


St. Paul's Cathedral *of the City*
EPISCOPAL + ANGLICAN



**July 10, 2011
10:30 A.M.**

**The Fourth Sunday
after Pentecost
(Proper 10)**

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

Welcome to St. Paul's Cathedral

The Episcopal Diocese of San Diego

The Worldwide Anglican Communion

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.

BCP page numbers refer to the red Book of Common Prayer (BCP). Hymns may be found in the blue Hymnal 1982. A period of silence is held after each reading and the sermon. The order of service can also be followed beginning on BCP page 355. As a courtesy to others, please silence cell phones and pagers.

We welcome with gratitude the Choir of Men & Boys from Thisted Church, Denmark.

THE HOLY EUCHARIST, RITE II

CHORAL PRELUDE *Sing the Lord ye voices all* From *The Creation*

Joseph Haydn (1732-1809)

Accompanied by Svend Ole Kombak, Assistant Organist for Thisted Church Choir

§ *The Congregation stands at the tolling of the bell.*

HYMN 48



1 O day of ra - diant glad - ness, O day of joy and
2 This day at the cre - a - tion, the light first had its
3 This day, God's peo - ple meet - ing, his Ho - ly Scrip - ture
4 That light our hope sus - tain - ing, we walk the pil - grim



light, O balm of care and sad - ness, most
birth; this day for our sal - va - tion Christ
hear; his liv - ing pres - ence greet - ing, through
way, at length our rest at - tain - ing, our

beau - ti - ful, most bright; this day the high and
 rose from depths of earth; this day our Lord vic -
 Bread and Wine made near. We jour - ney on, be -
 end - less Sab - bath day. We sing to thee our

low - ly, through a - ges joined in tune, sing,
 to - rious the Spi - rit sent from heaven, and
 liev - ing, re - newed with heaven - ly might, from
 prais - es, O Fa - ther, Spi - rit, Son; the

“Ho - ly, ho - ly, ho - ly,” to the great God Tri - une.
 thus this day most glo - rious a tri - ple light was given.
 grace more grace re - ceiv - ing on this blest day of light.
 Church her voice up - rais - es to thee, blest Three in One.

Words: Sts. 1-2, Christopher Wordsworth (1807-1835), alt.; st. 3, Charles P. Price (1920-1999); st. 4, ver. Hymnal 1982; Music: *Es flog ein kleins Waldvögelein*, German folk song; harm. George Ratcliffe Woodward (1848-1934); Copyright: Words: St. 3, © 1982, Charles P Price. St. 4, © The Church Pension Fund.

THE WORD OF GOD

THE ACCLAMATION

S 76

Presider

Bless - ed be God: Father, Son, and Ho - ly Spi - rit.

People

And blessed be God's kingdom, now and for ev - er. A - men.

GLORIA (choir) from *Missa Brevis* (op. 102, 1984) Knut Nystedt (born 1915)

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex coelestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

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

BCP 231

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

O Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

§ *Please be seated*

THE FIRST LESSON

Genesis 25:19-34

These are the descendants of Isaac, Abraham's son: Abraham was the father of Isaac, and Isaac was forty years old when he married Rebekah, daughter of Bethuel the Aramean of Paddan-aram, sister of Laban the Aramean. Isaac prayed to the Lord for his wife, because she was barren; and the Lord granted his prayer, and his wife Rebekah conceived. The children struggled together within her; and she said, "If it is to be this way, why do I live?" So she went to inquire of the Lord. And the Lord said to her, "Two nations are in your womb, and two peoples born of you shall be divided; the one shall be stronger than the other, the elder shall serve the younger." When her time to give birth was at hand, there were twins in her womb. The first came out red, all his body like a hairy mantle; so they named him Esau. Afterward his brother came out, with his hand gripping Esau's heel; so he was named Jacob. Isaac was sixty years old when she bore them. When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, living in tents. Isaac loved Esau, because he was fond of game; but Rebekah loved Jacob. Once when Jacob was cooking a stew, Esau came in from the field, and he was famished. Esau said to Jacob, "Let me eat some of that red stuff, for I am famished!" (Therefore he was called Edom.) Jacob said, "First sell me your birthright." Esau said, "I am about to die; of what use is a birthright to me?" Jacob said, "Swear to me first." So he swore to him, and sold his birthright to Jacob. Then Jacob gave Esau bread and lentil stew, and he ate and drank, and rose and went his way. Thus Esau despised his birthright.

Reader The Word of the Lord.

People **Thanks be to God.**

GRADUAL PSALM 119:105-112 (*choir*) *Lucerna pedibus meis* BCP 772
Setting by Frederick Arthur Gore Ouseley (1825-1889)

- 105 Your word is a lantern to my feet *
and a light upon my path.
- 106 I have sworn and am determined *
to keep your righteous judgments.
- 107 I am deeply troubled; *
preserve my life, O LORD, according to your word.

- 108 Accept, O LORD, the willing tribute of my lips, *
and teach me your judgments.
- 109 My life is always in my hand, *
yet I do not forget your law.
- 110 The wicked have set a trap for me, *
but I have not strayed from your commandments.
- 111 Your decrees are my inheritance for ever; *
truly, they are the joy of my heart.
- 112 I have applied my heart to fulfill your statutes *
for ever and to the end.

Gloria Patri

THE SECOND LESSON

Romans 8:1-11

There is no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, and those who are in the flesh cannot please God. But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

Reader The Word of the Lord.

People **Thanks be to God.**

§ *Please stand*

ALLELUIA VERSE (*Cantor, then all repeat*)

Alleluia. Alleluia. Alleluia.

Give me understanding, / O Lord, *

And I shall keep / your law with all my heart.

Alleluia. Alleluia. Alleluia.

THE HOLY GOSPEL

Matthew 13:1-9,18-23

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

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

Jesus went out of the house and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: "Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen! Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty."

Gospeller The Gospel of the Lord.

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

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

§ *Please stand for the Creed*

THE NICENE CREED

BCP 358

**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 PRAYERS OF THE PEOPLE

The Leader and People pray responsively

In peace, we pray to you, Lord God.

Silence

For all people in their daily life and work;
People **For our families, friends, and neighbors,
and for those who are alone.**

For this community, the nation, and the world;
For all who work for justice, freedom, and peace.

For the just and proper use of your creation;
For the victims of hunger, fear, injustice, and oppression.

For all who are in danger, sorrow, or any kind of trouble;
For those who minister to the sick, the friendless, and the needy.

For the peace and unity of the Church of God;
For all who proclaim the Gospel, and all who seek the Truth.

For Katharine our Presiding Bishop, James our Bishop; and for all
bishops and other ministers;
For all who serve God in his Church.

For the special needs and concerns of this congregation.

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

Silence

Hear us, Lord;
For your mercy is great.

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

Silence

We will exalt you, O God our King;
And praise your Name for ever and ever.

We pray for all who have died, that they may have a place in your
eternal kingdom.

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

Silence

Lord, let your loving-kindness be upon them;

Who put their trust in you.

Silence may be kept.

The Presider says the concluding Collect

Almighty and eternal God, ruler of all things in heaven and earth:
Mercifully accept the prayers of your people, and strengthen us to do
your will; through Jesus Christ our Lord. **Amen.**

CONFESSION OF SIN

BCP 360

Deacon Let us confess our sins against God and our neighbor.

§ *The People may stand or kneel.*

Silence

All **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

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

§ *Please stand.*

THE PEACE

Presider The peace of the Lord be always with you.

People **And also with you.**

§ *The People greet one another in the name of the Lord.*

GREETINGS AND ANNOUNCEMENTS

THE HOLY COMMUNION

Laying on of hands for healing—for your own needs or for the needs of another person—is available during Communion north of the communion rail.

AT THE OFFERTORY, ANTHEM

Festival Te Deum (op. 32, 1944)

Benjamin Britten (1913-1976)

We praise Thee, O God, we acknowledge Thee to be the Lord. All the earth doth worship Thee, the Father everlasting. To Thee all Angels cry aloud, the Heav'ns and all the powers therein. To Thee Cherubim and Seraphim continually do cry, "Holy, Holy, Holy, Lord God of Sabaoth; Heav'n and earth are full of the Majesty of Thy Glory." The glorious company of the Apostles, praise Thee. The goodly fellowship of the Prophets, praise Thee. The noble army of Martyrs, praise Thee. The Holy Church throughout all the world, doth acknowledge Thee; The Father of an infinite Majesty; Thine honourable, true and only Son; also the Holy Ghost, the Comforter. Thou art the King of Glory, O Christ. Thou art the everlasting Son of the Father. When thou tookest upon Thee to deliver man, Thou didst not abhor the Virgin's womb. When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heav'n to all believers. Thou sittest at the right hand of God in the Glory of the Father. We believe that Thou shalt come to be our Judge. We therefore pray Thee help Thy servants, whom Thou hast redeemed with Thy precious blood. Make them to be numbered with Thy saints, in glory everlasting. O Lord, save Thy people, and blest Thine heritage. Govern them, and lift them up forever. Day by day we magnify Thee, and we worship Thy name, ever world without end. Vouchsafe, O Lord, to keep us this day without sin. O Lord have mercy upon us. Let Thy mercy lighten upon us as our trust is in Thee. O Lord, in Thee have I trusted, let me never be confounded.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

SANCTUS S 130

Franz Peter Schubert (1797-1828)

Ho - ly, ho - ly, ho - ly Lord, God of power and

might, Ho - ly, ho - ly, ho - ly Lord,

God of power and might, hea - ven and earth are

full, full of your glo - ry. Ho -

san - na in the high - est. Ho - san - na

in the high - est. Bless - ed is he who comes

in the name of the Lord. Ho - san - na

in the high - est. Ho - san - na in the high - est.

The image shows a three-system musical score for a hymn. Each system consists of a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature has two flats (B-flat and E-flat), and the time signature is common time (C). The lyrics are: 'in the high - est. Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est.' The music features a mix of quarter, eighth, and sixteenth notes, with some notes beamed together. There are several rests and ties throughout the piece.

From *Deutsche Messe*, Franz Peter Schubert (1797-1828); arr. Richard Proulx (b. 1937)

§ *The People stand or kneel.*

The Presider continues

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, 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, gave thanks, 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."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

Presider and People

**We celebrate his death and resurrection,
as we await the day of his coming.**

God of our holy and righteous ancestors; God of Abraham, Isaac and Jacob; God of Miriam, Deborah, Hannah, and Naomi; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. ✠ Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

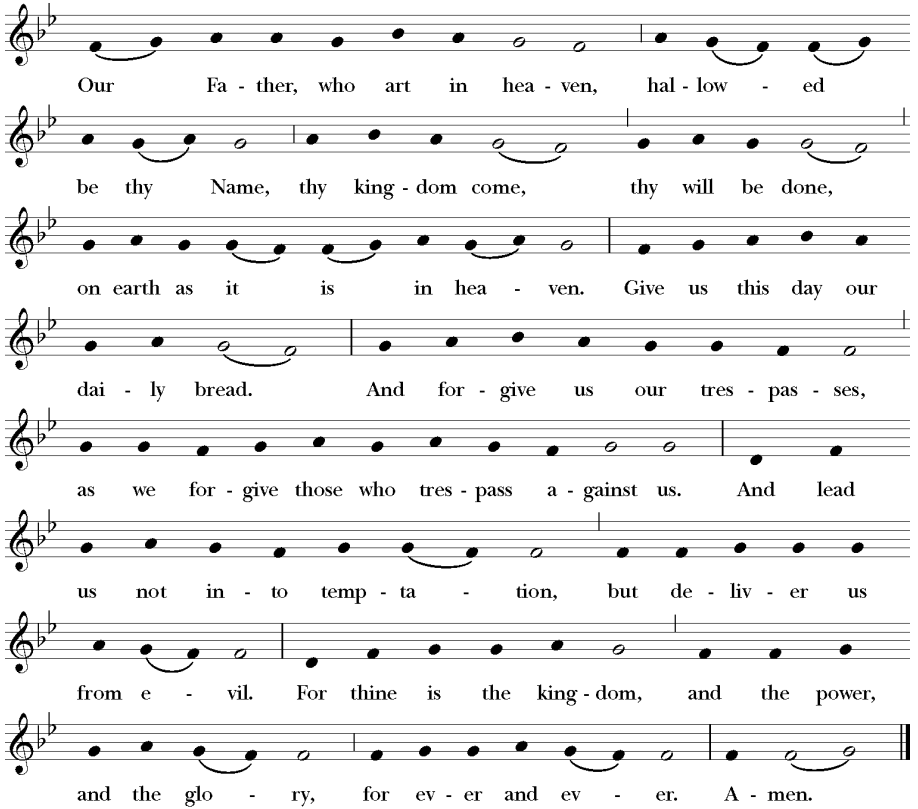
Risen Lord, be known to us in the breaking of the Bread.

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **AMEN.**

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

THE LORD'S PRAYER

S 119



Our Fa - ther, who art in hea - ven, hal - low - ed
be thy Name, thy king - dom come, thy will be done,
on earth as it is in hea - ven. Give us this day our
dai - ly bread. And for - give us our tres - pas - ses,
as we for - give those who tres - pass a - gainst us. And lead
us not in - to temp - ta - tion, but de - liv - er us
from e - vil. For thine is the king - dom, and the power,
and the glo - ry, for ev - er and ev - er. A - men.

THE FRACTION: THE BREAKING OF THE BREAD

A period of silence follows as the Bread is broken.

FRACTION ANTHEM*Agnus Dei*

S 164

Schubert

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

THE INVITATION

Presider The gifts of God for the People of God.

After the Invitation has been given, please be seated or kneel until you are ushered to the Communion rail.

- *When taking Communion, you may wish to partake of only the Bread. After receiving it, you may cross your arms across your chest to signal to the chalice bearer that you do not wish to receive the wine. (The Chalice Bearer will pause with the cup and say the words.)*
- *If you want to receive the Cup by intinction (dipping), please allow the chalice bearer to intinct the bread for you. The altar servers all sanitize their hands before the distribution of communion.*

AT THE COMMUNION, AGNUS DEI

Nystedt

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, you take away the sins of the world: have mercy on us.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, you take away the sins of the world: have mercy on us.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, you take away the sins of the world: grant us peace.

AT THE COMMUNION, ANTHEM

Sung in Danish

Der kommer en konge, når nøden er størst: Den herligste kommer, når Salomons herlighed glemmes; den sidste skal stå for hans åsyn først; den ringestes råb skal først af hans øre fornemmes. Giv ham dine domme, herskarernes Drot! Giv ham din retfærdighed, Du som kun kender det rette. Hans lys skal forvandle til pris vor spot, hans klarhed med glans skal mørkhedens gåder udslutte. Hans spir skal udstrækkes fra hav og til hav; hans krone skal stråle fra floden til jorderigs ende; hans hånd skal oplukke de dødes grav, hans fjender skal fly, hans venner skal livslyset kende.

In te, Domine, speramus (op. 21 no. 3, 1883)

Peter Erasmus Lange-Müller (1850-1926)

A king shall arrive when we suffer extreme hardship: the most glorious shall arrive, when the glory of Solomon is forgotten; the last shall be the first in the sight of the Lord; his ear shall be the first to perceive the cry of the lowly. Grant him your judgments, Lord of Hosts: Grant him your justice, thou, who knoweth righteousness only. His light shall transform to praise our mockery; his clarity shall extinguish with splendor the mysteries of darkness. His sceptre shall be stretched out from ocean to ocean; his crown shall sparkle from the flood to the end of the earth: his hand shall unlock the grave of the dead, his foes shall flee and his friends shall know the light of life.

THE POSTCOMMUNION PRAYER

BCP 365

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 BLESSING

Presider The blessing of God Almighty, ✠ the Father, the Son, and the Holy Spirit, be among you, and remain with you forever.
Amen.

HYMN 432

1 O praise ye the Lord! Praise him in the height;
 2 O praise ye the Lord! Praise him up - on earth;
 *3 O praise ye the Lord! All things that give sound;
 4 O praise ye the Lord! Thanks - giv - ing and song

re - joice in his word, ye an - gels of light;
 in tune - ful ac - cord, all ye of new birth;
 each ju - bi - lant chord re - ech - o a - round;
 to him be out - poured all a - ges a - long!

ye hea - vens, a - dore him by whom ye were made,
 praise him who hath brought you his grace from a - bove,
 loud or - gans, his glo - ry forth tell in deep tone,
 For love in cre - a - tion, for hea - ven re - stored,

and wor - ship be - fore him, in bright - ness ar - rayed.
 praise him who hath taught you to sing of his love.
 and sweet harp, the sto - ry of what he hath done.
 for grace of sal - va - tion, O praise ye the Lord!

THE DISMISSAL

Deacon Go in peace to love and serve the Lord.

People **Thanks be to God.**

ORGAN VOLUNTARY

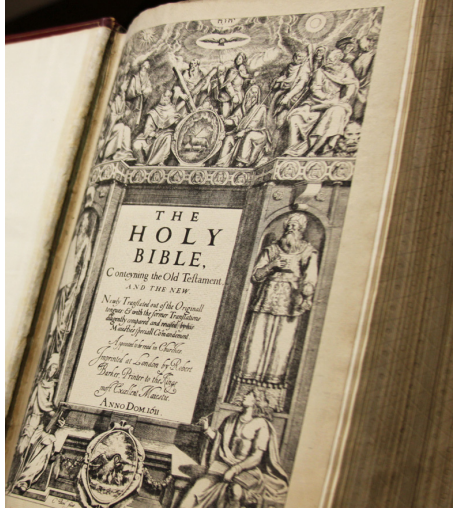
Tonestykke no. 1 in F-major for organ

Niels Wilhelm Gade (1817-1890)

Played by Svend Ole Kombak, Assistant Organist for Thisted Church Choir

PARTICIPANTS	
Presider	The Very Rev. James Carroll
Preacher	The Rev. Mark Trotter
Assisting Clergy	The Rev. Canon Anne Chisham, The Very Rev. Scott Richardson
Head Verger	Canon Brooks Mason
Lectors	Audrey Brewster, Charlie D'Amico
Intercessor	Francesca D'Amico
Chalice Bearers	Lisa Churchill, Robert Heylmun, Judy MacDonald
Acolytes	Charlie D'Amico, Max D'Amico, Lisa Churchill, Rob Hathaway, Judy MacDonald, Daniel McMillan, Kalani Piotrowski
Thurifer	Keith Walsh
Vergers	Almira Fort, Don Mitchell
Sacristans	Helena Chan, Kris Hatch, Wayne Hatch, Roxanne Perfect-Knight, Emily Velez-Confer
Usher-in-Charge	John Walsh
Youth Ushers	Ellie Brewster, Zion Dyson, Kyle Gunn, Logan Gunn, Olivia Mitchell
Organist and Choirmaster	Canon Martin Green
Organist-in- Residence	Dr. Carol Williams
Guest Choir	Thisted Church Choir Of Men & Boys, Thisted, Denmark
Guest Choir Conductor	Preben Nørgaard Christensen
Guest Organist	Svend Ole Kombak

This year marks the 400th anniversary of the printing of the **King James Bible**, a work of religious, political, and linguistic force that continues to shape the thinking and vocabulary of much of the English-speaking world. Two copies of first editions of the Authorized Version, as it was known when printed in 1611, are in the Episcopal Diocese of Kansas at the Quayle Bible Collection at Baker University in Baldwin City, Kansas, along with first or early editions of works that led up to the creation of the Bible authorized by King James I of England. Kay Bradt, director of library services at Baker, serves as curator for the collection.



She said the two originals there are known as the “He” and “She” Bibles, based on differing translations of Ruth 3:15 — one says “he went into the city,” and the other, “she went into the city.” That difference comes, she said, because different printers produced the first runs of the newly revised translation. The confusion on their part is understandable, she said. “The Hebrew says ‘he,’ but the context indicates it should be ‘she,’” Bradt said. Although complete first editions are quite rare (fewer than 50 of the “He” Bibles and about 150 of the “She” versions still exist), individual pages are available in antiquarian markets.

Centuries of precursors

The King James Bible benefited from the linguistic skills of 54 learned men and their seven years of work; it also benefited from 200 previous years of English translations of the Scriptures. John Wycliffe translated the Latin Vulgate version of the Bible into English in the late 1380s, an act that had the early reformer branded a heretic after his death.

Tyndale’s influence

As Reformation ideals spread across Europe, one of its adherents, William Tyndale, asked to translate the Bible into English but was denied the right to do so. He then fled to Belgium, where in 1526 he produced an English New Testament; copies of it were smuggled into England in bales of cloth. He translated the entire Bible into English in 1530, but its Protestant leanings were too much for King Henry VIII. In spite of his eventual break with the Church in Rome, Henry feared the egalitarianism advocated by reformers. In 1536 Tyndale was strangled and his body burned at the stake. But the influence of Tyndale’s Bible already was being felt.

After Henry’s break with Rome in 1531, he commissioned his own English Bible, produced in 1538 and known as the Great Bible because of its size. He wanted a text that would promote knowledge of the Scriptures among his subject but wouldn’t

introduce wholesale reformist ideals that were taking root elsewhere in Europe. Myles Coverdale, who had done his own translation in 1535, gave Henry such a Bible, basing his version on Tyndale's work but removing things the king found too Protestant, like the use of "congregation" for "church," and "senior" instead of "priest." Henry ordered that his Bible be placed in every church and chained to the lectern so it would be available at all times for those who wanted to read it for themselves.

After the tumultuous reign of the Roman Catholic Queen Mary I, Elizabeth I wanted an end to factional religious strife and hoped to advance that with her own Bible translation, which appeared in 1568. Known as the Bishops' Bible, it struck a balance between Henry's Great Bible and an English version (known as the Geneva Bible) produced in 1560 by English Protestants who fled to the continent during Mary's reign. Like the Great Bible, the Bishops' Bible was printed in large-format lectern editions. But the Geneva Bible was becoming a favorite among the people, with its smaller size, study aids like maps, and its novel idea of breaking up the biblical text into chapters and verses.

James' Bible

A year after James became King of England in 1603, a group of Puritan clergy petitioned for greater reform in the church, and from that grew the desire for a new translation that recognized the impact of the Geneva Bible on everyday life. James, himself a noted linguist, gathered scholars to create his new text. He ordered them to use as their basis the Bishops' Bible, "as little altered as the truth of the original will permit," he decreed. They also relied on previous English editions as well as their knowledge of the Greek and Hebrew manuscripts then available to them. In 1611 they gave their monarch the new Authorized Version that came to bear his name. This version's impact was so great that by 1700 James' Bible had become the English Bible. A new, official translation wasn't even undertaken for another 250 years.

The real hero of the King James Bible, however, turned out to be William Tyndale. More than 80 percent of his 1530 translation ended up in it, and his work introduced into the English language such phrases as *the powers that be*, *my brother's keeper*, *the salt of the earth*, *knock and it shall be opened unto you*, *seek and you shall find*, and *lead us not into temptation but deliver us from evil*.

Its impact today

The impact the King James Bible has had upon the English language—beyond the everyday phrases it introduced—includes the rhythmic cadences heard in the likes of Abraham Lincoln, poet Walt Whitman and Southern author Willa Cather. Even noted atheist Richard Dawkins said that with its influence on the culture of English-speaking countries, "...not to know the King James Bible is to be, in some small way, barbarian."

Derived from an article by Melodie Woerman, May 31, 2011, and published at http://www.episcopalchurch.org/79425_128531_ENG_HTM.htm

Welcome to St. Paul's Cathedral

*The Episcopal Diocese of San Diego
The Worldwide Anglican Communion*

**PLEASE JOIN US for refreshments and fellowship
in the Great Hall after the service.**

St. Paul's Cathedral is home to a vibrant, growing Episcopal congregation in the urban heart of San Diego. Social justice and community outreach are central to the Cathedral's spiritual core. To learn more about membership, please speak to one of the clergy after the service, or visit the Welcome Table in the courtyard following services, or call the cathedral office at 619.298.7261 ext. 334.



Sunday Services: Holy Eucharist 8 AM and 10:30 AM; Misa en Español 1:00 PM; Evensong 5:00 PM; Children's Godly Play 10:30 AM.

Daily Services: Monday-Friday: Morning and Evening Prayer, 8:30 a.m. and 5:00 p.m.; Saturday at 8:30 a.m. only; Holy Eucharist at 12 noon on Monday-Saturday. The church office is open Monday through Friday 9 a.m.–12:30 p.m. and 1:30–5:00 p.m.

The many activities at the Cathedral each week are summarized in the **Cathedral Life announcements** insert in today's bulletin.

Restrooms are located on the first and second floor of the Cathedral Office Building. Please ask an usher for directions.

Flower donations are welcome for memorials or celebrations. Please call the office to convey date, in memory of/thanksgiving for, and your name.

Large print bulletins and assisted hearing devices are available at morning services and are available from an usher.

If you wish, you may listen to the service via the **outdoor speakers** in the Fifth Avenue courtyard. Chairs are also available.

Noise carries a long way within the Cathedral's interior. As a courtesy to others, **please mute your phone** so as to maintain a peaceful environment for worship.

St. Paul's Cathedral

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