

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



**July 31, 2011
10:30 A.M.**

**The Seventh Sunday
after Pentecost
(Proper 13)**

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.

THE HOLY EUCHARIST, RITE II

ORGAN VOLUNTARY

Adagio for Strings, Op. 11


Samuel Barber (1910–1981), adapted for organ by William Strickland

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

THE ACCLAMATION

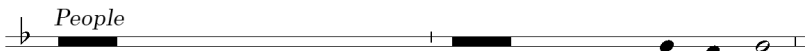
S 76

Presider



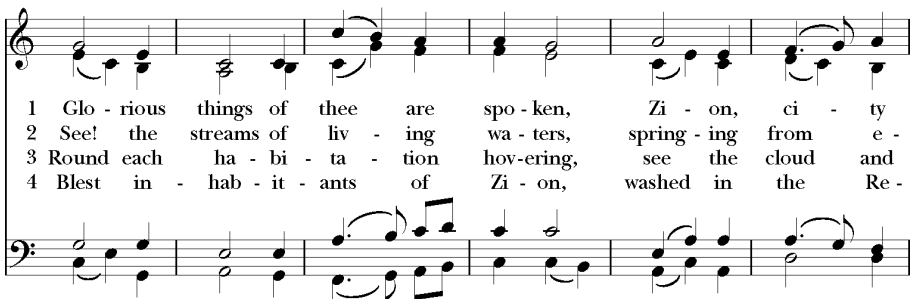
Bless-ed be God: Father, Son, and Ho-ly Spi-rit.

People



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

HYMN 523



1 Glo - rious things of thee are spo - ken, Zi - on, ci - ty
2 See! the streams of liv - ing wa - ters, spring - ing from e -
3 Round each ha - bi - ta - tion hov - ering, see the cloud and
4 Blest in - hab - it - ants of Zi - on, washed in the Re -

of our God; he whose word can - not be bro - ken
 ter - nal love, well sup - ply thy sons and daugh - ters
 fire ap - pear for a glo - ry and a cov - ering,
 deem - er's blood! Je - sus, whom their souls re - ly on,

formed thee for his own a - bode; on the Rock of A - ges
 and all fear of want re - move. Who can faint, when such a
 show - ing that the Lord is near. Thus de - riv - ing from their
 makes them kings and priests to God. 'Tis his love his peo - ple

found - ed, what can shake thy sure re - pose? With sal -
 riv - er ev - er will their thirst as - suage? Grace which,
 ban - ner, light by night, and shade by day, safe they
 rais - es o - ver self to reign as kings: and as

va - tion's walls sur - round - ed, thou may'st smile at all thy foes.
 like the Lord, the giv - er nev - er fails from age to age.
 feed up - on the man - na which he gives them when they pray.
 priests, his sol - emn prais - es each for a thank - of - fering brings.

Words: John Newton (1725-1807), alt.; Music: *Abbot's Leigh*, Cyril Vincent Taylor (1907-1991)
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THE WORD OF GOD

THE COLLECT OF THE DAY

BCP 232

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

Let your continual mercy, O Lord, cleanse and defend your Church; and, because it cannot continue in safety without your help, protect and govern it always by your goodness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

§ *Please be seated*

THE FIRST LESSON

Isaiah 55:1-5

Ho, everyone who thirsts, come to the waters; and you that have no money, come, buy and eat! Come, buy wine and milk without money and without price. Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen carefully to me, and eat what is good, and delight yourselves in rich food. Incline your ear, and come to me; listen, so that you may live. I will make with you an everlasting covenant, my steadfast, sure love for David. See, I made him a witness to the peoples, a leader and commander for the peoples. See, you shall call nations that you do not know, and nations that do not know you shall run to you, because of the Lord your God, the Holy One of Israel, for he has glorified you.

Reader The Word of the Lord.

People **Thanks be to God.**



- 8 The LORD is gracious and full of com/passion, *
slow to anger and of great / kindness.
- 9 The LORD is loving to / everyone *
and his compassion is over all his / works.
- 15 The LORD upholds all those who / fall; *
he lifts up those who are bowed / down.
- 16 The eyes of all wait upon you, O / LORD, *
and you give them their food in due / season.
- 17 You open wide your / hand *
and satisfy the needs of every living / creature.
- 18 The LORD is righteous in all his / ways *
and loving in all his / works.
- 19 The LORD is near to those who / call upon him, *
to all who call upon him / faithfully.
- 20 He fulfills the desire of those who / fear him; *
he hears their cry and / helps them.
- 21 The LORD preserves all those who / love him, *
but he destroys all the / wicked.
- 22 My mouth shall speak the praise of the / LORD; *
let all flesh bless his holy Name for ever and / ever.

THE SECOND LESSON

Romans 9:1-5

I am speaking the truth in Christ—I am not lying; my conscience confirms it by the Holy Spirit—I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh. They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and from them, according to the flesh, comes the Messiah, who is over all, God blessed forever. Amen.

Reader The Word of the Lord.

People **Thanks be to God.**

§ *Please stand*

ALLELUIA VERSE *(Cantor, then all repeat)*

Alleluia. Alleluia. Alleluia.

**Man shall not live by bread / alone,*
but by every word that pro/ceeds from the mouth of God.**

Alleluia. Alleluia. Alleluia.

THE HOLY GOSPEL

Matthew 14:13-21

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

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

Jesus withdrew in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. When it was evening, the disciples came to him and said, "This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves." Jesus said to them, "They need not go away; you give them something to eat." They replied, "We have nothing here but five loaves and two fish." And he said, "Bring them here to me." Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. And those who ate were about five thousand men, besides women and children.

Gospeller The Gospel of the Lord.

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

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

THE SERMON

The Very Rev. Scott Richardson

THE NICENE CREED

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

Assisting Priest

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.

OFFERTORY HYMN 309



1 O Food to pil - grims giv - en, O Bread of life from
2 O stream of love past tell - ing, O pur - est foun - tain,
3 O Je - sus, by thee bid - den, we here a - dore thee,



hea - ven, O Man - na from on high! We
well - ing from out the Sa - vior's side! We
hid - den in forms of bread and wine. Grant



hun - ger; Lord, sup - ply us, nor thy de - lights de -
faint with thirst; re - vive us, of thine a - bun - dance
when the veil is riv - en, we may be - hold, in



ny us, whose hearts to thee draw nigh.
give us, and all we need pro - vide.
hea - ven, thy coun - te - nance di - vine.

Words: Latin, 1661; tr. John Athelstan Laurie Riley (1858-1945), alt.
Music: *O Welt, ich muss dich lassen*, present form of melody att. Heinrich Isaac (1450?-1517), alt.; harm.
Johann Sebastian Bach (1685-1750); Copyright: Words: By permission of Oxford University Press.

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.

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.

Setting: Plainsong; adapt. Charles Winfred Douglas (1867-1944)

THE FRACTION: THE BREAKING OF THE BREAD

A period of silence follows as the Bread is broken.

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.

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

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, ANTHEM

Salvator Mundi

*Salvator mundi salva nos,
qui per crucem et sanguinem tuum
redemisti nos, auxiliare nobis,
te deprecamur Deus noster.*

Thomas Tallis (1505-1585)

Save us O Savior of the world,
which by Thy cross and blood hast
redeemed us, help us,
we beseech Thee O our God.

[text: Antiphon at Holy Unction, *Cantiones Sacrae* 1575]

O Sacrum Convivium

*O sacrum convivium, in quo
Christus sumitur, recolitur memoria
passionis eius, mens impletur gratia
et futurae gloriae nobis pignus
datur.*

Olivier Messiaen (1908-1992)

O sacred banquet in which Christ is
received, the memory of his Passion
is renewed with grace and a pledge
of future glory is bestowed.

[text: Eucharistic Hymn; St Thomas Aquinas (?1227-1274)]

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 upon you, and remain with you forever. **Amen.**

§ *Please stand.*

HYMN 657

1 Love di - vine, all loves ex - cell - ing, joy of heaven, to
 2 Come, al - might - y to de - liv - er, let us all thy
 3 Fi - nish then thy new cre - a - tion; pure and spot - less

earth come down, fix in us thy hum - ble dwell - ing, all thy
 life re - ceive; sud - den - ly re - turn, and nev - er, nev - er -
 let us be; let us see thy great sal - va - tion per - fect -

faith - ful mer - cies crown. Je - sus, thou art all com - pas - sion,
 more thy tem - ples leave. Thee we would be al - way bless - ing,
 ly re - stored in thee: changed from glo - ry in - to glo - ry,

pure, un - bound - ed love thou art; vis - it us with
 serve thee as thy hosts a - bove, pray, and praise thee
 till in heaven we take our place, till we cast our

thy sal - va - tion, en - ter ev - ery trem - bling heart.
 with - out ceas - ing, glo - ry in thy per - fect love.
 crowns be - fore thee, lost in won - der, love, and praise.

THE DISMISSAL

Assisting Priest Go in peace to love and serve the Lord.
People **Thanks be to God.**

ORGAN VOLUNTARY

Lobet den Herrn Mit Pauken und Zimbeln Schön
Sigfrid Karg-Elert (1877–1933)

St. Paul's recycles: we use recycled paper products whenever practical, and we recycle all unused and discarded bulletins. Please use the blue recycle bins in the north and south porch entrances.



PARTICIPANTS	
Presider	The Rev. Canon Richard Lief
Preacher	The Very Rev. Scott Richardson
Assisting Clergy	The Rev. Canon Albert Ogle
Head Verger	Canon Brooks Mason
Lectors	Bill Eadie, Christie Fleming
Intercessor	Ann Gary
Chalice Bearers	Marian Gaston, Daniel McMillan, Canon Christine Spalding
Acolytes	Ben Hulbert, Gabe Hulbert, Daniel McMillan, Bart Smoot, Canon Christine Spalding
Thurifers	Luke Sironi
Vergers	Canon Chris Harris, Don Mitchell
Sacristans	Canon Konnie Dadmun, Kris Hatch, Paula Peeling, Bob Spalding, Carol Walsh
Usher-in-Charge	Lucinda Parsons
Organist and Choirmaster	Canon Martin Green
Organist-in-Residence	Dr. Carol Williams

The Feast of the Transfiguration of Our Lord Jesus Christ

July 31, 2011 – Seventh Sunday After Pentecost

The feast of the Transfiguration of Our Lord Jesus Christ, which is celebrated on August 6, commemorates Jesus' radical change of appearance while in the presence of Peter, James, and John, on a high mountain.

The Gospel of Matthew, chapter 17, records that Jesus "was transfigured before them, and his face shone like the sun, and his garments became white as light." At this moment Moses and Elijah appeared, and they were talking with Jesus. Peter, misunderstanding the meaning of this manifestation, offered to make three "dwellings" (or "tents") for Jesus, Moses, and Elijah. A bright cloud overshadowed them and a voice from the cloud stated, "This is my beloved Son, with whom I am well pleased; listen to him." The disciples fell on their faces in awe, but Jesus encouraged them to arise and "have no fear." When the disciples looked up, they saw only Jesus (Matthew 17:1-8).

The Transfiguration is also mentioned in two other gospel accounts (Mark 9:2-8 and Luke 9:28-36) and is referred to in the Second Letter of Peter, which records that "we were eyewitnesses of his majesty" and "we were with him on the holy mountain" (2 Peter 1:16-18).

The Transfiguration is a pivotal moment because it revealed Christ's glory prior to the crucifixion, and it anticipated his resurrection and ascension. It also prefigures the glorification of human nature in Christ. The setting on the mountain is presented as the point where human nature meets God, with Jesus acting as a point of connection between heaven and earth.

Celebration of the Transfiguration began in the eastern church in the late fourth century. The feast is celebrated on August 6, which is the date of the dedication of the first church built on Mount Tabor traditionally considered to be the "high mountain" of the Transfiguration.

The Transfiguration was first included in the English Prayer Book as a minor feast in 1561, then in 1894, the American Prayer Book included it as a major feast with proper collect and readings. This inclusion as a major feast is largely due to the efforts of the Rev. Dr. William Reed Huntington, who also wrote the collect for the Transfiguration in the Book of Common Prayer (BCP): "O God, who on the holy mount revealed to chosen witnesses your well-beloved Son, wonderfully transfigured, in raiment white and glistening: Mercifully grant that we, being delivered from the disquietude of this world, may by faith behold the king in his beauty; who with you, O Father, and you, O Holy Spirit, lives and reigns, one God, for ever and ever. Amen" (BCP, p. 243).

The gospel reading for the Transfiguration is also used as a lectionary reading each year for the Last Sunday after Epiphany, since, as an Epiphany story, the Transfiguration provides one of the most distinctive and dramatic showings of Jesus' divinity.

— from *An Episcopal Dictionary of the Church: A User-Friendly Reference for Episcopalians*, Don S. Armentrout and Robert Boak Slocum, editors (Church Publishing Incorporated, 2000). All rights reserved.



The Transfiguration by Raphael (circa 1520): oil on wood, 159 × 109 inches; housed in the *Pinacoteca Vaticana*, Vatican City.

The composition consists of two halves showing two of the several events recorded in Matthew 17. The upper half shows the Transfiguration itself with the transfigured Christ floating in front of softly illuminated clouds between Moses and Elijah.

In the lower part, Raphael depicts the Apostles attempting by themselves to free the boy (lower right quadrant) of his demonic possession. They are unable to cure the child until the

recently-transfigured Christ arrives who “rebuked the demon, and it came out of [the boy], and the boy was cured instantly.”

— based on [http://en.wikipedia.org/wiki/Transfiguration_\(Raphael\)](http://en.wikipedia.org/wiki/Transfiguration_(Raphael))

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 Queen's Courtyard 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

EPISCOPAL ✱ ANGLICAN

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