



THE 3RD SUNDAY AFTER EPIPHANY
Holy Communion
January 24, 2021

WELCOME TO YOUR CATHEDRAL

We are a diverse, urban, Anglican community being formed in the beauty of the Gospel that exists to worship God and love our city. Together our hope is to be the heart of God for the heart of Charleston.

WORSHIP AND COVID-19

Due to Covid-19 our worship is offered with social distancing indoors and streamed online. This has its challenges, but offers us a chance to learn to be the church in a new way. If you cannot gather in person, our encouragement is to gather in a common space in your home, quiet your hearts, and participate in the liturgy as much as able. While spread out geographically, we continue worship together in spirit and truth.

NEEDS IN A TIME OF CORONAVIRUS

If you need help with grocery shopping, childcare, or finances please visit your-cathedral.org/cathedral-community-care/. In addition, we have appointed shepherds to help us connect and care for our congregation during this season. If you would like to be contacted by a church leader, please let us know.

GIVING

We know times are tough for everyone, but if possible please continue to give as able to the church either online or by mailing a check to the church offices. You can give to the Cathedral via cash, check, or online at yourcathedral.org/give. You can also text a donation amount to 646-832-4848 and use quick code "chs".

ABOUT OUR WORSHIP

As a church in the Anglican tradition, our service consists of a regular pattern of prayers, songs, and readings that fall into two main parts, the Liturgy of the Word and the Liturgy of the Table. In the Liturgy of the Word, we are taught by God through the Scriptures. In the Liturgy of the Table, we are nourished by God through the Sacraments. This journey of worship leads our hearts to remember God's love for us and respond with love and joyful service.

ABOUT THE CHURCH CALENDAR

From the time of the early Church, Christians have marked time by great events of salvation in Christ. The incarnation, life, death, resurrection, and ascension of Jesus form the basis for the Church Calendar.

Advent - Christmas- Epiphany - Lent - Easter - Pentecost

ABOUT THE SEASON OF EPIPHANY

The season of Epiphany celebrates the manifestation of God's glory born in Christ for all people to see. Epiphany is associated with the arrival of the Magi after Christ's birth. These wise men traveled from the East to worship the Child guided by a bright star. Christ's arrival was made known to the (non-Jewish) Gentiles who then sought Him out to worship Him. During Epiphany, we celebrate the appearance of our Morning Star - Jesus. Just as the light of the star guided the Magi to Jesus, the Church is called to be the light of the world as we make Christ manifest, or apparent, in our midst. The liturgical color associated with Epiphany is green which symbolizes new life.

+ PREPARATION +

"The problem is that the human imagination is simply not large enough to take it all that God is and has to give. We are overwhelmed. God's inexhaustible creation, limitless grace, relentless mercy, enduring purpose, fathomless love: it is just too much to contemplate, assimilate, understand. This is the language of abundance. And if humans turn away it is sometimes out of a misguided but understandable sense of self-protection, a preservation of identity in the face of a tidal wave of glory."

-Sam Wells

God, Who By The Leading of a Star

Thomas Attwood

+ THE LITURGY OF THE WORD +

THE ACCLAMATION

Celebrant I will make you as a light for the nations,
People **that my salvation may reach to the end of the earth.** *Isaiah 49:6*

THE COLLECT FOR PURITY

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

SONG OF PRAISE

Praise to the Lord

Joachim Neander, arr. Ryan Thompson; © Public Domain

Praise to the Lord, the Almighty
The King of creation
O my soul, praise Him, for He is
My health and salvation
All ye who hear, now to His temple draw near
Praise Him in glad adoration

Praise to the Lord, who doth prosper
Thy work and defend thee
Surely His goodness and mercy
Here daily attend thee
Ponder anew what the Almighty can do
If with His love He befriend thee

Oh, my soul sing
Sing my soul sing

Praise to the Lord, O let all that
Is in me adore Him
All that hath life and breath
Come now with praises before Him
Let the Amen sound from His people again
Gladly forever adore Him

Oh, my soul sing
Sing my soul sing
Sing praise to the Lord
Praise to the Lord

Welcome to the Cathedral. We are glad you are here to worship with us today. The sidebars are meant to provide helpful information about the different parts of the service. Should you have any questions, please don't hesitate to ask one of our ushers.

Use the time during the **call to worship** as a time to prepare your heart to worship the living God.

This portion of the liturgy is known as the **Liturgy of the Word**. It consists of Scripture readings, the sermon, the creed, and the Prayers of the People.

In the **Collect for Purity**, we ask God to cleanse our hearts and minds of anything that comes between him and us - anything that would impede our worship.

God's people have always been a singing people. Throughout Scripture we find songs about God's character and mighty acts in history. For this reason, **Musical Worship** has been an important part of Christian gatherings from the beginning. Music is a gift that allows us to remember God's faithfulness and respond with thanksgiving and praise.

The **Collect of the Day** is written to go along with both the season of the church year and the readings for the day (“Collect” comes from the Latin *con lectione*, or, “with the readings.”) It summarizes the attributes of God as revealed in the scripture readings for the day.

Anglican worship is built upon the foundation of the Bible. We read it, pray it, and sing it. During the liturgy of the word, we read several **lessons** from various parts of the Old and New Testament and Psalms. We stand for the gospel reading to show the importance we place on Jesus’ words and actions.

The **Nicene Creed** is a statement of what the Christian community believes to be true about God. It was born in the fourth century, culminating in councils of the whole Church at Nicaea in 325 and at Constantinople in 381.

THE COLLECT OF THE DAY

Celebrant The Lord be with you.
People **And with your spirit.**
Celebrant Let us pray.

Give us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and the whole world may perceive the glory of his marvelous works; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE LESSONS

Psalm 8

Reader The Word of the Lord.
People **Thanks be to God.**

Reader The Holy Gospel of our Lord Jesus Christ according to...
People **Glory to you, Lord Christ.**

Matthew 6:19-34 (ESV)

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

THE SERMON

The Rev. Canon Patrick Schlabs

THE NICENE CREED

**We believe in one God,
the Father, the Almighty, maker of heaven and earth,
of all that is, visible and invisible.**

**We believe in one Lord, Jesus Christ,
the only-begotten 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,
was incarnate from the Holy Spirit and 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,
who with the Father and the Son is worshiped and glorified,
who 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

As we pray for our church, our city, our nation, and our world, we will close each section by saying, “Lord, in your mercy” and you are invited to respond in agreement by saying, “**Hear our prayer.**”

Heavenly Father, grant these our prayers for the sake of Jesus Christ, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

THE CONFESSION AND ABSOLUTION OF SIN

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.

Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who sincerely repent and with true faith turn to him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

THE PEACE

Celebrant The peace of the Lord be always with you.
People **And with your spirit.**

THE ANNOUNCEMENTS

+ THE LITURGY OF THE TABLE +

Doxology

Thomas Ken; © Public Domain

Praise God, from Whom all blessings flow
Praise Him, all creatures here below
Praise Him above, ye heav'nly host
Praise Father, Son, and Holy Ghost
Amen

THE SURSUM CORDA

Celebrant The Lord be with you.
People **And with your spirit.**
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 him thanks and praise.**

It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through Jesus Christ our Lord, who took on our mortal flesh to reveal his glory; that he might bring us out of darkness and into his own glorious light.

In the **Prayers of the People** we offer our collective petitions to the Lord for our church, our city, our nation, and our world. We also provide space for anyone in the congregation to offer their own thanks or requests.

As we come before the Lord in worship, we are reminded of the many ways in which we have failed to live up to God's standard for our lives. **Confession** provides an opportunity to declare these failures to God while knowing that in Christ, we are forgiven already.

To assure us of God's mercy in Christ, the Celebrant pronounces the **Absolution** as assurance of forgiveness and the promise of eternal life with the making of the sign of the cross.

Because those who trust in Christ have been forgiven, we can truly live in **Peace** with God and people. Here we greet strangers, friends and family in peace and remember that we are one in Christ.

The second part of the liturgy is called **The Liturgy of the Table**. We have declared God's praise, heard God's Word, and now we are welcomed to God's Table. During the song of preparation, we set the table for communion and prepare to offer our entire lives to God, which includes our money as the offering plates are passed.

At the presentation of the offerings, we often sing a **Doxology** (from the Greek *doxa logoi*, “words of glory.”) It is a hymn of praise to God, often in a Trinitarian form.

The **Sursum Corda** (Latin for “lift up your hearts”) is one of the most ancient parts of our service, dating to around the third century.

In the Western tradition, The **Preface** to the Eucharistic Prayer varies with the seasons of the church year.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

The **Sanctus** (Latin for “holy”) is a hymn of acclamation proclaiming the transcendence of the God of all Creation based on Isaiah 6:1-5. The **Benedictus** (Latin for “blessed”) has traditionally accompanied the Sanctus and is based on Matt. 21:9 and Luke 13:35.

THE SANCTUS

Holy, holy, holy, Lord
God of power and might
Heav’n and earth your glory fills
Hosanna in the Highest

Blessed is the one who comes
In the name of the Lord

Hosanna in the Highest
Hosanna in the Highest

Traditional, Arr. By Patrick Schlabs

THE PRAYER OF CONSECRATION

Holy and gracious Father: In your infinite love you made us for yourself; and when we had sinned against you and become subject to evil and death, you, in your mercy, sent your only Son into the world for our salvation. By the Holy Spirit and the Virgin Mary he became flesh and dwelt among us. In obedience to your will, he stretched out his arms upon the cross and offered himself once for all, that by his suffering and death we might be saved. By his resurrection he broke the bonds of death, trampling Hell and Satan under his feet. As our great high priest, he ascended to your right hand in glory, that we might come with confidence before the throne of grace.

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it,* and gave it to his disciples, saying, “Take, eat; this is my Body which is given for you: Do this in remembrance of me.”

Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, “Drink this, all of you; for 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 in remembrance of me.”

Therefore we proclaim the mystery of faith:

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

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ.

Sanctify us also, that we may worthily receive this holy sacrament, and be made one body with him, so that he may dwell in us and we in him.

And bring us with all your saints into the fullness of your heavenly kingdom, where we shall see our Lord face to face. All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and forever. **AMEN.**

THE LORD’S PRAYER

And now as our Savior Christ has taught us, we are bold to pray:

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE FRACTION

Celebrant Alleluia. Christ our Passover has been sacrificed for us.
People Therefore let us keep the feast. Alleluia.

The **Lord’s Prayer** is the prayer Christ taught the disciples as an example of how to pray and has been a part of Eucharistic liturgies since the year 400 A.D.

Christ has been sacrificed once and for all by his death on the cross. His work has brought us forgiveness and reconciliation with God. **The Fraction** reminds us that we are welcomed to the feast of the Lamb (1 Corinthians 5:7).

THE MINISTRATION OF COMMUNION

Celebrant The gifts of God for the people of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith with thanksgiving.

Eternal Light

Leo Sowerby

THE PRAYER OF THANKSGIVING

Heavenly Father, We thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the body of your Son, and heirs of your eternal Kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

THE BLESSING

The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the ☩ Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen**

CLOSING HYMN

I Heard the Voice of Jesus Say

Horatius Bonar Arr. Natalie Schlabs; © Public Domain

I heard the voice of Jesus say
"Come unto Me and rest
Lay down, thou weary one, lay down
Thy head upon My breast."
I came to Jesus as I was
Weary and worn and sad
I found in Him a resting-place
And He has made me glad

I heard the voice of Jesus say
"Behold, I freely give
The living water; thirsty one
Stoop down and drink and live."
I came to Jesus, and I drank
Of that life-giving stream
My thirst was quenched, my soul revived
And now I live in Him

I heard the voice of Jesus say
"I am this dark world's Light
Look unto Me; thy morn shall rise
And all thy day be bright."
I looked to Jesus, and I found
In Him my Star, my Sun
And in that Light of Life I'll walk
Till traveling days are done

THE DISMISSAL

Deacon Let us go forth to love and serve the Lord.
People **Thanks be to God!**

The **Prayer of Thanksgiving** gives thanks for spiritual nourishment and seeks God's help for Christian service. The congregation is sent into the world as witnesses of Christ.

The **Blessing** is an authoritative declaration of God's favor with us. This Advent blessing is attributed to the Rev. Fleming Rutledge.

The **Dismissal** is the final acclamation as we are joyfully sent into the world as ambassadors of Jesus Christ.

+ CLERGY & STAFF +

The Very Rev. Peet Dickinson | Dean and Rector
The Rev. Canon Patrick Schlabs | Canon for Cultural Engagement
Anna Bruner | Worship Ministry Director
Rachel Hajek | Children's Ministry Director
Hunter Myers | Student Director
Richard Scott | Organist
Larry Speakman | Choral Ministry Director
Anthony Royal | Sexton
Helen Smith Terrell | Cathedral Administrator
Kaye Wallace | Bookkeeper

THE VESTRY

Bradford Marshall | Senior Warden
Matthew Lambert | Junior Warden
Lisa Barker
Mike Brinson
Sean Coughlin
Karen Fine
Jason Looney
Carissa Smith
Phil Waggoner
Sally Young
Bryan Terrell | Treasurer

A BRIEF HISTORY OF THE CATHEDRAL

The parish was organized in 1809 as “The Third Episcopal Church.” The building was completed in 1816 and consecrated as St. Paul’s by the Rt. Rev’d. Theodore Dehon. The congregation combined with St. Luke’s, Charlotte Street, in 1949. It was made the Cathedral of the Diocese of South Carolina in 1963 – one of the oldest buildings in the country to serve as an Episcopal Cathedral. It is 164 feet long and 70 feet wide, and seats 1000 people.



THE CATHEDRAL CHURCH OF ST LUKE & ST PAUL
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