

Christ in Majesty, Zachary Roesemann, 2008

St. Paul's Cathedral Burlington, Vermont

The Season After Pentecost, The Feast of All Saints ✠ November 3, 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 for children aged four through grade eight is available after the service, beginning around 11:10 downstairs. There is no formal nursery, but please feel free to explore the space and how it might meet your needs.

ADULT FORMATION is held downstairs after the service most Sundays. Grab a cup of coffee and a snack and join us! You can also just hang out with your coffee and snacks and chat with one another.

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.

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, The Feast of All Saints

November 3, 2024

10:00 a.m. The Holy Eucharist

This service is livestreamed on YouTube

Opening Voluntary: Gabriel's Oboe

Nadine Carpenter, oboe

Ennio Morricone (1928-2020)

The Word of God

The people remain seated as the clergy enter and then remain seated for the Introit

Introit: *Introit et Kyrie*, from Requiem in D minor, Opus 48

Gabriel Fauré (1845 – 1924)

*Requiem aeternam dona eis, Domine,
et lux perpetua luceat eis.*

*Te decet hymnus, Deus, in Sion,
et tibi reddetur votum in Jerusalem.*

Exaudi orationem meam: ad te omnis caro veniet

*Rest eternal grant to them, Lord,
and let light perpetual shine on them.*

*A hymn becomes you, God, in Zion,
and a vow shall be paid to you in Jerusalem.*

Hear my prayer: to you all flesh shall come.

Kyrie eleison. Christe eleison. Kyrie eleison.

Lord have mercy. Christ have mercy. Lord have mercy.

The people stand for the opening acclamation.

Celebrant Blessed be God: Father, Son, and Holy Spirit.

People **And blessed be God's kingdom, now and for ever. Amen.**

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*

Almighty God, you have knit together your elect in one communion and fellowship in the mystical body of your Son Christ our Lord: Give us grace so to follow your blessed saints in all virtuous and godly living, that we may come to those ineffable joys that you have prepared for those who truly love you; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting.

People **Amen.**

We sit to hear a reading from the Old Testament.

Reader A reading from the book of the Prophet Isaiah.

On this mountain the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wines, of rich food filled with marrow, of well-aged wines strained clear.

And he will destroy on this mountain the shroud that is cast over all peoples, the sheet that is spread over all nations; he will swallow up death forever.

Then the Lord God will wipe away the tears from all faces, and the disgrace of his people he will take away from all the earth, for the Lord has spoken.

It will be said on that day, Lo, this is our God; we have waited for him, so that he might save us.

This is the Lord for whom we have waited; let us be glad and rejoice in his salvation.

Isaiah 25:6-9

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 287 For all the saints

We stand or 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 When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said,

"Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?" So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." When he had said this, he cried with a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go."

John 11:32-44

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

The Sermon *The preacher breaks open the scripture.*

The Revd Canon Dr. Bob Leopold

We sing as we bring our pledge cards forward

Peace before us, peace behind us, peace under our feet.

Peace within us, peace over us, let all around us be peace.

Love before us, etc.

Light before us, etc.

Christ before us, etc. *(repeat from the beginning as needed until cards are all brought forward)*

After the ingathering 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 pray for the Church, this nation, the welfare of the world, the concerns and thanksgivings of our community, those who suffer, and those who have died. Today we remember those who have died in this past year.

The Celebrant concludes the prayers with a Collect or other appropriate prayer.

Deacon The Deacon leads us in the Confession of Sin.
Let us confess our sins against God and our neighbor. *Stillness is held.*

All **Have mercy upon us, most merciful God;
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 and to hear a Stewardship Moment.

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 or using the Tip Tap Pay kiosk in the main entrance.

The organist offers a voluntary

Improvisation on Grand Isle

Gerre Hancock (1934-2012)
transcribed by Todd Wilson (b. 1954)

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. During the hymn, children are welcome to join the clergy at the altar.

Hymn 293 I sing a song of the saints of God

We remain standing for the Great Thanksgiving.

The Great Thanksgiving: Eucharistic Prayer A

Celebrant God be with you. *People* And also with you.

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.

The Celebrant continues with the prayer, leading to the singing of the Sanctus

Celebrant ...Angels and Archangels and all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

The choir sings the Sanctus:

*Sanctus, sanctus, sanctus Domine Deus Sabaoth:
pleni sunt caeli et terra gloria tua.
Hosanna in excelsis.*

*Holy, holy, holy Lord God of hosts:
heaven and earth are full of your glory.
Hosanna in the highest.*

Sanctus, from Requiem in D minor, Opus 48 • Gabriel Fauré (1845 - 1924) Sung in Latin

The people stand or kneel as the Celebrant continues. After the words over the bread and wine, we then join in the Memorial Acclamation.

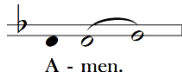
Celebrant Therefore we proclaim the mystery of faith.

People **Christ has died. Christ is risen. Christ will come again.**

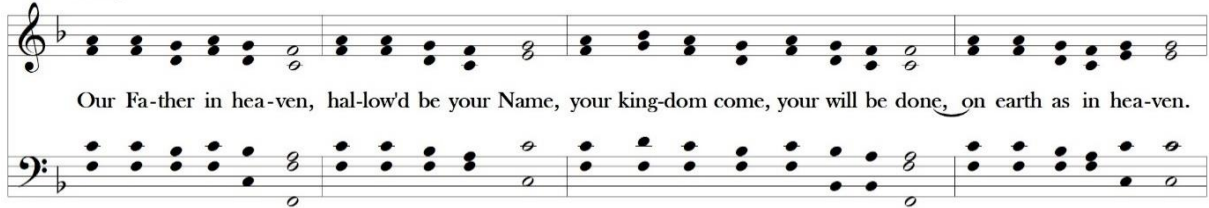
The Celebrant continues the prayer, which ends

Celebrant ...all honor and glory is yours, Almighty Father, now and for ever.

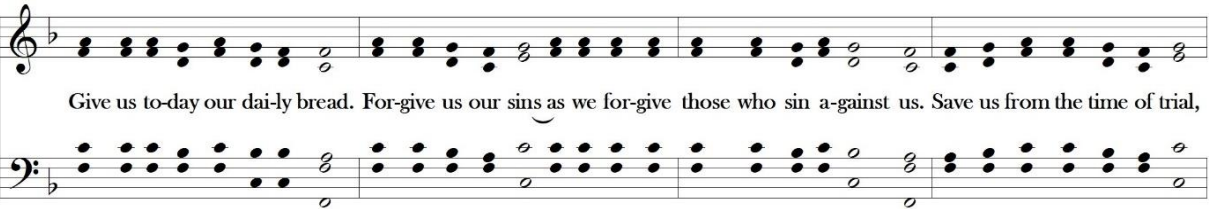
People



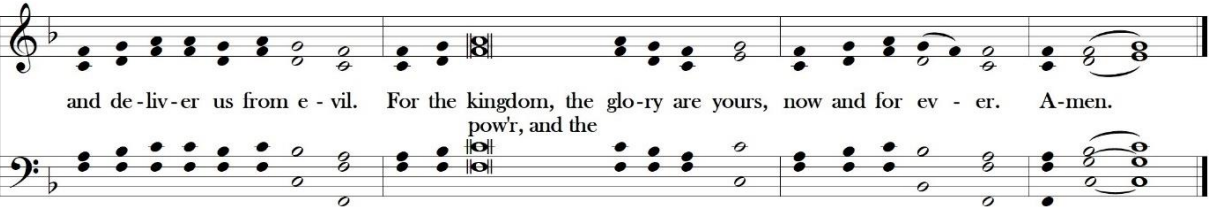
Celebrant As our Savior Christ has taught us, we now pray,



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.



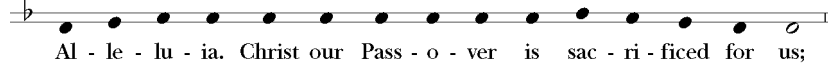
Give us to-day our dai-ly bread. For-give us our sins as we for-give those who sin a-gainst us. Save us from the time of trial,



and de-liv-er us from e - vil. For the kingdom, the glo-ry are yours, now and for ev - er. A-men.
pow'r, and the

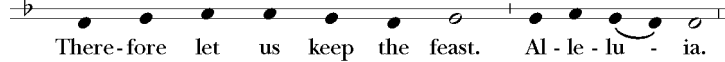
The Celebrant breaks (fractures) the bread. After a period of stillness we sing the Fraction Anthem.

Celebrant



Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;

All



There-fore let us keep the feast. Al - le - lu - ia.

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 the choir sings

*In paradisum deducant angeli:
in tuo adventu suscipiant te martyres,
et perducant te in civitatem sanctam Jerusalem.
Chorus angelorum te suscipiat,
et cum Lazaro quondam paupere,
aeternam habeas requiem.*

*May the angels lead you into paradise:
may the martyrs receive you as you arrive,
and bring you into the holy city of Jerusalem.
May the choir of angels receive you,
and with Lazarus, once a beggar,
may you have eternal rest.*

In paradisum, from Requiem in D minor, Opus 48 • Gabriel Fauré (1845 - 1924) Sung in Latin

*When all have received and the table is cleared a period of stillness is observed. Then all stand and sing,
Hymn 541 Come, labor on*

Celebrant

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

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.

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

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

People **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. .

Closing Voluntary: *Prelude on Sine nomine (conclusion)*

Leo Sowerby (1895-1968)



SERVING IN THE LITURGY TODAY

<i>Acolyte</i>	Olivia Burnett	<i>Lector</i>	Rebecca Flewelling
<i>Subdeacon</i>	Emiry Potter	<i>Chalice Ministers</i>	Alice Van Buren, Miriam Burns
<i>Vergers</i>	Adam Skiff	<i>Greeter</i>	Nancy Snyder
<i>Ushers</i>	Marley Skiff, Lisa Schnell		

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

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OTHER SCRIPTURE APPOINTED FOR TODAY

Revelation 21:1-6a

I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, "See, the home of God is among mortals. He will dwell with them as their God; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away." And the one who was seated on the throne said, "See, I am making all things new." Also he said, "Write this, for these words are trustworthy and true." Then he said to me, "It is done! I am the Alpha and the Omega, the beginning and the end."

Psalm 24 *Domini est terra*

¹ The earth is the Lord's and all that is in it, * the world and all who dwell therein.

² For it is he who founded it upon the seas * and made it firm upon the rivers of the deep.

³ "Who can ascend the hill of the Lord? * and who can stand in his holy place?"

⁴ "Those who have clean hands and a pure heart, * who have not pledged themselves to falsehood, nor sworn by what is a fraud.

⁵ They shall receive a blessing from the Lord * and a just reward from the God of their salvation."

⁶ Such is the generation of those who seek him, * of those who seek your face, O God of Jacob.

⁷ Lift up your heads, O gates; lift them high, O everlasting doors; * and the King of glory shall come in.

⁸ "Who is this King of glory?" * "The Lord, strong and mighty, the Lord, mighty in battle."

⁹ Lift up your heads, O gates; lift them high, O everlasting doors; * and the King of glory shall come in.

¹⁰ "Who is he, this King of glory?" * "The Lord of hosts, he is the King of glory."

Notes on this week's music:

The **opening voluntary** is the main theme from the 1986 film "The Mission," in which the protagonist, the Jesuit Father Gabriel, aims to befriend natives with his music in order to carry out his missionary work. The theme has proven popular enough to have inspired several sets of words. The traditional **Requiem**, or Mass for the Dead (Latin: *Missa pro defunctis*), has been a touchstone of choral repertoire for many centuries and a regular, universal meditation on life and death, often in the context of All Saints tide. From the earliest known examples (Gregorian Chant, and a lost polyphonic setting by Dufay) to settings composed in recent decades, this text has fulfilled the need of ever-present liturgical function and has, simultaneously, served as a vehicle for concert presentations of modern music. (The website Requiemsurvey.org numbers over five thousand settings; dozens are added each year.) Often the result of a commission, a Requiem historically also has served as a window into the heart and soul of a composer's personal theology (or that of the commissioning body, or both). For instance, Brahms's well-loved *A German Requiem* established in 1868 the practice of regular departure from the traditional Latin text of the Requiem Mass. Brahms achieved this by discarding all of it, substituting passages of scripture which had similar or singular meaning of importance to the composer, all in German. Another well-loved instance, that of Gabriel Fauré, delivered a particularly gentle version of the text. For this he was criticized, and answered: "It has been said that my Requiem does not express the fear of death and someone has called it a lullaby of death. But it is thus that I see death: as a happy deliverance, an aspiration towards happiness above, rather than as a painful experience... Is it not necessary to accept the artist's nature? As to my Requiem, perhaps I have also instinctively sought to escape from what is thought right and proper, after all the years of accompanying burial services on the organ! I know it all by heart. I wanted to write something different." In Fauré's setting, a mystical, contemplative mood is generally kept, as compared with the highly dramatic treatments by Mozart, Verdi or Berlioz. In fact, Fauré's original version of his Requiem (1888) did not contain the Offertoire or Libera me movements, thereby selecting greater emphasis on rest and peace, and omitting the Day of Judgment altogether; those two movements were added in 1893. Fauré participated in the mid-to-late 19th century French drive to replace theatrical style music in church with mystical music inspired by and even based on Gregorian chant. **At the offertory** we hear a somewhat humorous prelude on a hymn beloved by children, and placed in the children's section of the *Hymnal 1940*. The hymn's author (a mother of three) has written that her texts were "not for publication, but for use in our own nursery." During the selection process for the *Hymnal 1982* the Committee chose to eliminate it, but by action of a later committee at the 1982 General Convention, this hymn – obviously a favorite of many – was restored. The tune is named after Grand Isle on Lake Champlain, where composer John Henry Hopkins lived in his retirement. (*Note from The Hymnal 1982 Companion by Carol A. Doran.*) The **closing voluntary** treats the Sequence hymn in bold variations with interludes, of which we hear the final three. In 1927, Sowerby became organist-choirmaster at St. James Episcopal Church in Chicago (which became a cathedral in 1955, during his tenure). In 1962 he became the founding director of a College of Church Musicians at Washington National Cathedral.

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 | *Cathedral Operations Manager* • Barbara F. Comeau | *Financial Administrator*
Katie Gonyaw | *Children's Formation Coordinator* • Adam Skiff | *Property Steward*

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