



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

The Seventh Sunday of Advent  
The Holy Eucharist:  
Rite Two

December 21, 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:*



*Assisted hearing devices are available from an usher.*

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

*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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*Assisted hearing devices are available from an usher.*

*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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## **Organ Voluntary**

*Trumpet Tune for Advent  
Daniel Read (1757-1836)*

## **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 blue stoles. Blue is the color we use for the current liturgical season, Advent, a time of preparation for Christmas. Just before the procession begins, a priest will scoop incense from the boat, the small container with a lid and spoon, place it on the hot coals in the thurible or censer and bless the burning incense.*


*The entrance hymn begins, and we gather by singing together as one of our opening acts of worship; this is something we do together, as a community. This is not just the act of an*

individual, but of all of us together. It unifies us, right from the beginning, which is why it is important to join in, even if you don't think you can sing well—God doesn't care how well you sing!


## Hymn 56



(Dec. 23) 1 O come, O come, Em - man - u - el, and ran - som  
 (Dec. 17) 2 O come, thou Wis - dom from on high, who or - derest  
 (Dec. 18) 3 O come, O come, thou Lord of might, who to thy  
 (Dec. 19) 4 O come, thou Branch of Jes - se's tree, free them from  
 (Dec. 20) 5 O come, thou Key of Da - vid, come, and o - pen  
 (Dec. 21) 6 O come, thou Day - spring from on high, and cheer us  
 (Dec. 22) 7 O come, De - sire of na - tions, bind in one the  
 (Dec. 23) 8 O come, O come, Em - man - u - el, and ran - som



1 cap - tive Is - ra - el, that mourns in lone - ly ex - ile  
 2 all things might - i - ly; to us the path of know - ledge  
 3 tribes on Si - nai's height in an - cient times didst give the  
 4 Sa - tan's ty - ran - ny that trust thy might - y power to  
 5 wide our heaven - ly home; make safe the way that leads on  
 6 by thy draw - ing nigh; dis - perse the gloom - y clouds of  
 7 hearts of all man - kind; bid thou our sad di - vi - sions  
 8 cap - tive Is - ra - el, that mourns in lone - ly ex - ile



1 here un - til the Son of God ap - pear.  
 2 show, and teach us in her ways to go.  
 3 law, in cloud, and ma - jes - ty, and awe.  
 4 save, and give them vic - tory o'er the grave. Re - joice! Re - joice!  
 5 high, and close the path to mis - er - y.  
 6 night, and death's dark shad - ow put to flight.  
 7 cease, and be thy - self our King of Peace.  
 8 here un - til the Son of God ap - pear.



Em - man - u - el shall come to thee, O Is - ra - el!

The stanzas may be used as antiphons with "The Song of Mary" on the dates given.

Words: Latin, ca. 9th cent.; ver. *Hymnal* 1940, alt. Copyright © The Church Pension Fund. Music: *Veni, veni, Emmanuel*, plainsong, Mode 1, Processionale, 15th cent.; adapt. Thomas Helmore (1811-1890); acc. Richard Proulx (b. 1937).

## The Word of God

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The Book of Common Prayer (BCP) page 355

*The Acclamation and Collect for Purity:*

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

*The Collect for Purity has its roots as a private, preparatory prayer of the priest dating back to the 11th century. It draws from Psalm 51—the great penitential psalm of David. It is a way for all of us to prepare for worship.*

*The Presider says*

Our King and Savior now draws near.

*People*           **Come, let us adore him.**

*Presider*

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.

*People* **Amen.**

§       *All remain standing as able.*

*A response is sung, and the Presider censes the Chancel Cross “Christus Rex” and the altar. Incense was widely used in Judaism and other cultures of the ancient world as a means of sacrifice, purification, and veneration. Incense is symbolic as it represents the Holy Spirit carrying our prayers towards the heavens. It is a fragrant honorific and an expression conveying respect.*

**Kyrie**   (choir)       from *Missa Brevis*

Lennox Berkeley (1903-1989)

*In the early church, in the East, the Greek supplication “Kyrie eleison” (“Lord, have mercy”) was the common response to intercessory biddings made by the people. It now may be used in the Eucharist at the entrance rite in the Episcopal Church. The “Kyrie eleison” may be sung or said in place of the “Gloria in excelsis” in the entrance rite in seasons other than Christmas and Easter.*

*Kyrie eleison. Christe eleison. Kyrie eleison.*

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

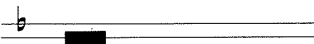
§       *Please remain standing as able.*

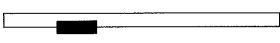
## The Collect of the Day

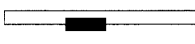
*The Collect of the Day is assigned in the Book of Common Prayer (pp. 211-261), one for each Sunday and Holy Day of the year.*

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

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

Presider   
The Lord be with you.

People   
*And also with you.*

Presider   
Let us pray.

Presider

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

People **Amen.**

§ Please be seated.

## The Lessons

*The Liturgy of the Word is based on ancient Jewish worship: we hear and learn about God's work in the world by listening to Lessons from Scripture. Scripture is read every time God's people gather for worship, whether for Eucharist or for the Daily Office, or for any other prayer service. We are a church grounded in the Word of God, the Holy Scriptures.*

*We follow a three-year cycle of readings called a Lectionary which is a reading plan that goes through Hebrew Scripture, the psalms, the New Testament, and a Gospel lesson each Sunday. This reading plan is shared by many denominations, and can be found in the Book of Common Prayer starting on p. 888.*

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

A Reading from the Book of Isaiah.

Isaiah 7:10-16

Again the LORD spoke to Ahaz, saying, Ask a sign of the LORD your God; let it be deep as Sheol or high as heaven. But Ahaz said, I will not ask, and I will not put the LORD to the test. Then Isaiah said: "Hear then, O house of David! Is it too little for you to weary mortals, that you weary my God also? Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel. He shall eat curds and honey by the time he knows how to refuse the evil and choose the good. For before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted."

*After each Lesson the Reader may say*

The Word of the Lord.

Answer **Thanks be to God.**

Psalm 80:1-7, 16-18    *Qui regis Israel* (choir)

Chant: Ivor Atkins (1869-1953)

- 1 Hear, O Shepherd of Israel, leading Joseph like a flock; \*  
shine forth, you that are enthroned upon the cherubim.
- 2 In the presence of Ephraim, Benjamin, and Manasseh, \*  
stir up your strength and come to help us.
- 3 Restore us, O God of hosts; \*  
show the light of your countenance, and we shall be saved.
- 4 O LORD God of hosts, \*  
how long will you be angered  
despite the prayers of your people?
- 5 You have fed them with the bread of tears; \*  
you have given them bowls of tears to drink.
- 6 You have made us the derision of our neighbors, \*  
and our enemies laugh us to scorn.
- 7 Restore us, O God of hosts; \*  
show the light of your countenance, and we shall be saved.
- 16 Let your hand be upon the man of your right hand, \*  
the son of man you have made so strong for yourself.
- 17 And so will we never turn away from you; \*  
give us life, that we may call upon your Name.
- 18 Restore us, O LORD God of hosts; \*  
show the light of your countenance, and we shall be saved.

Romans 1:1-7

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

A Reading from the Letter of Paul to the Romans.

Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God, which he promised beforehand through his prophets in the holy scriptures, the gospel concerning his Son, who was descended from David according to the flesh and was declared to be Son of God with power according to the spirit of holiness by resurrection from the dead, Jesus Christ our Lord, through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for the sake of his name, including yourselves who are called to belong to Jesus Christ, To all God's beloved in Rome, who are called to be saints:  
Grace to you and peace from God our Father and the Lord Jesus Christ.

*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.*

**A virgin shall conceive and bear / a son, \*  
and his name shall be called / Emmanuel.**

*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**

Matthew 1:18-25

*The Deacon reads the Gospel, first saying*

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

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

Now the birth of Jesus the Messiah took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit. Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to dismiss her quietly. But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She will bear a son, and you are to name him Jesus, for he will save his people from their sins." All this took place to fulfill what had been spoken by the Lord through the prophet:

*"Look, the virgin shall conceive and bear a son,  
and they shall name him Emmanuel,"*

which means, "God is with us." When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife, but had no marital relations with her until she had borne a son; and he named him Jesus.

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.*

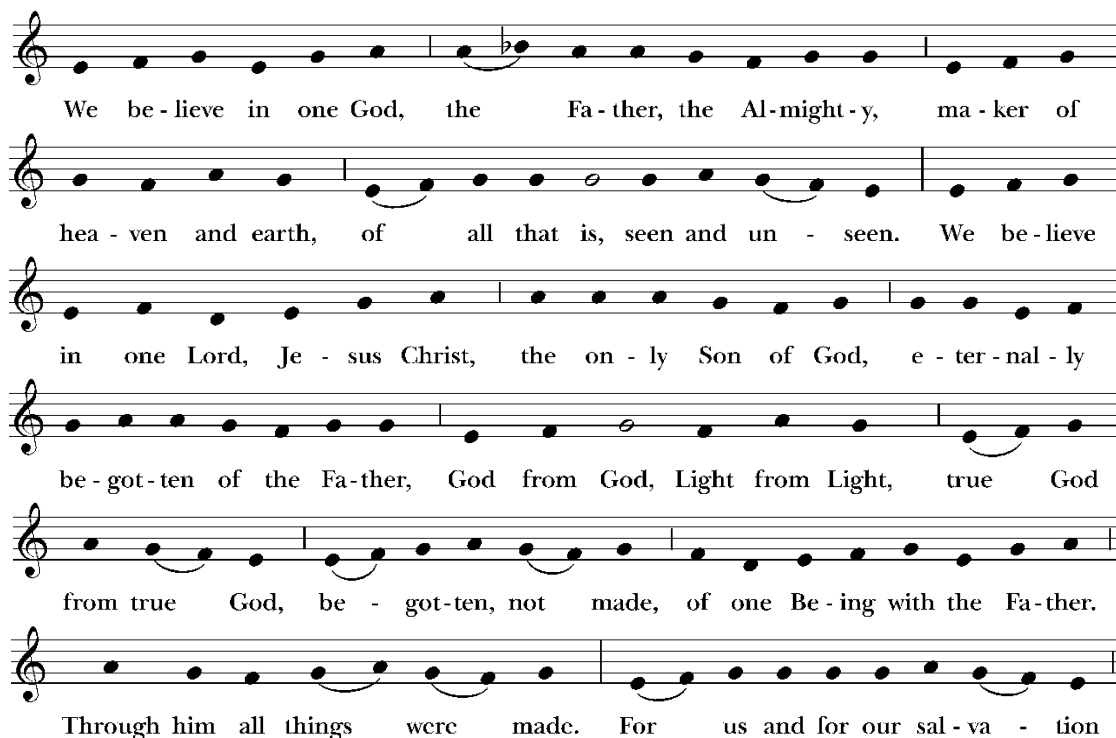
## The Sermon

The Very Reverend Penny Bridges

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

*The Nicene Creed 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.*

## The Nicene Creed (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 Form III**

BCP 387

*The Deacon bids the prayers.*

Let us pray for the Church and for the world.

*The Leader and People pray responsively.*

Father, we pray for your holy catholic Church;

**People That we all may be one.**

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

**That your Name may be glorified by all people.**

We pray for all bishops, priests, and deacons;

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

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

**That there may be justice and peace on the earth.**

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

**That our works may find favor in your sight.**

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

**That they may be delivered from their distress.**

Give to the departed eternal rest;

**Let light perpetual shine upon them.**

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

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

**May we also come to share in your heavenly kingdom.**

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

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

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

*The Leader offers thanksgivings on behalf of the congregation.*

*Silence*

*The Presider adds a concluding Collect.*

Almighty God, whose loving hand has given us all that we possess: Grant us grace that we may honor you with our substance, and, remembering the account which we must one day give, may be faithful stewards of your bounty, through Jesus Christ our Lord.  
*People* **Amen.**

### **Confession of Sin**

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

*The Deacon says to the People*

Let us confess our sins against God and our neighbor.

*Silence may be kept.*

*Deacon and People together*

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

*The Presider says the Absolution*

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

*People* **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.*

## **Ministry Moment**

### **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.*

*Representatives of the congregation, the Oblation Bearers, bring the people's offerings, the oblations, of bread and wine to the deacon.*

*The ushers pass the offering plates or alms basins to the congregants. Collecting financial gifts, or passing the plate, serves as a visible reminder that our whole lives are offered to God, and a part of the riches God has given to us are offered back to God in thanksgiving for all that we have and all that we are.*

*The altar servers assist the Deacon setting the altar. The dressed chalice, the chalice with the corporal and purificator linens and square pall cover, is presented to the deacon who spreads the corporal on the altar before receiving the oblations from the people. Another acolyte brings the paten with gluten-free wafers to be placed on the corporal.*

*We use wine as Jesus did and as he commanded us to do. The deacon pours wine from the cruet into the chalice. A little water is generally added to reduce the strength of the wine and to symbolize the water that poured out of Jesus' side after his death. We typically use vessels made from precious metals as a way of honoring the importance of communion; and the silver and gold used in most chalices don't harbor microbes. We use linen cloths on the altar in ways which are very similar to the way in which you might use linen napkins and tablecloths at a dinner party. Both scripture and Christian tradition often compare communion to a great heavenly banquet or feast of all the saints.*

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

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## **At the Offertory, anthem**

*Ave Maria*

Robert Parsons (c. 1535-1572)

*Ave Maria, gratia plena, Dominus tecum: Benedicta tu in mulieribus, et benedictus fructus ventris tui. Amen.*

Hail Mary, full of grace, the Lord is with thee: Blessed art thou among women, and blest is the fruit of thy womb. Amen.

§      *Please stand as able for the following hymn.*

*During the Offertory hymn:*

*The thurifer meets the presider in front of the altar and the presider censes the altar and gifts. The thurifer then bows and censes the presider, deacon, and assisting clergy or preacher, sometimes referred to as the three sacred ministers. The thurifer bows and censes the altar party, choir, and congregation before standing aside for the Great Thanksgiving. The thurifer may gently swing the thurible during the Eucharistic Prayer and cense during the Sanctus, "Holy, holy, holy Lord," and at the elevation of the Consecrated Elements during the Doxology at the conclusion of the Great Thanksgiving and during the Great Amen.*

*The Lavabo refers to the washing of hands prior to leading the Eucharistic Prayer. An acolyte pours water over the presider's fingers using the lavabo bowl and linen towel. An acolyte completes the preparation of the altar by putting the altar book and stand in place for the presider.*

The ushers present the money offering to the deacon and the presider may bless the offering and say "All things come from thee, O Lord," and the People may say "and of thine own have we given thee" from 2 Chronicles 29:14.

### Offertory Hymn 436



1 Lift up your heads, ye might - y gates; be - hold the  
 2 O blest the land, the ci - ty blest, where Christ the  
 3 Fling wide the por - tals of your heart; make it a  
 \*4 Re - deem - er, come! I o - pen wide my heart to  
 5 So come, my Sov - ereign; en - ter in! Let new and

1 King of glo - ry waits! The King of kings is  
 2 ru - ler is con - fessed! O hap - py hearts and  
 3 tem - ple, set a - part from earth - ly use for  
 4 thee: here, Lord, a - bid! Let me thy in - ner  
 5 no - bler life be - gin; thy Ho - ly Spi - rit

1 draw - ing near; the Sa - vior of the world is here.  
 2 hap - py homes to whom this King of tri - umph comes!  
 3 heaven's em - ploy, a - dorned with prayer and love and joy.  
 4 pres - ence feel: thy grace and love in me re - veal.  
 5 guide us on, un - til the glo - rious crown be won.

Words: Georg Weissel (1590-1635); tr. Catherine Winkworth (1827-1878). Music: *Truro*, melody from *Psalmody Evangelica*, Part II, 1789; harm. Lowell Mason (1792-1872), alt.

§ Please remain standing as able for the Great Thanksgiving.

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

**Lift up your hearts** *Sursum corda*

S 120

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

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

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

*People*  
It is right to give our thanks and praise.

*The Presider continues*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

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

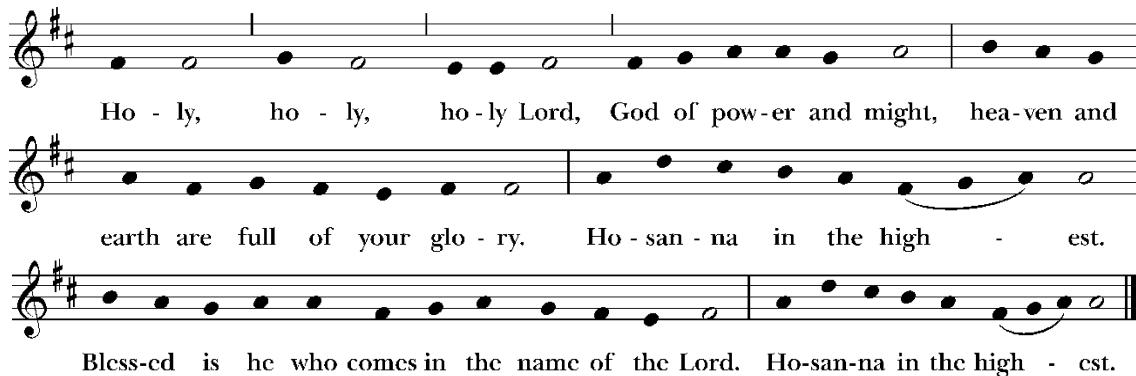
Because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

## Holy, holy, holy Lord *Sanctus*

S 124

(*Presider and People*)



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

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

*The Presider continues*

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

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

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

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

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

Therefore we proclaim the mystery of faith:

*Presider and People*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**



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

*The Presider continues*

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

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

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

*Presider and People*



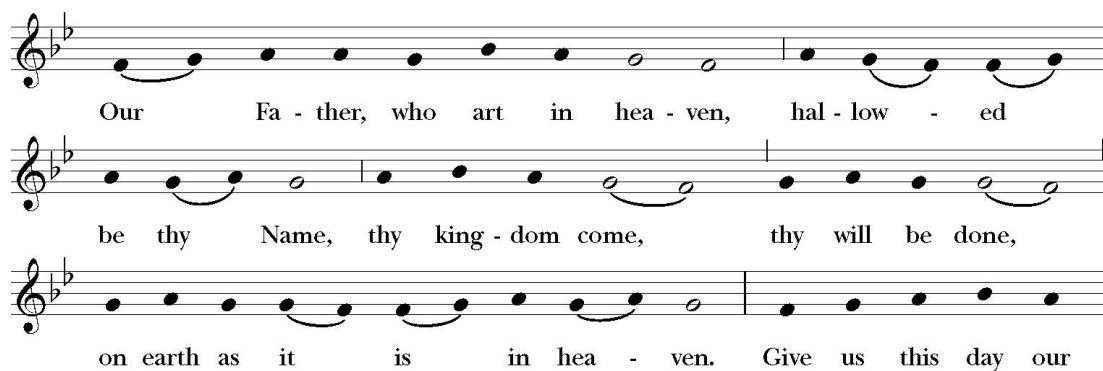
*The Great Amen, from the Hebrew meaning "so be it," is the only word in our Book of Common Prayer in all capital letters. We assent to and affirm what we've just heard.*

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

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

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

S 119



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: Whoever eats this bread

S 170

*Antiphon*  
*Cantor; then All*

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

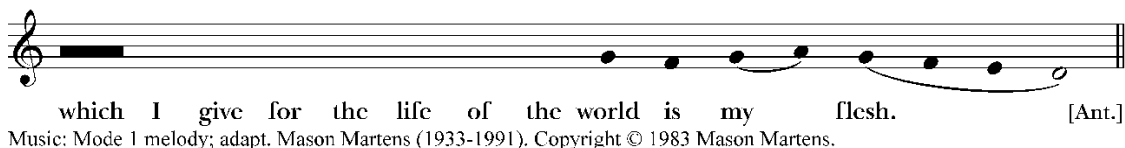
*Cantor*

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



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

## The Invitation

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

– *The Iona Community Worship Book*

*Presider*      The Gifts of God for the People of God.

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

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

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

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

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

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

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

*The Bread and the Cup are given to the communicants with these words*  
The Body (Blood) of our Lord Jesus Christ keep you in everlasting life. **Amen.**

*or with these words*

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

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

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

**At the Communion, Agnus Dei** (choir) from *Missa Brevis* Berkeley

*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**

*Ecce concipies*  
Jacob Handl (1550-1591)

*Ecce concipies et paries filium, et vocabis nomen ejus Jesum. Hic erit magnus, et Filius Altissimi vocabitur. Super solium David et super regnum ejus sedebit et regnabit in domo Jacob in aeternum: et regni ejus non erit finis.*

Behold, thou shalt conceive and bring forth a son, and shalt call him the Son of the Most High. He shalt sit upon the throne of David. He shall reign in the house of Jacob forever, and His kingdom shall have no end.

*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) 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.*

*Presider*

May the Sun of Righteousness shine upon you and scatter the darkness from before your path; and the blessing of God Almighty, ✠ the Father, the Son, and the Holy Spirit, be among you, and remain with you always.

*People* **Amen.**

# Hymn 61

1 "Sleep - ers, wake!" A voice a - stounds us, the  
 2 Zi - on hears the watch - men sing - ing; her  
 3 Lamb of God, the heavens a - dore you; let

shout of ram - part - guards sur - rounds us: "A -  
 heart with joy - ful hope is spring - ing, she  
 saints and an - gels sing be - fore you, as

wake, Je - ru - sa - lem, a - rise!" Mid - night's peace their  
 wakes and hur - ries through the night. Forth he comes, her  
 harps and cym - bals swell the sound. Twelve great pearls, the

cry has bro - ken, their ur - gent sum - mons clear - ly spo -  
 Bride-groom glo - rious in strength of grace, in truth vic - to -  
 ci - ty's por - tals: through them we stream to join the im - mor -

ken: rious: tals "The her as time star we has is with come, risen, joy O her light throne maid - ens wise! grows bright. sur - round.

Rise up, and give us light; the Bride - groom is in  
Now come, most wor - thy Lord, God's Son, In - car - nate  
No eye has known the sight, no ear heard such de -

sight. Al - le - lu - ia! Your lamps pre - pare and  
Word, Al - le - lu - ia! We fol - low all and  
light: Al - le - lu - ia! There - fore we sing to

has - ten there, that you the wed - ding feast may share."  
heed your call to come in - to the ban - quet hall.  
greet our King; for ev - er let our prais - es ring.

Words: Philipp Nicolai (1556-1608); tr. Carl P. Daw, Jr. (b. 1944). Copyright © 1982, by Hope Publishing Company, Carol Stream, IL 60188. All Rights Reserved. Used by permission. Music: *Wachet auf*, melody Hans Sachs (1494-1576); adapt. Philipp Nicolai (1556-1608); arr. and harm. Johann Sebastian Bach (1685-1750).

*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

*Toccata on "Veni Emmanuel"*

Andrew Carter (b. 1939)

§        *The altar party, clergy, 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.*

*Following the service, everyone is invited to coffee hour.*

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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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## Pledge: Growing in Faith Together

Join us in supporting the cathedral this coming year, consider a financial and time commitment pledge!

You can pledge online today by clicking this link:

<https://stpaulcathedral.org/my-pledge/>

Every pledge, time and money, helps!

Thank you for your generosity.

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## **Ministers of the Liturgy**

*Presider:* The Rev. Canon Michael Kaehr

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

*Deacons:* The Rev. Cn. Brooks Mason, The Rev. Michael Kilpatrick

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

*Healing:* The Rev. Cn. Milton Collins

*Readers:* Margret Hernandez, Justin Lewis

*Intercessor:* Thomas Barb

*Head Verger:* Cn. Lisa Churchill

*Vergers:* Stephanie Pierce, Wanda Porrata

*Altar Servers:* Stacey Klamann, Robert Reed

*Thurifer:* Jeff Erwin

*Altar Guild:* EmmaJean Amann, Tom Barb, Steve Mater, Joyce Vogel, Elaine Wolfe

*ASL Interpreter:* Cherie Dean

*Head Usher:* Cn. Lucinda Parsons

*Ushers:* Pat Crary, Darien De Lorenzo, Micah Lomax, Allen Mutchler,

Kevin Van Wanseele

*Director of Music:* Cn. Martin Green

*Organ Scholar:* Seonjeong Park

*Choir:* The Cathedral Choir

*Cathedral Audio:* Craig Monsell

*Audio/Visual Technicians:* Charlie Calabria, Bob Knight, Tom Merrick, Lorenzo Nericcio,  
Mark Sanzi, Mike Thornburgh

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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.

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## ADVENT AND CHRISTMAS AT ST. PAUL'S CATHEDRAL

DECEMBER 21 Seventh Sunday of Advent

8 am – Holy Eucharist, *in the Cathedral*

10:30 am – Choral Eucharist, *in the Cathedral and live-streamed*

4:30 pm, Lessons and Carols for Christmas, *in the Cathedral and [live-streamed](#)*

Members of the Cathedral Schola offer a heart-warming and beautiful service of Scripture readings and carols, to usher in the Christmas season in the tradition of the Church of England. The service will include favorite carols from our traditional Lessons and Carols service.

WEDNESDAY, DECEMBER 24 Christmas Eve

5 pm – Holy Eucharist Family Service, *in the Cathedral*

Join us for a children and youth led Carol Service on Christmas Eve. A brief “rehearsal” will take place in the Chapel of the Holy Family at 4:30 for young people who wish to participate.

10:00 pm – Choral Eucharist, *in the Cathedral and live-streamed*

The celebration features members of the Cathedral Choir, instrumentalists, pageantry, carols, and a sermon from Bishop Susan.

THURSDAY, DECEMBER 25 Christmas Day

10:30 am – Holy Eucharist, *in the Cathedral*

We celebrate Christmas morning with a service of Eucharist featuring organ and carols. The Rev. Cn. Richard Hogue will preach and Dean Penny will preside at this service.

DECEMBER 28 First Sunday after Christmas

8 am – Holy Eucharist, *in the Cathedral*

10:30 am – Choral Eucharist, *in the Cathedral and live-streamed*

5 pm – Evensong, *in the Cathedral and live-streamed*

WEDNESDAY, DECEMBER 31

7 pm, New Year's Eve Service

In the Dean's Courtyard (Entrance on 5th or 6th Ave. Labyrinth located on 6th Ave side)

Join the Cathedral community in a tranquil and meditative service to say goodbye to 2025.

THURSDAY, JANUARY 1, 2026

10:30 am, Holy Name Eucharist, *in the Chapel of the Holy Family (located within the Cathedral)*

Welcome the New Year with a Eucharist service observing *“The Feast of the Holy Name of Jesus.”*

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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.*