

A Festival of  
**Lessons  
&  
Carols**  
of Eastertide

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5:00 pm, May 15, 2011

sung by The St. Cecilia Choir of girls and men  
Martin Green, Director

St. Paul's Cathedral ♦ San Diego, California ♦ [StPaulCathedral.org](http://StPaulCathedral.org)

*Whoever you are, wherever you find yourself on the journey of faith, we welcome you!*

# A Festival of Lessons and Carols of Eastertide

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Officiant: The Very Rev. Scott Richardson, Dean

§ *Please stand at the tolling of the bell.*

## CAROL IN PROCESSION

*Jesus Christ the Apple Tree*  
Elizabeth Poston (1905 – 1987)

The tree of life my soul hath seen, laden with fruit, and always green.  
The trees of nature fruitless be compared with Christ the apple tree.  
His beauty doth all things excel: by faith I know, but ne'er can tell  
The glory which I now can see in Jesus Christ the apple tree.  
For happiness I long have sought, and pleasure dearly I have bought:  
I missed of all; but now I see 'tis found in Christ the apple tree.  
I'm weary with my former toil, here I will sit and rest awhile:  
Under the shadow I will be, of Jesus Christ the apple tree.  
This fruit doth make my soul to thrive, it keeps my dying faith alive;  
Which makes my soul in haste to be with Jesus Christ the apple tree.

[text: from *Divine Hymns or Spiritual Songs*; Joshua Smith, 1784;  
handbell arrangement: Martin Green (b. 1972)]

## A BIDDING PRAYER

Beloved in Christ, we are gathered together to celebrate the glorious Resurrection of Our Lord Jesus Christ from the dead. We will hear again in Holy Scripture and Sacred Song how he could not be held by death, but broke the prison bands of human sin and mortality.

But first let us pray for his Holy Catholic Church; for the sick and those who mourn; for captives and those in sorrow; for those who do not yet know the power and love of the Lord Jesus; and for all those who need our prayer.

Let us pray also for those who have died, that God will grant them growth into the joy of the new life of the Resurrected Lord in the company of the saints who have been his faithful witnesses in time past. All of this we ask through Christ our Lord, who taught us to pray in this manner:

**THE LORD'S PRAYER** *(said by all)*

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.

§ *Please be seated.*

**INVITATORY**

*Vreuchten*, melody taken from *Psalmen*, 1685  
Harm. Charles Wood (1866-1926)

This joyful Eastertide, away with sin and sorrow!  
My Love, the Crucified, hath sprung to life this morrow,  
*Had Christ, that once was slain, ne'er burst his three-day prison,  
our faith had been in vain; but now is Christ arisen, arisen, arisen, arisen.*  
Death's flood hath lost its chill, since Jesus crossed the river:  
Lord of all life, from ill my passing life deliver,  
My flesh in hope shall rest, and for a season slumber,  
till trump from east to west shall wake the dead in number.

**FIRST LESSON**

The Song of Moses

Exodus 15:1, 18-21  
Reader: A Chorister

Then Moses and the Israelites sang this song to the Lord: "I will sing to the Lord, for he has triumphed gloriously; horse and rider he has thrown into the sea. The Lord will reign forever and ever." When the horses of Pharaoh with his chariots and his chariot drivers went into the sea, the Lord brought back the waters of the sea upon them; but the Israelites walked through the sea on dry ground. Then the prophet Miriam, Aaron's sister, took a tambourine in her hand; and all the women went out after her with tambourines and with dancing. And Miriam sang to them: "Sing to the Lord, for he has triumphed gloriously; horse and rider he has thrown into the sea."

## CAROL

Arr: Charles Wood (1866-1926)

Moses, sing unto Christ, thy King who hath won the victory.

And hath laid low haughty Pharaoh underneath the deep Red Sea.  
Yea, merry may we be as bird upon the berry of the may or cherry tree,  
while as we stand with harp in hand on the shore of the Red, Red Sea.  
His right hand, and his wonder-wand did divide, at this decree,  
The surging wave, and thereby did save us and ours from slavery.  
God perforce overthrew the horse, rider, cart, and axle-tree.  
They sank as lead, and their men lie dead, dead as stone; so mote it be!  
Thou didst blow, and entomb our foe in the bottom of the sea:  
And, if dry-shod we went o'er, O God, be ascribed the praise to thee!

[text: Richard Woodward (c.1743-1777)]

## SECOND LESSON

The Triumphal Entry

Mark 11:1-10

Reader: A Senior Chorister

When they were approaching Jerusalem, at Bethpage and Bethany, near the Mount of Olives, he sent two of his disciples and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it back here immediately.'" They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, "What are you doing, untying the colt?" They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting, "Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!"

**CAROL**

Traditional English, Arr: Martin Shaw (1875-1958)

As we rode down the steep hillside, twelve merchants with our fairing,  
A shout across the hollow land came loud upon our hearing,  
A shout, a song, a thousand strong, a thousand lusty voices;  
"Make haste," said I, I knew not why, "Jerusalem rejoices!"  
Beneath the olives fast we rode, and louder came the shouting:  
"So great a noise must mean," said we, "a king beyond all doubting!"  
Spurred on, did we, this king to see, and left the mules to follow:  
And nearer, clearer rang the noise along the Kidron hollow,  
Behold, a many-colored crowd about the gate we found there;  
But one among them all, we marked, one man who made no sound there;  
Still louder ever rose the crowd's "Hosanna in the highest!"  
"O king," thought I, "I know not why in all this joy thou sighest."  
Then he looked up, he looked at me but whether he spoke I doubted.  
How could I hear so calm a speech while all the rabble shouted?  
And yet these words, it seems, I heard: "I shall be crowned tomorrow."  
They struck my heart with sudden smart, and filled my bones with sorrow.  
We followed far, we traded not but long we could not find him  
The very folk that called him King let robbers go and bind him.  
We found him then, the sport of men, still calm among their crying:  
And well we knew his words were true he was most kingly dying.

[text: Frank Kendon (1893-1959)]

**THIRD LESSON**

The Last Supper

I Corinthians 11:23-26

Reader: A Gentleman of the Choir

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is given for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

§ *Please stand.*

## HYMN 458 (verses 4 and 5 sung by the choir)

*Unison or harmony*

1 My song is love un - known, my Sa - vior's love to me, love  
 2 He came from his blest throne sal - va - tion to be - stow, but  
 \*3 Some - times they strew his way, and his strong prais - es sing, re -  
 \*4 Why, what hath my Lord done? What makes this rage and spite? He  
 \*5 They rise, and needs will have my dear Lord made a - way; a

1 to the love - less shown that they might love - ly be. O  
 2 men made strange, and none the longed - for Christ would know. But  
 3 sound - ing all the day ho - san - nas to their King. Then  
 4 made the lame to run, he gave the blind their sight. Sweet  
 5 mur - der - er they save, the Prince of Life they slay. Yet

1 who am I that for my sake my Lord should take frail flesh, and die?  
 2 O my friend, my friend in - deed, who at my need his life did spend.  
 3 "Cru - ci - fy!" is all their breath, and for his death they thirst and cry.  
 4 in - ju - ries! Yet they at these them - selves dis - please, and 'gainst him rise.  
 5 stead - fast he to suf - fer - ing goes, that he his foes from thence might free.

\*6 In life no house, no home  
 my Lord on earth might have;  
 in death no friendly tomb  
 but what a stranger gave.  
 What may I say?  
 Heaven was his home;  
 but mine the tomb  
 wherein he lay.

7 Here might I stay and sing,  
 no story so divine:  
 never was love, dear King,  
 never was grief like thine,  
 This is my friend,  
 in whose sweet praise  
 I all my days  
 could gladly spend.

Words: Samuel Crossman (1624-1683), alt. Music: *Love Unknown*, John Ireland (1879-1962)

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Vss. 5-6 Arr. Kevin Kwan; Vs 7 descant: Christopher Putnam

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the people read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

**CAROL***The crown of roses*

Pyotr Ilych Tchaikovsky (1840-1893)

When Jesus Christ was yet a child,  
    he had a garden small and wild,  
Wherein he cherished roses fair,  
    and wove them into garlands there.  
Now once, as summertime drew nigh,  
    there came a troop of children by,  
And seeing roses on the tree,  
    With shouts they plucked them merrily.  
“Do you bind roses in your hair?”  
    they cried in scorn to Jesus there.  
The boy said humbly: “Take, I pray,  
    all but the naked thorns away.”  
Then of the thorns they made a crown,  
    and with rough fingers pressed it down,  
Till on his forehead fair and young  
    red drops of blood like roses sprung.

[text: Plechtchéev , trans., Geoffrey Dearmer ]

**FIFTH LESSON**

The Empty Tomb

Matthew 28:1-10

Reader: A Lector

After the Sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. His appearance was like lightning, and his clothing white as snow. For fear of him the guards shook and became like dead men. But the angel said to the women, “Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come, see the place where he lay. Then go quickly and tell his disciples, “He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him.’ This is my message for you.” So they left the tomb quickly with fear and great joy, and ran to tell his disciples. Suddenly Jesus met them and said, “Greetings!” And they came to him, took hold of his feet, and worshiped him. Then Jesus said to them, “Do not be afraid; go and tell my brothers to go to Galilee; there they will see me.”

**CAROL***Noel Nouvelet*

Traditional French Carol

Now the green blade riseth from the buried grain,  
 Wheat that in dark earth many days has lain:  
 Love lives again, that with the dead has been:

*Love is come again, like wheat that springeth green.*

In the grave they laid him, love whom men had slain,  
 Thinking that never he would wake again.  
 Laid in the earth like grain that sleeps unseen: (*refrain*)

Forth he came at Easter, like the risen grain,  
 He that for three days in the grave had lain,  
 Quick from the dead my risen Lord is seen: (*refrain*)

When our hearts are wintry, grieving or in pain,  
 Thy touch can call us back to life again,  
 Fields of our hearts that dead and bare have been: (*refrain*)

**SIXTH LESSON**

The Upper Room

John 20:19-23

Reader: A Warden

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the authorities, Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

**CAROL***Joy's Seven*

Arr: Stephen Cleobury (b. 1948)

The first good joy that Mary had, it was the joy of one:  
 To see the blessed Jesus Christ when he was first her son;  
 When he was first her son, good man, and blessed may he be,  
 both Father, Son, and Holy Ghost, to all eternity.  
 The next good joy that Mary had, it was the joy of two;  
 To see her own son, Jesus Christ, to make the lame to go:  
 To make the lame to go, good man, and blessed may he be,  
 both Father, Son, and Holy Ghost, to all eternity.

The next good joy that Mary had, it was the joy of three;  
To see her own son, Jesus Christ, to make the blind to see:  
To make the blind to see, good man, and blessed may he be,  
both Father, Son, and Holy Ghost, to all eternity.  
The next good joy that Mary had, it was the joy of four;  
To see her own son, Jesus Christ, to read the Bible o'er;  
To read the Bible o'er, good man, and blessed may he be,  
both Father, Son and Holy Ghost, to all eternity.  
The next good joy that Mary had, it was the joy of five;  
To see her own son, Jesus Christ, to bring the dead alive:  
To bring the dead alive, good man, and blessed may he be,  
both Father, Son, and Holy Ghost, to all eternity.  
The next good joy that Mary had, it was the joy of six;  
To see her own son, Jesus Christ, upon the crucifix:  
Upon the crucifix, good man, and blessed may he be,  
both Father, Son, and Holy Ghost, to all eternity.  
The next good joy that Mary had, it was the joy of sev'n;  
To see her own son, Jesus Christ, to wear the crown of heav'n:  
To wear the crown of heav'n, good man, and blessed may he be,  
both Father, Son, and Holy Ghost, to all eternity.

[text: William Sandys, *Christmas Carols Ancient and Modern*, 1833]

## SEVENTH LESSON

*Thomas' Unbelief*

John 20:24-30

Reader: The Sub-Dean

But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe." A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe." Now Jesus did many other signs in the presence of his disciples, which are not written in this book.

## CAROL

Healey Willan (1880-1968)

Rise up, my love, my fair one, and come away; for lo, the winter is past, the rain is over and gone; the flowers appear upon the earth; the time of the singing of birds is come.

[text: *Song of Solomon; Liturgical Motet 5, for Easter, or Feasts of Our Lady*]

## EIGHTH LESSON

Peter's Avowal

John 21:15-25

Reader: The Dean

When they had finished breakfast, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Feed my lambs." A second time he said to him, "Simon son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Tend my sheep." He said to him the third time, "Simon son of John, do you love me?" Peter felt hurt because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep. Very truly, I tell you, when you were younger, you used to fasten your own belt and go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go." (He said this to indicate the kind of death by which he would glorify God.) After this he said to him, "Follow me." Peter turned and saw the disciple whom Jesus loved following them; he was the one who had reclined next to Jesus at the supper and had said, "Lord, who is it that is going to betray you?" When Peter saw him, he said to Jesus, "Lord, what about him?" Jesus said to him, "If it is my will that he remain until I come, what is that to you? Follow me!" So the rumor spread in the community that this disciple would not die. Yet Jesus did not say to him that he would not die, but, "If it is my will that he remain until I come, what is that to you?" This is the disciple who is testifying to these things and has written them, and we know that his testimony is true. But there are also many other things that Jesus did; if every one of them were written down, I suppose that the world itself could not contain the books that would be written.

To-morrow shall be my dancing day: I would my true love did so chance  
To see the legend of my play, To call my true love to the dance:

*Sing O my love, O my love, my love, my love,  
This have I done for my true love.*

Then was I born of a virgin pure, Of her I took fleshly substance,  
Then was I knit to man's nature, To call my true love to my dance.

In a manger laid and wrapped I was, So very poor this was my chance,  
Betwixt an ox and a silly poor ass, To call my true love to my dance.

Then afterwards baptised I was, The Holy Ghost on me did glance,  
My Father's voice heard from above, To call my true love to my dance.

Into the desert I was led, Where I fasted without substance,  
The devil bade me make stones my bread, To have me break my true love's  
dance.

My foes on me they made great suit, And with me made great variance,  
Because they loved darkness rather than light, To call my true love to my  
dance.

For thirty pence Judas me sold, His covetousness for to advance,  
"Mark whom I kiss, the same do hold," The same is he shall lead the dance.

Before Pilate my foes me brought, When Barabbas had deliverance,  
They scourged me and set me at naught: Judged me to die to lead the dance.

Then on the cross hanged I was, When a spear to my heart did glance,  
There issued forth both water and blood, To call my true love to my dance.

Then down to hell I took my way, And rose again on the third day,  
For my true love's deliverance, Up to my true love and the dance.

Then up to heaven I did ascend, where now I dwell in sure substance,  
On the right hand of God, that man may come to the general dance.

[text: Old Cornish poem from *Sandys' Collection* (1852)]

§ *Please stand.*

## **THE COLLECT FOR THE FOURTH SUNDAY OF EASTER**

O God, whose Son Jesus is the good shepherd of your people: Grant that when we hear his voice we may know him who calls us each by name, and follow where he leads; who, with you and the Holy Spirit, lives and reigns, one God, for ever and ever. **Amen.**

## **THE PASCHAL BLESSING**

May Almighty God, who has redeemed us and made us his children through the resurrection of his Son our Lord, bestow upon you the riches of his blessing. **Amen.**

May God, who through the water of baptism has raised us from sin into newness of life, make you holy and worthy to be united with Christ for ever. **Amen.**

May God, who has brought us out of bondage to sin into true and lasting freedom in the Redeemer, bring you to your eternal inheritance. **Amen.**

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. **Amen.**

## HYMN 474

1 When I sur - vey the won - drous cross where the young  
2 For - bid it, Lord, that I should boast, save in the  
3 See, from his head, his hands, his feet sor - row and  
4 Were the whole realm of na - ture mine, that were an  
Prince of Glo - ry died, my rich - est gain I  
cross of Christ, my God: all the vain things that  
love flow min - gled down! Did e'er such love and  
of - fering far too small; love so a - maz - ing,  
count but loss, and pour con - tempt on all my pride.  
charm me most, I sac - ri - fice them to his blood.  
sor - row meet, or thorns com - pose so rich a crown?  
so di - vine, de - mands my soul, my life, my all.

Words: Isaac Watts (1674-1748); Music: *Rockingham*, from *Second Supplement to Psalmody in Miniature*, ca. 1780; harm. Edward Miller (1731-1807)  
Descant: Martin Green (b. 1972)

## ORGAN VOLUNTARY

*We welcome you to remain for the Instructed Organ Concert—which will start shortly—with San Diego Civic Organist Dr. Carol Williams and with Martin Green, Canon for Music at St. Paul's Cathedral.*

*Please join us for a reception in the Great Hall following the Instructed Concert.*

## **The St. Cecilia Choir**

*Trebles:* Alison Carey, Olivia Carey, Delenn Brennan, Kira Brennan, Audrey Brewster, Caterina Brown, Tyana Cullen, Francesca D'Amico, Garon Green, Lili Johnson, Rosalie Julius, Zuleika Julius, Natalia Julius, Jordan Nasif, Addie McKinley, Megan Merrick, Claire Nelson, Kendall Ota, Madeleine Ota, Magdalena Politis, Annie Rainey, Francesca Tirpak, Karenna Tirpak, Christina Wade, Rebecca Wade, Meredith Yokoyama

## **The Gentlemen Of The Choirs**

*Counter-Tenors:* Richard Dawes, Michael Cullen, Nicholas Halbert, Samuel Rohrbach

*Tenors:* Matthew Bohy, Chris Borik, John Peeling, Spike Sommers

*Basses:* Gary McKercher, Gordon Shugars, Tom Simmons, Jason Reimnitz, Paul Young

Martin Green, *Canon for Music*  
Braden McKinley, *Organ Scholar*

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# St. Paul's Cathedral

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