



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

The Fifth Sunday after the Epiphany:
Migration with Dignity Sunday

Holy Eucharist:
Rite Two

Black History Month
February 8, 2026
8:00 a.m.

Whoever you are, and wherever you find yourself on the journey of faith,
we welcome you and invite your full participation in today's worship.

Assisted hearing devices are available from an usher.

For the link to the webpage with the announcements and bulletins, use this QR code:

Services are regularly streamed and recorded and you can find them:

<http://www.stpaulcathedral.org/watch>

If you're interested in more information about the cathedral's ministries,

we would like to hear from you: <http://stpaulcathedral.org/im-new/>

As a courtesy to others, please silence electronic devices.



St. Paul's Cathedral acknowledges that we gather on unceded Kumeyaay land. We value the knowledge, culture, and worldview of Indigenous people. We commit to the vital work of educating ourselves, increasing community awareness, and promoting reconciliation with our Indigenous neighbors. As we examine actions and practices that perpetuate harm against Indigenous communities, we pledge to work toward a meaningful and respectful relationship as we follow their example in honoring this sacred land. - *Approved by the Cathedral Chapter, May 2023*

Welcome to our liturgy, our customary public ritual of worship. Liturgy is Greek for "the work of the people", so worship is not a performance by the clergy and musicians, and you are not the audience. Instead, all of us make an offering to God. You are invited to sing, respond, and contribute your own voice to our worship today. Please follow along; parts of the service are explained briefly in each major section of the Eucharistic liturgy.

It is our custom to stand, sit, or kneel at different parts of the service. Most of these postures are optional, but we find them useful in helping to worship with our bodies and not just our minds. Our worship is designed to engage all our senses - sight, sound, smell, taste, touch - and we use all of our bodies in worship. Typically, we follow the biblical Jewish and Christian traditions of standing as able to praise God and to pray, sitting in order to listen, and kneeling as able in order to express penitence or devotion. You may notice that some people engage in various acts of personal devotion, such as bowing or making the sign of the cross. These also are optional, used by some in order to enhance their individual experience of worship.

Kneelers are available in the back of the church: please bring one to your seat if you wish to kneel during the service.

Parents with young children are invited to worship with their children in the Prayground area of the Nave, where age-appropriate activities are available.

The people gather and prepare for worship.

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

The bell tolls as the altar party enters in procession to begin the Entrance Rite. The acolytes are vested in white albs and clergy in albs and green stoles. Green is the color we use for the season of Epiphany.

The Word of God

The Book of Common Prayer (BCP) page 355

The Acclamation and Collect for Purity:

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

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

The Presider says

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

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

Presider

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

People **Amen.**

The Gloria

"Glory in the highest," a short hymn of praise to the Trinity. Its opening verse is based on the song of the angels to the shepherds at the time of Jesus' birth, as reported in Lk 2:14. It is known as the "Angelic Hymn." It is also known as the "Greater Doxology," distinguishing it from the Gloria Patri, the "Lesser Doxology." It dates from the fourth century, and was the canticle for the morning office in the Apostolic Constitutions. The Gloria may be used from Christmas Day through the Feast of the Epiphany, on Sundays in Easter season, on all the days of Easter Week, on Ascension Day, and at other times.

(Presider and People)

**Glory to God in the highest,
and peace to his people on earth.**

**Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
 have mercy on us;
you are seated at the right hand of the Father:
 receive our prayer.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
 Jesus Christ,
 with the Holy Spirit,
 in the glory of God the Father. Amen.**

The Collect of the Day

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

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

The Presider says to the people

The Lord be with you.

People **And also with you.**

Presider Let us pray.

The Presider says the Collect.

Set us free, O God, from the bondage of our sins, and give us the liberty of that abundant life which you have made known to us in your Son our Savior Jesus Christ; 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 58:1-12

Shout out, do not hold back!

Lift up your voice like a trumpet!

Announce to my people their rebellion,
to the house of Jacob their sins.

Yet day after day they seek me
and delight to know my ways,

as if they were a nation that practiced righteousness
and did not forsake the ordinance of their God;

they ask of me righteous judgments,
they delight to draw near to God.

"Why do we fast, but you do not see?

Why humble ourselves, but you do not notice?"

Look, you serve your own interest on your fast day,
and oppress all your workers.

Look, you fast only to quarrel and to fight
and to strike with a wicked fist.

Such fasting as you do today
will not make your voice heard on high.

Is such the fast that I choose,
a day to humble oneself?

Is it to bow down the head like a bulrush,
and to lie in sackcloth and ashes?

Will you call this a fast,
a day acceptable to the LORD?

Is not this the fast that I choose:
to loose the bonds of injustice,
to undo the thongs of the yoke,
to let the oppressed go free,
and to break every yoke?

Is it not to share your bread with the hungry,
and bring the homeless poor into your house;
when you see the naked, to cover them,
and not to hide yourself from your own kin?

Then your light shall break forth like the dawn,
and your healing shall spring up quickly;
your vindicator shall go before you,
the glory of the LORD shall be your rear guard.

Then you shall call, and the LORD will answer;
you shall cry for help, and he will say, Here I am.

If you remove the yoke from among you,
the pointing of the finger, the speaking of evil,
if you offer your food to the hungry
and satisfy the needs of the afflicted,
then your light shall rise in the darkness
and your gloom be like the noonday.

The LORD will guide you continually,
and satisfy your needs in parched places,
and make your bones strong;

and you shall be like a watered garden,
like a spring of water,
whose waters never fail.

Your ancient ruins shall be rebuilt;
you shall raise up the foundations of many generations;
you shall be called the repairer of the breach,
the restorer of streets to live in.

After each Lesson the Reader may say

The Word of the Lord.

Answer **Thanks be to God.**

Psalm 112:1-9 *Beatus vir (said by all)*

BCP 755

1 Hallelujah!

**Happy are they who fear the Lord *
and have great delight in his commandments!**

**2 Their descendants will be mighty in the land; *
the generation of the upright will be blessed.**

**3 Wealth and riches will be in their house, *
and their righteousness will last for ever.**

**4 Light shines in the darkness for the upright; *
the righteous are merciful and full of compassion.**

**5 It is good for them to be generous in lending *
and to manage their affairs with justice.**

**6 For they will never be shaken; *
the righteous will be kept in everlasting remembrance.**

**7 They will not be afraid of any evil rumors; *
their heart is right;
they put their trust in the Lord.**

**8 Their heart is established and will not shrink, *
until they see their desire upon their enemies.**

**9 They have given freely to the poor, *
and their righteousness stands fast for ever;
they will hold up their head with honor.**

The Second Lesson is read.

1 Corinthians 2:1-12

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

When I came to you, brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ, and him crucified. And I came to you in weakness and in fear and in much trembling. My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power, so that your faith might rest not on human wisdom but on the power of God.

Yet among the mature we do speak wisdom, though it is not a wisdom of this age or of the rulers of this age, who are doomed to perish. But we speak God's wisdom, secret and hidden, which God decreed before the ages for our glory. None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. But, as it is written,

“What no eye has seen, nor ear heard,
nor the human heart conceived,
what God has prepared for those who love him” —

these things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God. For what human being knows what is truly human except the human spirit that is within? So also no one comprehends what is truly God's except the Spirit of God. Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God.

The Reader may say

The Word of the Lord.

Answer **Thanks be to God.**

The Gospel reading highlights the Liturgy of the Word because it symbolizes the presence of Jesus the Christ. We stand to indicate the importance we place on Jesus' words and actions. This has been a tradition of Christian churches since at least the late 4th century. Proclaiming the Gospel is one of the liturgical roles of the deacon who carries the Gospel book closer to the people.

We turn our bodies toward the Gospel, as we hope to turn our hearts, minds, and lives toward the Gospel as well. There is evidence from the 9th century that people made a sign of the cross on their foreheads at the Gospel announcement.

§ *Please stand as able when the Presider stands. The deacon begins to move to the place designated for the proclamation of the Gospel.*

At the announcement of the Gospel, it is traditional for the deacon to make a small sign of the cross, using the thumb of the right hand, on the forehead, mouth and heart following the signing of the book. The people may sign themselves in the same way. May the Gospel touch us in mind, speech, and heart.

The Holy Gospel

Matthew 5:13-20

The Gospeller first says

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

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

Jesus said, "You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot. "You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

"Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven."

The Gospel of the Lord.

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

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

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

The Sermon

The Reverend Canon Andrew Green

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

The Nicene Creed

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

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 on Migration with Dignity Sunday

The Deacon bids the prayers.

God of justice and compassion, be present with us as we celebrate our human family on this Migration with Dignity Sunday and help us to strive for justice and peace for all who suffer worldwide as they seek safety and peace.

The Leader and People pray responsively.

For your church and its leaders, that they may have wisdom, courage, and strength to resist systems that oppress, harm, and imprison immigrants physically, mentally, and spiritually; God, in your mercy,

People **hear our prayer.**

For our nation and its leaders, especially those in charge of immigration laws and policy, that they may affirm and act on the truth that all human beings deserve life, liberty, and the pursuit of happiness, and treat migrants with dignity and compassion; God, in your mercy,

hear our prayer.

For the millions of people who have left homes to search for safety, dignity, and basic human needs. Help each of us to practice empathy by sharing our lives and resources with those who are displaced; God, in your mercy,

hear our prayer.

For those suffering in detention centers and in similar facilities across the world, so that all migrating persons can pursue a future without the trauma and abuses of incarceration. Give all who are detained, and their loved ones, a strong sense of your presence and hope in your promises of liberation; God, in your mercy,

hear our prayer.

For judges and courthouse staff, that they remain steadfast in upholding the rule of the law, unimpeded by hostile pressures or disruptions; God, in your mercy,

hear our prayer.

For all who are losing their resources and livelihoods because of global climate change and must find new places to live. Help us to protect the environment so that all people everywhere can thrive; God, in your mercy,

hear our prayer.

For your beloved who have died while seeking safety, while in ICE custody, or while resisting injustice, and all of us who mourn them, that they may find rest in your arms where there is no pain, grief, or tears; God, in your mercy,

hear our prayer.

For the labor, talents, and contributions of immigrants; keep us grateful and may our hearts be filled with respect and thanks; God, in your mercy,

hear our prayer.

Silence

The Presider adds a concluding Collect.

Look with pity, O God, upon the people in this land, especially immigrants, refugees, and asylum seekers, who live with injustice, terror, disease, and death as their constant companions. Have mercy upon us. Help us to eliminate our cruelty to these our neighbors. Strengthen those who spend their lives establishing equal protection of the law and equal opportunities for all. And grant that every one of us may enjoy a fair portion of the riches of this land; 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.

All may say together

Most merciful God,

we confess that we have sinned against you

in thought, word, and deed,

by what we have done,

and by what we have left undone.

We have not loved you with our whole heart;

we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ,

have mercy on us and forgive us;

that we may delight in your will, and walk in your ways,

to the glory of your Name. Amen.

The Presider says the Absolution

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

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.*

Welcome and announcements

You may give online now by using your phone's camera to scan the quick response code:



or text stpaulcathedral to 73256 using your cell phone. Thank you!

The Holy Communion

The Presider may begin the Offertory with one of the sentences on page 376 of the Book of Common Prayer or with some other sentence of Scripture.

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

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

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

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

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

§ *Please stand as able for the offering to be brought forward and remain standing for the Great Thanksgiving.*

The Presider may say

All things come of thee, O Lord,

The People may say

and of thine own have we given thee. (2 Chronicles 29:14)

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

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

During the Eucharistic Prayer, we focus on the death and resurrection of Jesus which is the heart of the Christian faith. We recall his words to his disciples at the Last Supper, in which Christ commanded us to continue the tradition he was beginning. You will find the clearest expression of the meaning of communion by listening carefully to the words of the Eucharistic Prayer.

The one who presides over Eucharist is always an ordained person known as a presbyter or priest. The Sursum Corda, Latin for "Lift up your hearts," is a phrase dating back to 215 AD and helps us to focus our attention on God's action coming to us.

The Presider continues with the Proper Preface which is seasonal and helps us to further focus on what is happening (BCP 377). It ends with the Sanctus (Holy, Holy, Holy, Holy Lord) which is a hymn dating back to the 4th Century based on writings of the Prophet Isaiah (and later St. John the Divine in the Revelation to John) in anticipation of the heavenly banquet.

The Great Thanksgiving Eucharistic Prayer B

BCP 367

Presider The Lord be with you.

People **And also with you.**

Presider Lift up your hearts.

People **We lift them to the Lord.**

Presider Let us give thanks to the Lord our God.

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

The Presider continues

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

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

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

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

Sanctus (*Presider and People*)

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.**

Hosanna in the highest.

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

Hosanna in the highest.

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

The Presider continues

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

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

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

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

Therefore, according to his command, O Father,

Presider and People

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

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

The Presider continues

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

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

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

People **AMEN.**

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

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

Presider

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

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

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.**

The Fraction: The Breaking of the Bread

A period of silence follows as the Bread is broken.

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

Presider Alleluia. Christ our Passover is sacrificed for us.

People **Therefore let us keep the feast. Alleluia.**

The Invitation

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

▪ *The Iona Community Worship Book*

Presider The Gifts of God for the People of God.

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

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

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

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

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

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

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

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

or with these words

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

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

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

As communion concludes, the vergers and acolytes respectfully take the communion vessels to the sacristy for sacristans to clean. The Lay Eucharistic Visitors come forward to the credence table to gather their portable communion kits which now contain sacrament from the mass. The altar is cleared, and the altar ministers return to their seats.

§ *After a moment of silence following the distribution of communion, please stand as you are able for the following prayer*

Postcommunion prayers date from the fourth century. This is a prayer of thanksgiving after communion that also seeks God's help for Christian service. This prayer expresses the transition of the Christian's attention from the mystery of sacramental participation to the engagement of Christian ministry. We move out to be God's hands and heart in the world. The eucharistic community is sent "into the world in peace" to love and serve God as witnesses of Christ.

The Postcommunion Prayer

Presider Let us pray.

All **Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.**

Presider

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

The Lay Eucharistic Visitor(s) may be sent forth with a prayer.

A Lay Eucharistic Visitor (LEV) may be licensed to go from a eucharist to share the sacrament with members of the congregation who were unable to be present at the celebration because of illness or infirmity.

The Presider may bless the people.

This function of the priest is a sacerdotal pronouncement of God's love and favor, addressed to the people and the Presider may make the sign of the cross (✠) over the people.

May Christ, the Son of God, be manifest in you, that your lives may be a light to the world; and the blessing of God Almighty, ✠ the Father, the Son, and the Holy Spirit, be among you, and remain with you always.

People **Amen.**

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

The Deacon dismisses them with these words

Let us go forth in the name of Christ.

People **Thanks be to God.**

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

Everyone is invited to coffee hour in the Great Hall.

The sacristans clear the credence table and begin their tasks of washing the communion vessels and linens. The sacristans transfer any remaining sacrament to the ciborium, the vessel in which the Blessed Sacrament is kept when reserved in the Aumbry on the wall in the Chapel of the Holy Family. Any remaining consecrated wine is poured into the piscina, the sacristy sink with a designated drain which bypasses municipal sewer systems and runs straight down into the earth. The used communion vessels are first ablated or cleansed by rinsing them with water over the piscina.

After the credence table is cleared, the acolytes extinguish the Eucharistic and Office candles.

The altar servers then clear the sanctuary of any items which will not be used at the next service.

The cathedral sound tech collects the microphones and stores them in the sacristy.

Ministers of the Liturgy

Presider & Dean: The Very Rev. Penny Bridges

Preacher: The Rev. Cn. Andrew Green

Deacon: The Rev. Cn. Brooks Mason

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

Head Verger: Cn. Lisa Churchill

Altar Servers: Cherie Dean, Wanda Porrata

Reader: Mark Lester

Altar Guild: Kris Hatch, Wayne Hatch, Roxanne Perfect-Knight, Wanda Porrata,
Emily Velez-Confer, Susan Williams

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

Audio: Ty Cayetano

The Instructed Eucharist texts are adapted from:

Michno, Dennis G. *A Priest's Handbook: The Ceremonies of the Church*. 2nd. ed. Morehouse-Barlow Co.:
Wilton, Conn., 1983.

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

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

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

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

In the unlikely event of an emergency requiring us to evacuate the cathedral please follow the directions of the ushers and vergers and remain as quiet and calm as possible.

Please locate an exit nearest you.

The exit doors are:

- ❖ *South porch doors at Nutmeg Street and Fifth Avenue*
- ❖ *North porch doors to Fifth Avenue Courtyard*
- ❖ *South transept east and west doors to Nutmeg Street*
- ❖ *Northeast hallway door to Fifth Avenue breezeway*
- ❖ *West chapel (to the left of chapel altar) stairs leading down to landing.*

Why Must The Episcopal Church Celebrate Black History Month

The Episcopal Church, like many other religious institutions, recognizes the importance of celebrating Black History Month. This monthlong observance provides an opportunity for The Episcopal Church (the “church”) to acknowledge and honor the significant contributions made by people of African descent to the church and society as a whole. There are several reasons why the church must celebrate Black History Month.

Firstly, celebrating Black History Month helps to promote social justice and equality within the church. By recognizing and appreciating the contributions of African Americans, the church sends a powerful message that it values and respects the diversity of its members. It also highlights the ongoing struggle for racial justice and encourages the church to continue working toward a more inclusive and equitable society.

Secondly, Black History Month provides an opportunity for the church to engage in reflection and education. It allows members to learn about the historical experiences of African Americans and the ways in which they have influenced and shaped the church. By studying the achievements and struggles of Black individuals, the church can gain a deeper understanding of racial issues and work toward reconciliation and healing.

Thirdly, celebrating Black History Month encourages the church to confront and address its history of racism and discrimination. The Episcopal Church, like many other Christian denominations, has a complicated past when it comes to race relations. By acknowledging this history and actively working to repair the harm done, the church can move toward reconciliation and create a more racially just and inclusive institution.

Furthermore, celebrating Black History Month can serve as a source of inspiration and empowerment for African American members of the church. It sends a message that their contributions, stories, and experiences are valued and recognized. This can help to foster a sense of belonging and strengthen the faith of African Americans within the church.

Lastly, celebrating Black History Month is an act of solidarity with the wider Black community. It shows that the church stands with and supports the struggles and achievements of African Americans beyond the confines of its own walls. It demonstrates the church’s commitment to social justice and its dedication to the pursuit of equality for all.

In conclusion, The Episcopal Church must celebrate Black History Month because it is an opportunity to promote social justice; engage in reflection and education; confront the church’s history of racism; inspire and empower African American members; and show solidarity with the wider Black community. By recognizing the contributions and experiences of African Americans, the church can work toward a more inclusive and equitable society.

Joe McDaniel Jr.

February 7, 2024

Joe McDaniel Jr. is a member of The Episcopal Church’s Executive Council. He is serving as the convener for the Deputies of Color for the 81st General Convention. He serves as the co-chair for the Episcopal Diocese of the Central Gulf Coast’s Commission on Racial Justice & Reconciliation.

<https://www.episcopalchurch.org/racialreconciliation/why-must-the-episcopal-church-celebrate-black-history-month/>