endures for ever.**

### *Presider*

Jesus said, "The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these." *Mark 12:29-31*

## Confession of Sin

*The Confession of Sin is an acknowledgment of sin, as in Psalm 51: "Against you only have I sinned and done what is evil in your sight." A general confession before receiving Holy Communion is a good practice: we are taught that we must examine our consciences before receiving Communion. In community, we acknowledge our own falling short - and the world's - of the goal of true amendment of life, and, sharing abundant peace with each other. As part of the deacon's role to direct the order of the assembly, the deacon bids and leads the Confession.*

*The Deacon says to the People*

Let us confess our sins against God and our neighbor.

*Silence may be kept.*

*Deacon and People together*

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

*The Absolution is a formal act by a bishop or priest pronouncing God's forgiveness of sins through Jesus Christ.*

*The Presider says*

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.**

*All remain standing as able.*

*During Lent, in place of the Gloria, we sing or say the Kyrie Eleison, a simple prayer meaning Lord have mercy, Christ have mercy, Lord have mercy.*

*Kyrie eleison. Christe eleison. Kyrie eleison.*

Lord, have mercy. Christ, have mercy. Lord, have mercy.

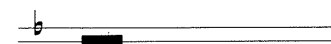
### The Collect of the Day

*The Collect of the Day is assigned in the Book of Common Prayer (pp. 211-261), one for each Sunday and Holy Day of the year.*

*This concludes the Entrance Rite and brings us to the Liturgy of the Word. It introduces the theme of the day from either the Gospel or the life of the Church and frames the conversation we will have in (and with) our readings. It collects our thoughts and intentions.*

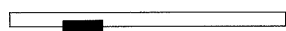
*Chanting the liturgy came into use as churches became larger: chanting is easier on the voice than shouting.*

*Presider*



The Lord be with you.

*People*



*And also with you.*

*Presider*



Let us pray.

*Presider*

Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and 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 Exodus.

Exodus 3:1-15

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the LORD appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, "I must turn aside and look at this great sight, and see why the bush is not burned up." When the LORD saw that he had turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." Then he said, "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground." He said further, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

Then the LORD said, "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt." But Moses said to God, "Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?" He said, "I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain."

But Moses said to God, "If I come to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I AM WHO I AM." He said further, "Thus you shall say to the Israelites, 'I AM has sent me to you.'" God also said to Moses, "Thus you shall say to the Israelites, 'The LORD, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you':

This is my name forever,  
and this my title for all generations."

*After each Lesson the Reader may say*

The Word of the Lord.

*Answer*      **Thanks be to God.**

Psalm 63:1-8     *Deus, Deus meus* (choir)

chant: Ivor Atkins

- 1 O God, you are my God; eagerly I seek you; \*  
my soul thirsts for you, my flesh faints for you,  
as in a barren and dry land where there is no water.
- 2 Therefore I have gazed upon you in your holy place, \*  
that I might behold your power and your glory.
- 3 For your loving-kindness is better than life itself; \*  
my lips shall give you praise.
- 4 So will I bless you as long as I live \*  
and lift up my hands in your Name.
- 5 My soul is content, as with marrow and fatness, \*  
and my mouth praises you with joyful lips,
- 6 When I remember you upon my bed, \*  
and meditate on you in the night watches.
- 7 For you have been my helper, \*  
and under the shadow of your wings I will rejoice.
- 8 My soul clings to you; \*  
your right hand holds me fast.

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

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

1 Corinthians 10:1-13

I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness.

Now these things occurred as examples for us, so that we might not desire evil as they did. Do not become idolaters as some of them did; as it is written, "The people sat down to eat and drink, and they rose up to play." We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. We must not put Christ to the test, as some of them did, and were destroyed by serpents. And do not complain as some of them did, and were destroyed by the destroyer. These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. So if you think you are standing, watch out that you do not fall. No testing has overtaken you that is not common to everyone.

God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

*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.*

*To introduce the Gospel in this penitential season of Lent, the choir sings a "Tract" or portion of a psalm.*

*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 deacon begins to move to the place designated for the proclamation of the Gospel.*

**Tract**    (Choir) Psalm 42: 1-7

chant: Tone II

- 1        As the deer longs for the water-brooks, \*  
          so longs my soul for you, O God.
- 2        My soul is athirst for God, athirst for the living God; \*  
          when shall I come to appear before the presence of God?
- 3        My tears have been my food day and night, \*  
          while all day long they say to me,  
          "Where now is your God?"
- 4        I pour out my soul when I think on these things; \*  
          how I went with the multitude and led them into the  
          house of God,
- 5        With the voice of praise and thanksgiving, \*  
          among those who keep holy-day.
- 6        Why are you so full of heaviness, O my soul? \*  
          and why are you so disquieted within me?
- 7        Put your trust in God; \*  
          for I will yet give thanks to him,  
          who is the help of my countenance, and my God.



*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 Holy Gospel**

Luke 13:1-9

*The Deacon reads the Gospel, first saying*

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

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

At that very time there were some present who told Jesus about the Galileans whose blood Pilate had mingled with their sacrifices. He asked them, "Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? No, I tell you; but unless you repent, you will all perish as they did. Or those eighteen who were killed when the tower of Siloam fell on them--do you think that they were worse offenders than all the others living in Jerusalem? No, I tell you; but unless you repent, you will all perish just as they did."

Then he told this parable: "A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. So he said to the gardener, 'See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?' He replied, 'Sir, let it alone for one more year, until I dig around it and put manure on it. If it bears fruit next year, well and good; but if not, you can cut it down.'"

The Gospel of the Lord.

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

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

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

## **The Sermon**

The Very Reverend Penny Bridges

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

## **The Nicene Creed**

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

*Presider*

Let us stand and proclaim our faith in the words of the Nicene Creed.

*(Presider and People)*

**We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.  
Through him all things were made.  
For us and for our salvation  
he came down from heaven:  
by the power of the Holy Spirit  
he became incarnate from the Virgin Mary,  
and was made man.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.  
With the Father and the Son he is worshiped and glorified.  
He has spoken through the Prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.**

*The Creed is followed by the Prayers of the People, one of the most ancient portions of our liturgy, dating back at least to the 2nd century. Prayer is the primary way we enter into those relationships as Christians, as we intercede for the whole world. Prayer is offered for the Universal Church, the Nation and all in authority, the welfare of the world, the concerns of the local community, those who suffer and those in any trouble, and the departed. It is the function of the deacon to bid or lead the prayers.*

## **The Prayers of the People**

Form IV, BCP 388

*The Deacon bids the Prayers*

Let us pray for the Church and for the world.

*Leader*

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world.

*Silence*

Lord, in your mercy

*People* **Hear our prayer.**

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good.

*Silence*

Lord, in your mercy

**Hear our prayer.**

Give us all a reverence for the earth as your own creation, guide our willingness to care for it, that we may use its resources rightly in the service of others and to your honor and glory.

*Silence*

Lord, in your mercy

**Hear our prayer.**

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us.

*Silence*

Lord, in your mercy

**Hear our prayer.**

Comfort and heal the unsheltered, refugees, and all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation.

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

*Silence*

Lord, in your mercy

**Hear our prayer.**

We commend to your mercy all who have died, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom.

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

*Silence*

Lord, in your mercy

**Hear our prayer.**

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

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

*The Presider says the concluding Collect*

Heavenly Father, you have promised to hear what we ask in the Name of your Son: Accept and fulfill our petitions, we pray, not as we ask in our ignorance, nor as we deserve in our sinfulness, but as you know and love us in your Son Jesus Christ our Lord.  
**Amen.**

*The Peace is a sign of the reconciliation established by Jesus between God and God's people. It originated as the kiss of peace, and you are exchanging peace with your Christian siblings, the peace of Christ which passes all understanding.*

## **The Peace**

*Presider*        The peace of the Lord be always with you.

*People*         **And also with you.**

§        *The People offer each other a sign of the Peace.*

*Following the Peace, please be seated.*

## **The Offertory**

*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.*

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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### At the Offertory, anthem

*Like as the hart*  
Herbert Howells (1892-1982)

Like as the hart desireth the waterbrooks, so longeth my soul after thee, O God. My soul is athirst for God, yea, even for the living God. When shall I come to appear before the presence of God? My tears have been my meat day and night, while they daily say unto me, "Where now is thy God?" [text: Psalm 42:1-3]

*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.*

*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 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. 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 A*

BCP 361

The musical notation is presented in four staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes, with 'Presider' and 'People' labels above the corresponding parts.

**Staff 1:** Presider: The Lord be with you. People: And al - so with you.

**Staff 2:** Presider: Lift up your hearts. People: We lift them to the Lord.

**Staff 3:** Presider: Let us give thanks to the Lord our God.

**Staff 4:** 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.

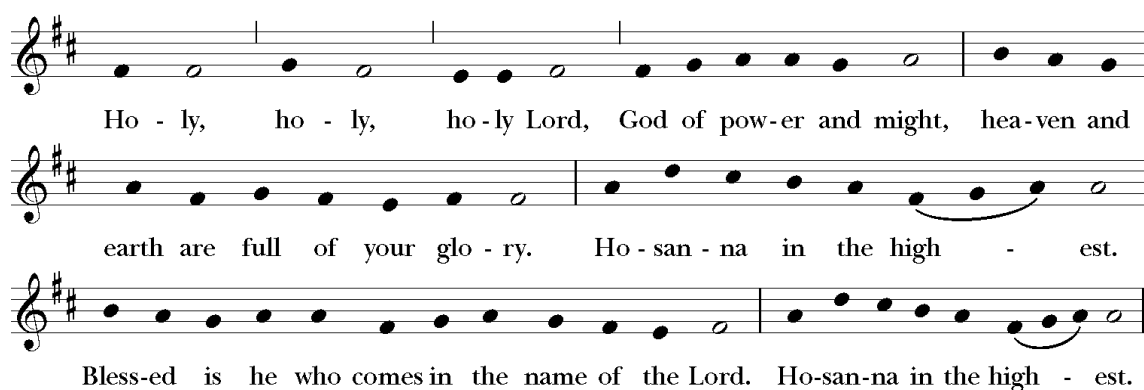
*Here a Proper Preface is sung or said on all Sundays as appointed.*

Through Jesus Christ our Lord, who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

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 124



Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might, hea-ven and  
earth are full of your glo - ry. Ho - san - na in the high - est.  
Bless-ed is he who comes in the name of the Lord. Ho-san-na in the high - est.

Title: The Holy Eucharist II, Holy, holy, holy Lord: *Sanctus*  
Music: From *New Plainsong*; David Hurd (b. 1950)

*The first part of the Eucharistic Prayer recalls the events of salvation history, and this is called Anamnesis, meaning 'remembering' or 'reminiscence.'*

*The Presider continues*

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

*The following Words of Institution recall Jesus' words at the Last Supper instructing the disciples to 'do this in remembrance of me.'*

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

*Presider and People*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

*The Words of Invocation called the 'Epiclesis' are where we ask the Holy Spirit to descend upon these gifts and upon us to make the bread and wine holy and to make us part of Christ's body. This 'validates' the Mass.*

*The Celebrant continues*

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. ✠ Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with the blessed Virgin Mary, blessed Paul, and all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.  
**AMEN.**

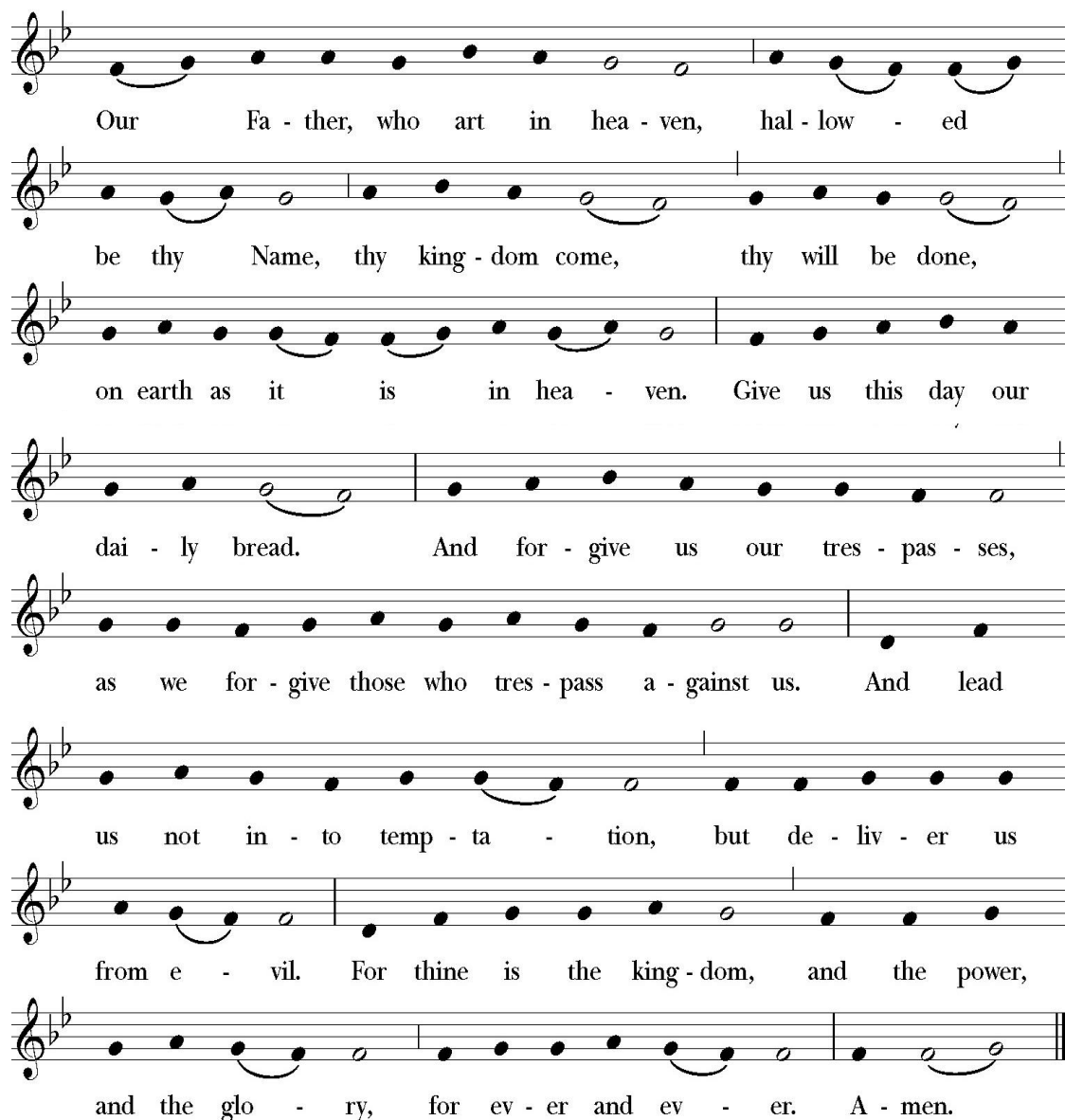
*The Great Amen, from the Hebrew meaning "so be it," is the only word in our Book of Common Prayer in all capital letters. We assent to and affirm what we've just heard.*

*The Lord's Prayer follows: it becomes the summation of our prayers to God in blessing the Bread and Wine and is also another way of affirming our heritage as the church. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. In the Lord's Prayer we ask for daily bread, symbolizing that God's presence with us is also essential to our getting through the day.*



And now, as our Savior Christ has taught us, we are bold to say,

### **The Lord's Prayer** (*Presider and People*)



Our 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.

### **The Fraction: The Breaking of the Bread**

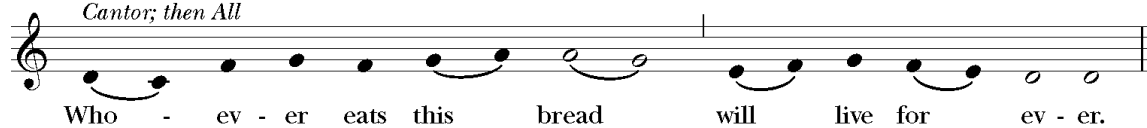
*A period of silence follows as the Bread is broken.*

*In the Eucharist, the use of silence is active rather than passive and in this silence, we break the bread and recall the body of Christ broken for us. We may hear the sound of the bread breaking, too.*

## Fraction Anthem: Whoever eats this bread

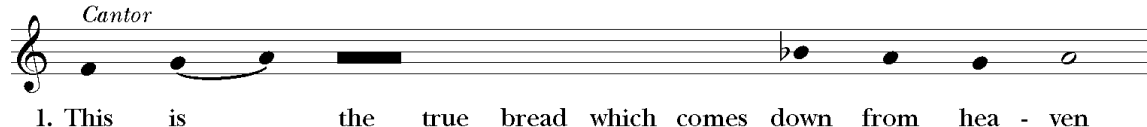
S 170

*Antiphon*  
*Cantor; then All*




Who - ev - er eats this bread will live for ev - er.

*Cantor*

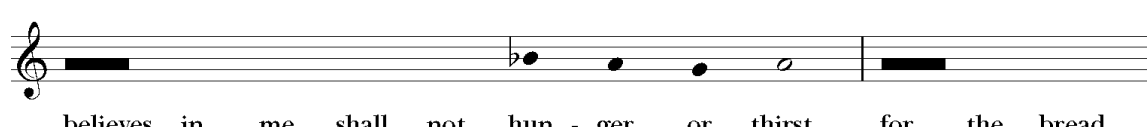


1. This is the true bread which comes down from hea - ven

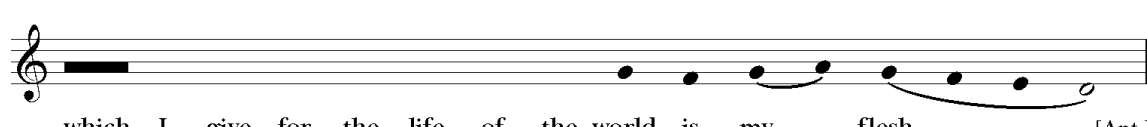
*Cantor*



and gives life to the world. [Ant.] 2. Who - ev - er



believes in me shall not hun - ger or thirst, for the bread



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

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

## The Invitation

This is the table, not of the church but of Jesus Christ. It is made ready for those who love him and who want to love him more. So come, you who have much faith and you who have little; you who have been here often and you who have not been for a long time or ever before; you who have tried to follow and you who have failed; come, not because the Church invites you; it is Christ, and he invites you to meet him here.

▪ *The Iona Community Worship Book*

*Presider*

The Gifts of God for the People of God.

*The acolytes bring additional chalices and patens to the altar. The altar ministers divide the sacrament accordingly, and once the communion ministers receive communion, they move to their assigned stations to distribute. The ushers guide the people to the communion stations and lead the communion ministers to anyone in the congregation who is unable to come forward to receive.*

*After the Invitation has been given, please be seated until you are ushered to the communion stations at the altar. Please take your purse or valuables with you.*

*At Communion time we will offer the Host with the option to have it partially intincted (dipped) by the Eucharistic Minister into the wine and placed in the communicant's hand. For the time being we will not offer the option of drinking from the Common Cup. You may choose to receive only the dry Host or to receive a blessing instead of the sacrament.*

*As you come forward, please use one of these three gestures to indicate your preference:*

- ❖ *To receive the host with wine, extend both your hands, palm up.*
- ❖ *To receive only the host, extend one hand, palm up.*
- ❖ *To receive a blessing, cross your hands at your shoulders*

*If you need to receive a gluten-free wafer, please go to the station at the extreme left.*

*+ Laying on of hands for healing – for your own needs or for the needs of another person - is available during Communion at the healing station at the south wall near the pulpit.*

*The Bread and the Cup are given to the communicants with these words*

**The Body (Blood) of our Lord Jesus Christ keep you in everlasting life. Amen.**

*or with these words*

**The Body of Christ, the bread of heaven. Amen.**

**The Blood of Christ, the cup of salvation. Amen.**

*The vergers monitor the distribution to ensure there is sufficient sacrament available. When necessary, the Celebrant consecrates additional bread and wine, using the form on BCP page 408.*

### **At the Communion, Agnus Dei (choir)**

Neswick

*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.*

**O Lamb of God, that takest away the sins of the world: have mercy on us. O Lamb of God, that takest away the sins of the world: have mercy on us. O Lamb of God, that takest away the sins of the world: grant us thy peace.**

### **Anthem**

*The sacrifice of God is a troubled spirit*  
Maurice Greene (1696-1755)

**The sacrifice of God is a troubled Spirit, a broken and contrite heart, O God, thou wilt not despise.**

*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 Minister(s)*

*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 Solemn Prayer over the People**

*In place of the usual blessing, during Lent the Deacon calls upon the people to "Bow down before the Lord" and the Presider offers a prayer which varies from week to week.*

*Deacon*              Bow down before the Lord.

*The people bow and the Presider says*

Look mercifully on this your family, Almighty God, that by your great goodness they may be governed and preserved evermore; through Christ our Lord. **Amen.**

# Hymn 469

*Introduction*




1 There's a wide - ness in God's mer - cy like the wide - ness  
 2 There is no place where earth's sor - rows are more felt than  
 3 For the love of God is broad - er than the mea - sure



of the sea; there's a kind - ness in his jus -  
 up in heaven; there is no place where earth's fail -  
 of the mind; and the heart of the E - ter -



tice, which is more than lib - er - ty. There is wel - come  
 ings have such kind - ly judg - ment given. There is plen - ti -  
 nal is most won - der - ful - ly kind. If our love were



for the sin - ner, and more gra - ces for the good; there is mer - cy  
 ful re - demp - tion in the blood that has been shed; there is joy for  
 but more faith - ful, we should take him at his word; and our life would

*Interlude/Conclusion*



with the Sa - vior; there is heal - ing in his blood.  
 all the mem - bers in the sor - rows of the Head.  
 be thanks - giv - ing for the good - ness of the Lord.



Words: Frederick William Faber (1814-1863), alt. Music: *St. Helena*, Calvin Hampton (1938-1984). Copyright © 1977, G.I.A. Publications, Inc.

*The final act of our common worship is the Dismissal, another liturgical function of the deacon. It is not an afterthought, but an integral part of the service. The word “mass” comes from the Latin words “missa est”- “you are sent.” Jesus’ final action on earth was to send his followers into the world to make disciples, baptizing and teaching them to obey all that he commanded. This is what we are all called to do, to be a blessing to others.*

## **The Dismissal**

*Deacon*        Let us bless the Lord.  
*People*        **Thanks be to God.**

## **Organ Voluntary**

*O Gott, du frommer Gott (op. 122)  
Johannes Brahms (1833-1897)*

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

*If you choose not to remain for the Organ Voluntary,  
please leave quietly out of respect for those who would like to stay and pray for a while.  
Thank you.*

*Everyone is invited to coffee hour in the Guild Room  
where you can shop today at the K-B Books mobile bookstore.*

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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 abluted or cleansed by rinsing them with water over the piscina.  
After the credence table is cleared, the acolytes extinguish the Eucharistic and Office candles.  
The altar servers then clear the sanctuary of any items which will not be used at the next service.  
The cathedral sound tech collects the microphones and stores them in the sacristy.*

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## Ministers of the Liturgy

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

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

*Deacon:* The Rev. Cn. Brooks Mason

*Healing:* The Rev. Cn. Dorothy Curry

*Readers:* Anita Martinez, Allen Mutchler

*Intercessor:* Paul Teyssier

*Head Verger:* Cn. Lisa Churchill

*Altar Servers:* Jeff Erwin, Jim McCabe, Bart Smoot

*Vergers:* Jairus Kleinert, Don Mitchell

*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:* Members of the Cathedral Choir

*Cathedral audio:* Bob Knight

*Audio/Visual Technicians:* 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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## LENT FORMATION OFFERINGS

Sunday Forum at 9 am, Five weeks, March 9-April 6 in the Guild Room \*

“Make Me an Instrument: A Guide to Civil Discourse”.

The mission of the church is to reconcile all people to God and to each other. In a divided and polarized world, how might we carry out that mission? The Episcopal Church’s Office of Government Relations has developed this five week class on Civil Discourse to help us grow in our ability to listen across divisions and to be instruments of reconciliation. All are welcome to participate in this class which will be led by clergy and members of the Peace and Justice committee.

\*Note: while we are recording the forums as usual, we are not making the recordings publicly available, as some of the conversation may be deeply personal, and we want to preserve a safe space for participants. If you miss a session and want to catch up, the link to the relevant recording will be available from the clergy.

Monday Book Study at 6:30 pm, four sessions starting March 10, via Zoom

“The Serviceberry: Abundance and Reciprocity in the Natural World” by Robin Wall Kimmerer.

In the Gospels Jesus promises us life abundant, meant for all. What can we learn about abundance from our observation of God’s creation? Robin Wall Kimmerer, author of “Braiding Sweetgrass”, offers a bold and inspiring vision for how to orient our lives around gratitude, reciprocity, and community, based on the lessons of the natural world. Join Diane Lopez Hughes and other members of the Diocese in this four part study. To sign up contact Diane at [dianelopezhughes@me.com](mailto:dianelopezhughes@me.com).

Five session Inquirers Class, Wednesdays at 3 pm, in person, starting March 12

What is an Episcopalian? A Study of the Episcopal Church.

At the Great Vigil of Easter on April 19 our Bishop will baptize, confirm, and receive those who wish to strengthen their commitment to the Episcopal Church. This class will offer preparation for this ritual as well as a refresher for longtime members. We will use “Walk in Love: Episcopal Beliefs and Practices” by Scott Gunn and Melody Wilson Shobe as our text for this five session class, which will be led by cathedral clergy. Sign up at <https://onrealm.org/StPaulsCathedral/Registrations/Info/24adfb5b-9c16-4f42-8c2a-b28a003a862b?returnTo=upcomingEvents>



### For Personal Devotions

St. Paul's Cathedral Daily Lenten Reflections. We will once again publish a booklet of reflections by members of the parish for each day of Lent, focusing on the Daily Office Scripture readings. Copies are available in the porches, or you can find the reflections online at <https://stpaulcathedral.org/wp-content/uploads/2025/03/Lenten-Reflections-Booklet-2025-FINAL.pdf>

### Stations of the Cross, Fridays at 6 pm starting March 7

On Friday evenings of Lent we offer the ancient meditation of walking the Stations of the Cross in the Cathedral. This 40 minute service takes us on the journey from the condemnation of Jesus by Pontius Pilate to his final repose in the tomb provided by Joseph of Arimathea. You can find an online version of this meditation at [stpaulcathedral.org/lent/](http://stpaulcathedral.org/lent/)

### Lenten Quiet Day Saturday April 5 9:30 am to 4:00 pm

Encounters with Silence: a Lenten Quiet Day with the Rev. Robert Bryant

Join Fr Bryant for a day of reflection, meditation and prayer as we prepare for Holy Week. We will gather in the Guild Room for morning prayer. Fr Bryant will lead three meditations throughout the day, and there will be ample time throughout the day for participants to walk the labyrinth, journal, and meditate. We will conclude with Stations of the Cross in the Cathedral at 3 pm. Bring a bag lunch: beverages will be provided.

Please sign up in advance at

<https://onrealm.org/StPaulsCathedral/Registrations/Info/85fbfbf8-e6e2-4674-8ec0-b28f017bff32?returnTo=upcomingEvents>

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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.*

## **Holy Week at St Paul's Cathedral**

### **Sunday of the Passion, Palm Sunday, April 13**

8 am – Liturgy of the Palms, Passion, and Eucharist in the Cathedral.

9:45 am – Procession, Liturgy of the Palms, Passion, and Eucharist in the Cathedral or worship online.

5 pm – Choral meditation on the Passion in the Cathedral or worship online.

### **Holy Wednesday, April 16**

7 pm – Choral Tenebrae in the Cathedral or worship online.

### **Maundy Thursday, April 17**

7 pm – Liturgy of the Day and Eucharist in the Cathedral or worship online.

8:30 pm – Vigil in the Chapel of the Holy Family

### **Good Friday, April 18**

12 pm – Choral Music and Meditations on the Passion in the Cathedral or worship online.

7 pm – Good Friday liturgy in the Cathedral or worship online.

### **Holy Saturday, April 19**

9 am – Holy Saturday liturgy in the Chapel of the Holy Family.

7:30 pm – The Great Vigil of Easter, Dean Penny will preach, and Bishop Susan will preside. In the Cathedral or worship online.

### **Easter Day, Sunday, April 20**

8 am – Holy Eucharist with hymns.

10:30 am – Festival Eucharist with the Bishop preaching and presiding. Worship online.  
A special reception follows the 10:30 service.

The Cathedral offices will be closed on Monday and Tuesday, April 21st and 22nd,  
for Easter holiday.