



Christ in Majesty, Zachary Roesemann, 2008

St. Paul's Cathedral Burlington, Vermont

The Season After Pentecost, Proper 13 ✠ August 4, 2024

The Holy Eucharist ✠ 10:00 a.m.

Welcome to the Cathedral Church of St. Paul! We are glad you are worshipping alongside us today. You are welcome here. All of who you are is welcome here.

If you are new to the Episcopal Church, you may wish to note a few things about our worship style. In general, we stand to sing and pray, and to hear the Gospel (the Good News) of Jesus Christ. We sit to hear other scripture and to listen to the preacher. You may notice that some people choose, at certain times, to kneel, or to make the sign of the cross on their body, or to bow. You may do any, all, or none of those things. Kneelers are located under the table in the back of the church, should you wish to use one.

CHILDREN are always welcome in the service, as is their wiggling and whispering, and their need to move and explore. There is a children's activity area in the back of the church for use as needed. Sunday School is on hiatus until September. There is no formal nursery, but please feel free to explore the space and how it might meet your needs.

ADULT FORMATION is held after the service most Sundays. Grab a cup of coffee and a snack and join us!

You can find most everything you need in this bulletin. The **MUSIC** we sing is found within this bulletin or in the blue *Hymnal 1982* found either on your seat or in the rack under the seat in front of you. Hymn numbers that begin with the letter S are in the front section of the hymnal.

IF YOU ARE NEW to this community and wish to know more about it or to receive our weekly e-mail newsletters, please fill out a green card located on the table in the back of the church and either leave it on the table or hand it to the clergy or an usher. We would love to know you more fully!

Finally, a word about **COMMUNION** (Lord's Supper, Eucharist) – the bread and wine. The table fellowship we experience together is for everyone. Everyone. It is a grace freely given by the one who loves us so very much. And it's for you.

The Season After Pentecost, Proper 13

August 4, 2024

10:00 a.m. The Holy Eucharist

This service is livestreamed on YouTube

Opening Voluntary: *Duo; Basse de Cromorne*

Louis-Nicolas Clérambault (1676-1749)

The Word of God

All stand for the Opening Sentence.

Celebrant Blessed be the one, holy, and living God.

People **Glory to God for ever and ever.**

All stand and sing,

Hymn 523 *Glorious things of thee are spoken*

The Celebrant says the Collect of the Day, a short prayer to bring focus to the community's worship:

Celebrant God be with you.

People **And also with you.**

Celebrant Let us pray. *Stillness*

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.

People **Amen.**

We sit to hear a reading from the Old Testament

Reader A reading from the Book of the Book of Exodus

The whole congregation of the Israelites complained against Moses and Aaron in the wilderness. The Israelites said to them, "If only we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger."

Then the Lord said to Moses, "I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not."

Then Moses said to Aaron, "Say to the whole congregation of the Israelites, 'Draw near to the Lord, for he has heard your complaining.'" And as Aaron spoke to the whole congregation of the Israelites, they looked toward the wilderness, and the glory of the Lord appeared in the cloud. The Lord spoke to Moses and said, "I have heard the complaining of the Israelites; say to them, 'At twilight you shall eat meat, and in the morning you shall have your fill of bread; then you shall know that I am the Lord your God.'"

In the evening quails came up and covered the camp; and in the morning there was a layer of dew around the camp. When the layer of dew lifted, there on the surface of the wilderness was a fine flaky substance, as fine as frost on the ground. When the Israelites saw it, they said to one another, "What is it?" For they did not know what it was. Moses said to them, "It is the bread that the Lord has given you to eat."

Exodus 16:2-4, 9-15

Hear what the Spirit is saying to God's people.

People **Thanks be to God.** *Stillness follows.*

We stand to sing the Sequence Hymn

Hymn 302 *Father, we thank thee who hast planted*

We remain standing to hear a reading from the life of Jesus

Deacon The Gospel of our Savior Jesus Christ according to John.

People **Glory to you, Lord Christ**

Deacon The next day, when the people who remained after the feeding of the five thousand saw that neither Jesus nor his disciples were there, they themselves got into the boats and went to Capernaum looking for Jesus.

When they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?" Jesus answered them, "Very truly, I tell you, you are looking for me, not because you saw signs, but because you ate your fill of the loaves. Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal." Then they said to him, "What must we do to perform the works of God?" Jesus answered them, "This is the work of God, that you believe in him whom he has sent." So they said to him, "What sign are you going to give us then, so that we may see it and believe you? What work are you performing? Our ancestors ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'" Then Jesus said to them, "Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world." They said to him, "Sir, give us this bread always."

Jesus said to them, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty."

John 6:1-21

Deacon The Gospel of the Lord;
People **Praise to you, Lord Christ.**

The Sermon *The preacher breaks open the scripture.*

The Very Revd Greta Getlein

After the sermon stillness is held. Then all stand for the Affirmation of Faith:

All **You, O God, are supreme and holy.
You create our world and give us life.
Your purpose overarches everything we do.
You have always been with us. You are God.**

**You, O God, are infinitely generous,
good beyond all measure.
You came to us before we came to you.
You have revealed and proved your love for us in Jesus Christ,
who lived and died and rose again.
You are with us now. You are God.**

**You, O God, are Holy Spirit.
You empower us to be your gospel in the world.
You reconcile and heal; you overcome death.**

You are God. We worship you.

We remain standing for the Prayers of the People. We pray for the Church, the world, those in need; we pray in thanksgiving and in sorrow; we pray for those who have died. You may pray as you like, silently or aloud.

The Deacon introduces the prayers, saying,

Deacon In peace, we pray to you, Lord God.

You may pray as you like, silently or aloud. After each spoken prayer we say,

Leader God of life, we pray to you;
People **In your mercy, hear our prayer.**

Following the prayers, the Deacon leads us in the Confession of Sin.

Deacon We pray to you also for the forgiveness of our sins. *Stillness is held.*

All **Have mercy upon us, most merciful Father;
in your compassion forgive us our sins,
known and unknown,**

things done and left undone;
and so uphold us by your Spirit
that we may live and serve you in newness of life,
to the honor and glory of your Name;
through Jesus Christ our Lord. Amen.

The Celebrant pronounces God's pardon, the people responding, Amen.

All then stand for the exchange of the Peace.

Celebrant The peace of Christ be always with you.

People **And also with you.** *We greet those nearest us with a sign of God's peace.*

We sit for a word of welcome and announcements.

After the announcements the Celebrant offers a sentence of encouragement as we consider the offerings of our life and labor to the Lord.

The Holy Communion

Ushers pass a plate to collect offerings for the work of the Church. Electronic giving is available through our website by scanning the QR code on the yellow announcements sheet.

The organist plays

Voluntary: *Récit de Nasard*

Louis-Nicolas Clérambault

The gifts of bread and wine, and the fruits of our labors are brought forward. The Table is set and we sing an Offertory Hymn.



1 All who hun-ger, gath - er glad - ly; ho - ly man - na is our bread.
2 All who hun-ger, nev - er stran - gers: seek - er, be a wel - come guest.
3 All who hun-ger, sing to - geth - er, Je - sus Christ is liv - ing bread.



Come from wil - der - ness and wan - d'ring: here in truth we will be fed.
Come from rest - less - ness and roam - ing: here in joy we keep the feast.
Come from lone - li - ness and long - ing: here in peace we have been fed.



You that yearn for days of full - ness, all a - round us is our food.
We that once were lost and scat - tered in com - mun - ion's love have stood.
Blest are those who from this ta - ble live their days in grat - i - tude.



Taste and see the grace e - ter - nal; taste and see that God is good.

Words Sylvia G. Dunstan (1955–1993) • Music HOLY MANNA, from *The Southern Harmony*, 1835

We remain standing for the Great Thanksgiving. The parts marked "voice" can be spoken by anyone. Please raise your voice to be heard by all. If more than one "voice" sounds at the same time, that is fine.

The Great Thanksgiving: Eucharistic Prayer C

God be with you.

And also with you.

Celebrant
People

Celebrant Lift up your hearts.
People **We lift them to the Lord.**
Celebrant Let us give thanks to the Lord our God.
People **It is right to give our thanks and praise.**

Celebrant God of all power, Source and Sustainer of the Universe, you are worthy of glory and praise.
People **Glory to you for ever and ever.**

Voice At your command all things came to be: shining light and enfolding dark;
galaxies, suns, moons, and stars of the sky;
planets in their courses, and this fragile earth, our island home.
All **By your will they were created and have their being.**

Voice From the primal elements you brought forth the human race, and blessed us with memory,
reason, and skill. You made us the stewards of your creation. But we turned against you, and
betrayed your trust; and we turned against one another.
All **Have mercy, Lord, for we are sinners in your sight.**

Voice Again and again, you called us to return. Through prophets and sages you revealed your
righteous Law. And in the fullness of time you sent your eternal Word, a child born of your
servant Mary, to fulfill your Law, opening for us the way of freedom and peace.
All **By his blood, he reconciled us. By his wounds, we are healed.**

Celebrant 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:

The image shows a musical score for a hymn. It consists of three systems of music, each with a vocal line (treble clef) and a piano accompaniment (bass clef). The key signature has one flat (B-flat), and the time signature is 4/4. The lyrics are: "Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might, heav'n and earth are full of your glo-ry. Ho-san - na in the high - est. Bles - sed is the one who comes in the Name of the Lord. Ho - san - na in the high - est, ho - san - na in the high - est." The music is a simple, folk-style melody with a steady piano accompaniment.

Setting American folk melody, collected and harmonized by Annabel Morris Buchanan (1889-1983)

Celebrant On the night Jesus was betrayed he took bread, said the blessing, broke the bread, and gave it to
his friends, and said,
All **"Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."**

Celebrant After supper, Jesus took the cup of wine, gave thanks, and said,
All **"Drink this, all of you:**

Celebrant This is my Blood of the new Covenant, which is shed for you and for all 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,

All **We celebrate Christ's death and resurrection as we await the day of his coming.**

Celebrant And so, O God, we who have been redeemed by Jesus Christ, 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 Savior. Sanctify us also, and 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.

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

All **God of our ancestors; Redeemer and Mother of Israel; 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.**

Celebrant Accept these prayers and praises, Almighty God, 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.

All **AMEN.**

Celebrant As our Savior Christ has taught us, we now pray,

Our Fa-ther in hea-ven, hal-low'd be your Name, your king-dom come, your will be done, on earth as in hea-ven.

Give us to-day our dai-ly bread. For-give us our sins as we for-give those who sin a-gainst us. Save us from the time of trial,

and de-liv-er us from e - vil. For the king-dom, the glo-ry are yours, now and for ev - er. A-men.

The Celebrant breaks (fractures) the bread. After a period of stillness we say the Fraction Anthem.

Celebrant Alleluia, Christ our Passover is sacrificed for us.

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

The Celebrant invites us to share in the Eucharistic feast; The table fellowship we experience together is for everyone. The bread may be received directly into your hand, one palm crossed over the other. The wine may be taken by sipping from the cup or touching the bread to the cup or by using the small bowl to dip the bread into the wine (this is called intinction). Gluten-free wafers are available; please indicate your need at the time you receive Communion. Those who prefer not to receive the sacrament may ask for a blessing, crossing arms, fingertips touching the shoulders.

During Communion we sing this hymn

Hymn 305 Come, risen Lord, and deign to be our guest

When all have received a period of stillness is observed. Then all stand and sing,

Hymn 307 Lord, enthroned in heavenly splendor

Bread and wine may be given to a member of the congregation to take to those who are sick or shut in.

Celebrant In the name of this congregation I send you forth, bearing these holy gifts, that those to whom you go (*may name aloud*) may share with us in the communion of Christ's body and blood.

People **We who are many are one body, for we all share one bread, one cup.**

Remaining standing, we say this Prayer after Communion:
Celebrant Let us pray. *Stillness*
All **God of abundance,**
you have fed us with the bread of life and cup of salvation;
you have united us with Christ and one another;
and you have made us one with all your people in heaven and on earth.
Now send us forth in the power of your Spirit,
that we may proclaim your redeeming love to the world
and continue for ever in the risen life of Christ our Savior. Amen.

The Celebrant offers a blessing over the People who respond,
People **Amen.**

The Deacon sends us forth with these words:
People Let us go forth in the name of Christ.

Thanks be to God.

The People may remain and listen to the organ music that follows or may leave quietly, so as not to disturb those who stay to listen. Coffee "hour" is in the rear of the Nave immediately following the Closing Voluntary.

Closing Voluntary: *Caprice sur les grands jeux*

Louis-Nicolas Clérambault



SERVING IN THE LITURGY TODAY

<i>Acolyte</i>	Emiry Potter	<i>Lector</i>	Gina Slobodzian
<i>Ushers</i>	Karen Mikkelsen, Kenzo An	<i>Chalice Ministers</i>	Susan Simmons, Rose Bacon

The Lord's Prayer Ambrosian chant; arr. Mark Howe, 1991. Used by permission.

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OTHER SCRIPTURE APPOINTED FOR TODAY

Ephesians 4:1-16

I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. But each of us was given grace according to the measure of Christ's gift. Therefore it is said,

"When he ascended on high he made captivity itself a captive;
 he gave gifts to his people."

(When it says, "He ascended," what does it mean but that he had also descended into the lower parts of the earth? He who descended is the same one who ascended far above all the heavens, so that he might fill all things.) The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming. But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love.

Psalms 78:23-29 *Attendite, popule*

²³ So he commanded the clouds above * and opened the doors of heaven.

²⁴ He rained down manna upon them to eat * and gave them grain from heaven.

²⁵ So mortals ate the bread of angels; * he provided for them food enough.

²⁶ He caused the east wind to blow in the heavens * and led out the south wind by his might.

²⁷ He rained down flesh upon them like dust * and winged birds like the sand of the sea.

²⁸ He let it fall in the midst of their camp * and round about their dwellings.

²⁹ So they ate and were well filled, * for he gave them what they craved.

Notes on today's music:

Clérambault, a French baroque master whose life coincided with that of J. S. Bach, spent his career as an organist and composer in Paris. From his two organ suites (1710) beginning a cycle of pieces in all keys (never completed) come charming works named for the organ stops intended for playing them: the low register of the *Cromorne* (an early clarinet), the *Nasard* (speaking an octave and a fifth above notated pitch), and the *Grands Jeux* (full organ).

What's in a name? The **communion hymn**, *Rosedale*, was Leo Sowerby's contribution to the celebration of the dedication of the Gloria in excelsis Tower at Washington National Cathedral in 1964. At that time Sowerby was director of the College of Church Musicians and "Rosedale" is the name of the house on the Cathedral close in which the college was located. The sturdy tune of the **closing hymn** came to its composer on the way to the Welsh quarry where he worked, and the story runs that he wrote it on a slate from the rubbish heap then and there. It has had wide appeal in both Welsh and English books. *Bryn Calfarfa* means "Hill of Calvary" and reflects the fact that when it first appeared it was set to the famous Welsh hymn "The blood of the Cross." In Welsh tradition, and especially given the quick notes near the end, we'll sing at a broad tempo and be unafraid to broaden further into a pause at the first note of the last line, followed by a slower final phrase. (Notes from *The Hymnal 1982 Companion* by Alec Wyton and Alan Luff.) This deeply felt music shares its DNA with other tunes where this sort of thing is done at repeated final words, such as "Guide me, O thou great Jehovah" (No. 690).

We are on the land which has long served as a site of meeting and exchange among indigenous peoples for thousands of years and is the home of the Western Abenaki People. Our Cathedral community honors, recognizes and respects these peoples as the traditional stewards of the lands and waters on which we gather. Once taken from the Abenaki people by the people of the United States, this land was taken again, during the period of Urban Renewal in the 1970s, from the Italian immigrants who had found a welcome on these shores. We acknowledge that we are guests in this land, and pledge to respect and protect the land and waters within our use.

THE Cathedral 
Church OF St. Paul
LOVING | EXPLORING | SERVING

The Right Reverend Shannon MacVean-Brown | *Bishop of Vermont*
The Very Reverend Greta Getlein | *Dean and Rector*
The Reverend Canon Dr. Robert K. Leopold | *Canon for Adult Formation*
Peter Stoltzfus Berton | *Director of Music and Cathedral Arts*
The Venerable J. Stannard Baker | *Cathedral Deacon & Diocesan Archdeacon*
The Reverend Deacon Susan F. McMillan | *Cathedral Deacon & Diocesan Liaison*
Jennifer C. Sumner | *Office Administrator* • Barbara F. Comeau | *Financial Administrator*
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