



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

The Holy Eucharist: Rite Two
The Fourth Sunday in Lent

March 15, 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.

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/>



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

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.

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.

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 purple stoles. Purple, or unbleached “Lenten array”, is the color we use for the season of Lent.

A Penitential Order: Rite Two

BCP 351

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 begins

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 or then says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Deacon and People

**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 Priest 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.

People **Amen.**

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

Presider Lord, have mercy.

People **Christ, have mercy.**

Presider 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.

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.

Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and for ever.

People **Amen.**

§ *Please be seated.*

The Lessons

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

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

The First Lesson is read, the Reader first saying

A Reading from the First Book of Samuel.

1 Samuel 16:1-13

The LORD said to Samuel, "How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons." Samuel said, "How can I go? If Saul hears of it, he will kill me." And the LORD said, "Take a heifer with you, and say, 'I have come to sacrifice to the LORD.' Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you."

Samuel did what the LORD commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, "Do you come peaceably?" He said, "Peaceably; I have come to sacrifice to the LORD; sanctify yourselves and come with me to the sacrifice." And he sanctified Jesse and his sons and invited them to the sacrifice. When they came, he looked on Eliab and thought, "Surely the Lord's anointed is now before the LORD." But the LORD said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him; for the LORD does not see as mortals see; they look on the outward appearance, but the LORD looks on the heart." Then Jesse called Abinadab, and made him pass before Samuel. He said, "Neither has the LORD chosen this one." Then Jesse made Shammah pass by. And he said, "Neither has the LORD chosen this one." Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, "The LORD has not chosen any of these." Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but he is keeping the sheep." And Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here." He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The LORD said, "Rise and anoint him; for this is the one." Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the LORD came mightily upon David from that day forward. Samuel then set out and went to Ramah.

After each Lesson the Reader may say

The Word of the Lord.

Answer **Thanks be to God.**

Psalm 23 *Dominus regit me* (*said by all*)

BCP 612

1 The LORD is my shepherd; *

I shall not be in want.

2 He makes me lie down in green pastures *

and leads me beside still waters.

3 He revives my soul *

and guides me along right pathways for his Name's sake.

4 Though I walk through the valley of the shadow of death,

I shall fear no evil; *

for you are with me;

your rod and your staff, they comfort me.

**5 You spread a table before me in the presence of those who trouble me; *
you have anointed my head with oil,
and my cup is running over.**

**6 Surely your goodness and mercy shall follow me all the days of my life, *
and I will dwell in the house of the LORD for ever.**

The Second Lesson is read, the Reader first saying

A Reading from the Letter of Paul to the Ephesians.

Ephesians 5:8-14

Once you were darkness, but now in the Lord you are light. Live as children of light— for the fruit of the light is found in all that is good and right and true. Try to find out what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to mention what such people do secretly; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore it says,

“Sleeper, awake!
Rise from the dead,
and Christ will shine on you.”

The Reader may say

The Word of the Lord.

Answer **Thanks be to God.**

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

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. The gospel presence mirrors how Jesus and the Holy Spirit are present in the Liturgy of the Table in the Sacrament.

In the 9th century there is evidence that people made a sign of the cross on their foreheads at the gospel announcement and 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

John 9:1-41

The Deacon reads the Gospel, first saying

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

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

As Jesus walked along, he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world." When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, saying to him, "Go, wash in the pool of Siloam" (which means Sent). Then he went and washed and came back able to see. The neighbors and those who had seen him before as a beggar began to ask, "Is this not the man who used to sit and beg?" Some were saying, "It is he." Others were saying, "No, but it is someone like him." He kept saying, "I am the man." But they kept asking him, "Then how were your eyes opened?" He answered, "The man called Jesus made mud, spread it on my eyes, and said to me, 'Go to Siloam and wash.' Then I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know."

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, "He put mud on my eyes. Then I washed, and now I see." Some of the Pharisees said, "This man is not from God, for he does not observe the sabbath." But others said, "How can a man who is a sinner perform such signs?" And they were divided. So they said again to the blind man, "What do you say about him? It was your eyes he opened." He said, "He is a prophet." The Jewish leaders did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself." His parents said this because they were afraid of the Jewish authorities; for the Jewish authorities had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, "He is of age; ask him."

So for the second time they called the man who had been blind, and they said to him, "Give glory to God! We know that this man is a sinner." He answered, "I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see." They

said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?" Then they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing." They answered him, "You were born entirely in sins, and are you trying to teach us?" And they drove him out.

Jesus heard that they had driven him out, and when he found him, he said, "Do you believe in the Son of Man?" He answered, "And who is he, sir? Tell me, so that I may believe in him." Jesus said to him, "You have seen him, and the one speaking with you is he." He said, "Lord, I believe." And he worshiped him. Jesus said, "I came into this world for judgment so that those who do not see may see, and those who do see may become blind." Some of the Pharisees near him heard this and said to him, "Surely we are not blind, are we?" Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains."

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 Richard Hogue, Jr.

§ *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, 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, migrants, 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.

People **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.*

§ *Please be seated.*

Welcome and announcements

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!

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

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

§ Please 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

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 Holy Communion

The Great Thanksgiving Eucharistic Prayer A

BCP 361

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.

You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

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

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 'Epicicles' 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 **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 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 Lamb of God, you take away the sins of the world,
People **Have mercy on us.**
Presider Lamb of God, you take away the sins of the world,
People **Have mercy on us.**
Presider Lamb of God, you take away the sins of the world,
People **Grant us your peace.**

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.

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

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

The Postcommunion Prayer

Presider Let us pray.

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

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

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

The 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 down in mercy, Lord, on your people who bow before you; and grant that those whom you have nourished by your Word and Sacraments may bring forth fruit worthy of repentance; through Christ our Lord.

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 bless the Lord.

People **Thanks be to God.**

§ *The clergy, altar party, and people depart. Everyone is invited to coffee hour in the Guild Room.*

Ministers of the Liturgy

Presider & Dean: The Very Reverend Penny Bridges

Preacher: The Reverend Canon Richard Hogue, Jr.

Deacon: The Reverend Canon Brooks Mason

Reader: Steve Mater

Head Verger: Canon Lisa Churchill

Altar Server: Jeff Erwin

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

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

Cathedral audio: Lorenzo Nericcio

LENT FORMATION OFFERINGS

Sunday Forum at 9 am, through March 22 in the Guild Room

“Seeking the Sacred in Our Day-to-Day World”

The season of Lent calls upon us to enter into a period of self-examination in which we face, hopefully with honesty and compassion, the nature of our relationship with God and the sacred within our midst. What gives us life? What distracts us? What are we missing as we go about our busy lives, often on autopilot? During this Lenten forum series, utilizing the wisdom found in *An Altar in the World, A Geography of Faith* by Barbara Brown Taylor, as well as the wisdom of those present, the Rev. Canon Allisyn Thomas will help guide our exploration to help us understand “no physical act is too earthbound or too humble to become a path to the divine.” While it is not necessary to have a copy of the book, it will help deepen the exploration.

Thursday Book Study at 6:30 pm, five sessions starting February 26, via Zoom

Trace: Memory, History, Race, and the American Landscape by Lauret E. Savoy.

Through personal journeys and historical inquiry, this PEN Literary Award finalist explores how America’s still unfolding history and ideas of “race” have marked its people and the land. In distinctive and illuminating prose that is attentive to the rhythms of language and landscapes, she weaves together human stories of migration, silence, and displacement, as epic as the continent they survey, with uplifted mountains, braided streams, and eroded canyons. Gifted with this manifold vision, and graced by a scientific and lyrical diligence, she delves through fragmented histories—natural, personal, cultural—to find shadowy outlines of other stories of place in America.

Moderators from across the diocese will lead discussions via Zoom on Thursday nights from **6:30 to 8 pm, February 26-March 26**. [Sign up \(Click here\)](#)

Five session Inquirers Class, Tuesdays at 7 pm, in person, starting February 24

What is an Episcopalian?

If you are new to the Episcopal Church or would like a refresher, join the cathedral clergy for our Lent series of classes. Classes will be in person from 7:00 to 8:00 pm on Tuesday evenings February 24-March 24. This class will prepare you to come before Bishop Susan for confirmation, or reception into the Episcopal Church, or reaffirmation of your baptism, at the Great Vigil of Easter on April 4. The class will be video-based, so there is no printed text to purchase. For more information contact one of the clergy or [SIGN UP \(Click here\)](#)

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 will be available in the porches starting on Ash Wednesday, or you can find the reflections on our website.

Stations of the Cross, Fridays at 6 pm

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/

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.*