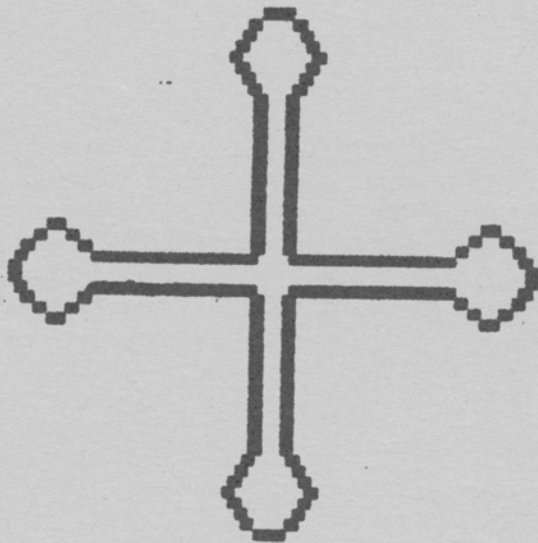




St. Paul's On-The-Hill Episcopal Church
(Saint Paul, Minn.). Church Records.

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**ST. MARY'S
ALTAR GUILD
MANUAL**

*ST. PAUL'S CHURCH ON-THE-HILL
1524 SUMMIT AVENUE
ST. PAUL, MN 55105*

March 1985

O God, you accepted the service of Levites in your temple and your Son was pleased to accept the loving service of his friends; bless the ministry of our Altar Guild and give us grace, that we, caring for the vessels and vestments of your worship and the adornment of your Sanctuary, may make the place of your presence glorious; through Jesus Christ our Lord. Amen.

FROM THE RECTOR

Your responsibility as a member of the Altar Guild should never be taken lightly. It is true that we become used to handling holy things. We must constantly remind ourselves that our work is to the honor and glory of God and that it is a privilege that we share. So we ought really to begin and end our Altar work with prayer.

Also, it is important to remember that we work as a team. Each person carrying his or her own responsibilities and so we depend on conscientious commitment.

Finally, please be assured that the clergy appreciate deeply your care and meticulous preparation for corporate worship. Your dedication makes our job a great deal easier.

God bless and keep you in this holy work.

Fr. James W. Leech

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SECTION I. TERM OF OFFICE AND DUTIES OF OFFICERS.

PRESIDENT - THE PRESIDENT OF THE ALTAR GUILD, HAVING SERVED TWO YEARS AS VICE-PRESIDENT, CONTINUES AS PRESIDENT FOR A TERM OF TWO YEARS BEGINNING IN MAY. THE DUTIES OF THE PRESIDENT INCLUDE:

1. CONSULTING FREQUENTLY WITH THE RECTOR REGARDING PROCEDURES, ACTIVITIES, AND RESPONSIBILITIES OF THE GUILD THROUGHOUT THE LITURGICAL YEAR.
2. APPOINTING TEAM AND COMMITTEE CHAIRMEN AND CONSULTING WITH THEM FREQUENTLY REGARDING THEIR WORK AND RESPONSIBILITIES.
3. ASSIGNING MEMBERS TO TEAMS, REASSIGNING AND RE-SHUFFLING AS THE NEED ARISES.
4. ORGANIZING AND SETTING UP THE SCHEDULING OF TEAMS FOR SUNDAY AND WEEKDAY WORK AS WELL AS THE SCHEDULE FOR SPECIAL SACRISTY CLEANING PROJECTS. SUBMIT SCHEDULES TO THE CHURCH SECRETARY FOR INCLUSION IN THE MONTHLY LAY SCHEDULES.
5. ORGANIZING THE WORK DURING CHRISTMAS WEEK AND HOLY WEEK AND ASSIGNING MEMBERS TO CARRY OUT THESE TASKS SINCE THERE IS NO TEAM IN CHARGE AT THESE TIMES. THIS SCHEDULE IS USUALLY MADE OUT AT THE CLEANING DAY IMMEDIATELY PRECEDING THESE SPECIAL WEEKS.
6. PLANNING AND ORGANIZING THE THREE SPECIAL CLEANING SATURDAYS (SEPTEMBER, BEFORE CHRISTMAS, AND BEFORE PALM SUNDAY), THE MIDWINTER WORKSHOP AND THE SPRING SOCIAL MEETING.
7. SUBMITTING NOTICES TO THE CHURCH SECRETARY FOR INCLUSION IN THE MESSENGER.
8. PLANNING AND CONDUCTING THE FOUR MEETINGS HELD DURING THE YEAR.

9. WITH THE HELP OF THE RECTOR AND GUILD MEMBERS ACTIVELY RECRUITING NEW PEOPLE (MALE AND FEMALE) TO JOIN THE GROUP AND TO LEARN THE RESPONSIBILITIES OF MEMBERSHIP. PROSPECTIVE MEMBERS MUST BE APPROVED BY THE RECTOR BEFORE BEING APPROACHED.

10. WORKING WITH THE RECTOR AND THE VESTRY IN ORDER TO BE AWARE OF ANNUAL BUDGETING FOR ALTAR SUPPLIES, EQUIPMENT, AND FLOWERS.

11. WRITING AND SUBMITTING THE ANNUAL REPORT OF THE GUILD TO THE RECTOR FOR USE AT THE ANNUAL MEETING AND FOR PERMANENT FILING WITH OTHER CHURCH ANNUAL REPORTS.

VICE-PRESIDENT - THE VICE-PRESIDENT IS APPOINTED BY THE RECTOR IN MAY AFTER CONSULTATION WITH THE OUTGOING PRESIDENT AND VICE-PRESIDENT. SHE/HE IS APPOINTED FOR A PERIOD OF TWO YEARS AND THEN CONTINUES AUTOMATICALLY AS PRESIDENT FOR A PERIOD OF TWO ADDITIONAL YEARS. THE DUTIES OF THE VICE-PRESIDENT INCLUDE:

1. SERVING AS AN ASSISTANT TO THE PRESIDENT IN ANY WAY THAT THE PRESIDENT CHOOSES.
2. USING THE PERIOD AS VICE-PRESIDENT TO LEARN THE RESPONSIBILITIES AND TASKS REQUIRED OF THE PRESIDENT.

PAST PRESIDENT - THE PRESIDENT JUST LEAVING OFFICE SHOULD BE AVAILABLE TO ASSIST THE NEW PRESIDENT WITH ANY QUESTIONS OR CONCERNS THAT MAY COME UP.

SECRETARY - THE SECRETARY OF THE ALTAR GUILD IS ELECTED BY THE MEMBERS IN MAY FOR A PERIOD OF TWO YEARS. DUTIES INCLUDE:

1. TAKING MINUTES AT EACH OF THE FOUR MEETINGS AND KEEPING THESE NOTES IN ORDER FOR PERMANENT RECORD.
2. POSTING FOR GUILD MEMBERS IN THE SACRISTY INSTRUCTIONAL ITEMS THAT MAY APPEAR IN THE MINUTES.
3. WRITING NOTES, SENDING CARDS, ETC. FOR THE GUILD WHENEVER THESE ARE NEEDED.

TREASURER - THE TREASURER OF THE ALTAR GUILD IS ELECTED BY THE MEMBERS IN MAY FOR A PERIOD OF TWO YEARS. DUTIES INCLUDE:

1. KEEPING THE FINANCIAL RECORDS OF THE GUILD. THIS MEANS RECORDING DUES AS THEY ARE PAID AND ANY DONATIONS, GIFTS, OR MEMORIALS THAT COME DIRECTLY TO THE GUILD. IT ALSO INCLUDES SEEING THAT CHECKS ARE WRITTEN WHEN NEEDED FOR SUCH THINGS AS DIOCESAN DUES, GIFTS FOR THE PRIESTS AND MEMBERS OF THE GUILD, AND PURCHASES SPECIFICALLY AUTHORIZED BY THE GUILD. THE GUILD FUNDS ARE FOR THE ABOVE PURPOSES ONLY AND ARE NOT USED FOR ALTAR SUPPLIES, CANDLES, WINE, ETC. ALL SUCH ITEMS AS WELL AS NEW VESTMENT PURCHASES, NEW LINENS, FLOWERS, AND OTHER SUPPLIES COME OUT OF THE ACCOUNT BUDGETED BY THE CHURCH FOR SUCH PURPOSES.
2. BEING IN TOUCH WITH THE CHURCH TREASURER FOR DEPOSITS AND CHECKS THAT NEED TO BE WRITTEN OFF THE GUILD ACCOUNT, SINCE THE ALTAR GUILD FUNDS ARE RUN THROUGH THE REGULAR CHURCH ACCOUNTS AS A LINE ITEM.

SECTION II. DUTIES OF TEAM CHAIRMAN

THE TEAM CHAIRMAN IS APPOINTED BY THE PRESIDENT FOR AN UNSPECIFIED TERM. DUTIES INCLUDE THE FOLLOWING:

1. CALLING ALL TEAM MEMBERS TO REMIND THEM OF THE UPCOMING SCHEDULED WEEK.
2. ARRANGING FOR SOME MEMBER OF THE TEAM TO BE AT CHURCH FOR EACH WEEKDAY SERVICE TO CLEANSE THE EUCHARISTIC VESSELS AND TO PREPARE THE VESTMENTS AND VESSELS FOR THE NEXT WEEKDAY SERVICE. THIS SHOULD BE DONE AS SOON AFTER THE SERVICE AS POSSIBLE.
3. ARRANGING FOR AS MANY TEAM MEMBERS AS POSSIBLE TO BE AT CHURCH ON SATURDAY MORNING FOR THE REGULAR WEEKLY CLEANING.
4. CONTACTING THE PRESIDENT IF FOR ANY REASON THE TEAM IS SHORTHANDED AND IN NEED OF HELP.

5. CALLING ALL TEAM MEMBERS TO REMIND THEM OF SPECIAL CLEANING SATURDAYS AND WORKSHOPS.

6. THE PRESIDENT AND/OR THE CLERGY WILL NOTIFY THE TEAM CHAIRMAN IF THERE IS TO BE A SPECIAL SERVICE DURING THE WEEK SUCH AS: A WEDDING, BAPTISM, FUNERAL, SPECIAL MASS FOR AN OUTSIDE GROUP, AND THE LIKE.

SECTION III. DUTIES OF COMMITTEE CHAIRMEN - THESE ARE APPOINTED BY THE PRESIDENT FOR AN UNSPECIFIED TERM. THE CHAIRMAN SHOULD FEEL FREE TO ASK THE PRESIDENT AND GUILD MEMBERS FOR HELP WHENEVER MORE HANDS ARE NEEDED FOR A PARTICULAR PROJECT.

1. ACOLYTES VESTMENTS - DUTIES INCLUDE:

LAUNDERING ACOLYTES COTTAS, ALBS, AMICES, AND CINCTURES.

ARRANGING FOR CLEANING OF THE CASSOCKS AS NEEDED.

BEING SURE THE APPROPRIATE SIZES OF COTTAS AND CASSOCKS FOR THE BOYS AND GIRLS WHO ARE SERVING ARE AVAILABLE AND ARRANGING FOR REPLACEMENT AS THIS BECOMES NECESSARY.

2. CANDLE SUPPLY - DUTIES INCLUDE:

KEEPING CANDLES IN GOOD SUPPLY AND ORDERING AS NEEDED.

KEEPING CANDLE CUPBOARD IN ORDER.

PERIODICALLY SORTING OUT GOOD CANDLE STUBS FOR TORCHES AND DISPOSING OF DISCARDS.

THE FOLLOWING ARE THE APPROPRIATE SIZES AND SHAPES FOR ALL CANDLES USED:

EUCCHARISTIC LIGHTS -

100% BEESWAX - 18 PER BOX - LENGTH, 16 7/8"
SIZE 3S, SHORT SHAPE, SELF-FITTING ENDS

3-BRANCH, 5-BRANCH, AND 7-BRANCH HOLDERS

51% BEESWAX - 35 PER BOX - LENGTH, 10 1/2"
SIZE 6S, SHORT SHAPE, SELF FITTING ENDS

TUBE CANDLES FOR HIGH ALTAR OFFICE LIGHTS
51% BEESWAX - 24 PER BOX - LENGTH, 13"
SIZE 4S, SHORT SHAPE, PLAIN ENDS

BIER LIGHTS

51% BEESWAX - 6 PER BOX - LENGTH, 25"
SIZE 1S, SHORT SHAPE, SELF-FITTING ENDS

TREE LIGHTS -

MEMORIAL OR MESSIAH BRAND - 36 PER BOX - LENGTH 10.5"
SIZE 6S, LONG SHAPE, SELF-FITTING ENDS

THE TREES WILL BE LIGHTED ON THE FOLLOWING FEAST DAYS:

ALL SAINTS' DAY

CHRISTMAS

EPIPHANY

EASTER - TWO SERVICES

ASCENSION DAY

PENTECOST

WEDDINGS

SANCTUARY CANDLES

STYLE NO. 9 - 12 PER BOX

PASCHAL CANDLE - THE RECTOR ORDERS THIS DIRECTLY FROM LOHMANS

EASTER VIGIL CANDLES - THIN TAPERS (CIERGES)
EMKAY KIT #1463 - 100 PER BOX - LENGTH, 13"
(INCLUDES DRIP PROTECTORS)

CANDLES ARE TRADITIONALLY ORDERED FROM THE MACALESTER PARK BOOK STORE. BILLS SHOULD BE SUBMITTED TO THE CHURCH TREASURER FOR PAYMENT FROM THE ALTAR SUPPLY BUDGET.

3. FLOWERS AND PLANTS-- DUTIES INCLUDE:

ORDERING ALL PLANTS, FLOWERS, AND OTHER DECORATIONS TO BE USED ON THE ALTARS.

KEEPING A RECORD OF INDIVIDUALS WISHING TO GIVE FLOWERS AS MEMORIALS, CONTACTING THESE INDIVIDUALS, PLACING THE ORDERS, AND COLLECTING THE MONEY FOR DEPOSIT TO THE ALTAR SUPPLY BUDGET.

PLACING SPECIAL ORDERS FOR PALM SUNDAY, EASTER, AND CHRISTMAS. FOR THESE FEAST DAYS SPECIAL REQUESTS ARE MADE TO THE PARISH FOR CONTRIBUTIONS.

SUBMITTING BILLS FOR FLOWERS TO THE CHURCH TREASURER FOR PAYMENT FROM THE ALTAR SUPPLY BUDGET.

ARRANGING FLOWERS AND PLANTS ON THE ALTARS.

CARING FOR FLOWERS AND PLANTS WHILE THEY REMAIN ON THE ALTARS AND DISPOSING OF THEM WHEN THEY BECOME WILTED AND WORN OUT.

4. ALTAR BREADS - DUTIES INCLUDE:

MAKING COMMUNION WAFERS AND HOSTS FOR USE AT ALL SERVICES.

KEEPING TRACK OF THE SUPPLY IN ORDER TO BE SURE THERE ARE ALWAYS PLENTY AVAILABLE.

5. VESTMENTS AND LINENS - DUTIES INCLUDE:

MAINTAINING THE SUPPLY AND ARRANGING FOR REPLACEMENT WHEN THIS BECOMES NECESSARY.

ARRANGING FOR MENDING AND CLEANING WHEN NEEDED.

CHECKING OCCASIONALLY ALL DRAWERS AND CUPBOARDS TO MAKE SURE THE LINENS AND VESTMENTS ARE PROPERLY STORED.

6. ALTAR GUILD SUPPLIES - DUTIES INCLUDE:

KEEPING ALL NEEDED CLEANING EQUIPMENT IN GOOD SUPPLY. THIS INCLUDES ALL CLEANSERS AND POLISHING PRODUCTS.

KEEPING THE COMMUNION WINE IN GOOD SUPPLY. WE ARE NOW GETTING ANGELICA WINE FROM LOHMANS.

SECTION IV. SCHEDULING AND DUTIES OF TEAMS

THE PRESIDENT SCHEDULES TEAMS WEEKLY ON A ROTATING BASIS. A TEAM IS SCHEDULED FROM SUNDAY THROUGH THE FOLLOWING SATURDAY. DUTIES INCLUDE THE FOLLOWING:

RESPONSIBILITY FOR ALL SERVICES FROM SUNDAY THROUGH SATURDAY.

RESPONSIBILITY FOR ANY SPECIAL SERVICES THAT MAY BE HELD.

REGULAR SATURDAY CLEANING AND PREPARATION FOR SUNDAY SERVICES.

LAUNDERING OF ALL LINENS USED SUNDAY THROUGH SATURDAY.

CHECKING WITH THE FLOWER CHAIRMAN REGARDING CARE OF FLOWERS FOLLOWING THE SUNDAY SERVICES AND THE PREPARATION OF FLOWER ARRANGEMENTS ON SATURDAY FOR THE FOLLOWING SUNDAY.

EVERY FIFTH MONTH A TEAM WILL BE SCHEDULED FOR A SPECIAL ASSIGNMENT CLEANING THE SACRISTY GENERALLY AS WELL AS COMPLETING SOME SPECIAL CLEANING PROJECT SUCH AS DRAWERS, CUPBOARDS, OR CLOSETS. A LIST OF THESE PROJECTS IS POSTED IN THE SACRISTY.

SECTION V. MEETINGS, CLEANING DAYS, AND WORKSHOPS

THREE CLEANING SATURDAYS ARE SCHEDULED THROUGH THE YEAR WHEN ALL FIVE TEAMS GATHER FOR MORE INTENSIVE CLEANING OF THE ALTARS AND POLISHING OF THE BRASSES. THESE OCCUR IN SEPTEMBER, BEFORE CHRISTMAS, AND THE SATURDAY BEFORE PALM SUNDAY. THE PRESIDENT ORGANIZES THE WORK AND MAKES ASSIGNMENTS FOR THESE WORK DAYS.

A WINTER WORKSHOP IS HELD IN FEBRUARY AT WHICH TIME A VARIETY OF PROJECTS ARE UNDERTAKEN OR A PROGRAM IS PLANNED.

MEETINGS ARE HELD FOUR TIMES A YEAR AT THE TIME OF THE CLEANING SATURDAYS AND THE WORKSHOP DAY.

SECTION VI. CARE OF EUCHARISTIC VESTMENTS AND ALTAR HANGINGS

1. CHASUBLES, DALMATICS, TUNICLES, AND COPEs SHOULD BE HUNG CAREFULLY ON LARGE WOODEN HANGARS IN THE WEST CUPBOARD OF THE UPPER SACRISTY.
2. STOLEs AND MANIPLES ARE STORED IN THE DRAWERS OF THE UPPER SACRISTY. THESE ARE ORGANIZED BY COLOR AND THE DRAWERS ARE MARKED.
3. HOODED AMICES AND CINCTURES ARE STORED IN THE TOP DRAWER IN THE UPPER SACRISTY. SQUARE AMICES AND LINEN ALBS (FOR EMERGENCY USE ONLY) ARE STORED IN THE BOTTOM DRAWER.

4. ALTAR FRONTALS

FRONTALS FOR ST. MARY'S AND ST. TIMOTHY'S ALTARS ARE STORED IN THE LARGE HANGING CASE IN THE LOWER SACRISTY. THE LARGE PULL-OUT SECTIONS OF THIS CASE ARE MARKED FOR EACH ALTAR.

THE GOLD FRONTAL FOR THE HIGH ALTAR IS FOLDED WRONG SIDE OUT AND HUNG OVER THE ROD IN THE WEST CUPBOARD OF THE UPPER SACRISTY.

5. ALTAR SUPERFRONTALS

SILK SUPERFRONTALS FOR ST. TIMOTHY'S AND ST. MARY'S ALTAR ARE STORED IN THE LARGE HANGING CASE IN THE LOWER SACRISTY.

SILK SUPERFRONTALS FOR THE HIGH ALTAR ARE STORED IN THE LARGE DRAWERS IN THE LOWER SACRISTY. WHEN STORING THESE TURN THEM WRONG SIDE OUT AND LAY THEM AS FLAT AS POSSIBLE. IF IT IS NECESSARY TO FOLD THEM TRY TO FOLD ALONG THE EDGE OF THE ORPHREYS. THIS SAVES UNNECESSARY WRINKLING.

WHITE LACE AND EMBROIDERED SUPERFRONTALS FOR ALL THREE ALTARS ARE STORED IN THE DRAWERS IN THE LARGE CUPBOARD ON THE EAST WALL OF THE LOWER SACRISTY. THESE DRAWERS ARE ALL MARKED.

6. OTHER HANGINGS

CHALICE VEILS AND BURSES ARE STORED IN THE LARGE DRAWERS IN THE LOWER SACRISTY. VEILS SHOULD BE LAID OUT FLAT FOR STORING.

PULPIT FALLS AND LECTERN MARKERS ARE ALSO STORED IN THE LARGE DRAWERS IN THE LOWER SACRISTY. PULPIT FALLS SHOULD BE LAID OUT FLAT FOR STORING.

THE FUNERAL PALL IS STORED IN THE WEST CUPBOARD OF THE UPPER SACRISTY. WHEN BEING RETURNED TO THE CUPBOARD IT SHOULD BE FOLDED CAREFULLY WRONG SIDE OUT AND HUNG OVER THE LARGE HANGAR PROVIDED.

PURPLE, WHITE, AND BLACK VEILS FOR CROSSES ARE STORED IN THE BOTTOM DRAWER OF THE CHEST IN THE LARGE CUPBOARD ON THE EAST WALL OF THE LOWER SACRISTY. THEY ARE CODED WITH COLORED THREAD ON A BOTTOM CORNER AS FOLLOWS:

HIGH ALTAR - PINK THREAD

ST. MARY'S ALTAR - BLUE THREAD

ST. TIMOTHY'S ALTAR - RED THREAD

PROCESSIONAL CROSSES - GOLD THREAD

7. SPECIAL NOTES

IF THERE APPEARS TO BE THE NEED FOR MENDING AND/OR CLEANING OF ANY OF THE EUCHARISTIC VESTMENTS, ALTAR HANGINGS, OR OTHER HANGINGS THE PRESIDENT SHOULD BE NOTIFIED.

ALL EUCHARISTIC VESTMENTS AND HANGINGS SHOULD BE STORED CAREFULLY IN APPROPRIATE DRAWERS OR CUPBOARDS. BE SURE TO LAY ITEMS IN DRAWERS AS FLAT AS POSSIBLE.

SECTION VII. CARE OF LINENS AND ALBS

1. LAUNDRY ALL LINENS SEPARATELY; DO NOT INCLUDE WITH OTHER WASH.

2. ALBS

POLYESTER ALBS MAY BE MACHINE-WASHED AND MACHINE-DRIED. PRESSING WITH A WARM IRON IS USUALLY NECESSARY. ALBS SHOULD BE HUNG IN THE CUPBOARD ON THE SOUTH WALL OF THE UPPER SACRISTY.

3. SMALL LINENS AND FAIR LINENS

CHECK FOR STAINS AND REMOVE - SEE #4 BELOW

MACHINE-WASH IN HOT WATER. LINENS SHOULD BE IRONED WHILE VERY DAMP WITH A HOT IRON. IF ROLLED UP AFTER SPINDRY THEY WILL BE JUST RIGHT FOR IRONING.

PURIFICATORS - IRON ON THE RIGHT SIDE, THEN ON THE WRONG SIDE. FOLD IN THREE PRESSING EACH FOLD GENTLY. FOLD IN THREE AGAIN PRESSING EACH FOLD GENTLY. THE CROSS SHOULD BE IN THE CENTER. STORE IN VESSEL CUPBOARD IN THE LOWER SACRISTY.

LAVABO TOWELS - IRON ON THE RIGHT SIDE, THEN ON THE WRONG SIDE. FOLD IN THREE THE LONG WAY PRESSING EACH FOLD GENTLY. FOLD IN HALF PRESSING GENTLY. THE CROSS SHOULD BE IN THE CENTER AT THE LOWER EDGE. STORE IN VESSEL CUPBOARD IN THE LOWER SACRISTY.

CREDENCE TRAY CLOTHS AND CREDENCE CLOTHS - IRON FLAT ON THE RIGHT SIDE. STORE CREDENCE TRAY CLOTHS IN THE VESSEL CUPBOARD; STORE CREDENCE CLOTHS IN THE TOP DRAWER OF THE CHEST IN THE LARGE CUPBOARD ON THE EAST WALL OF THE LOWER SACRISTY.

CORPORALS - IRON ON THE WRONG SIDE, THEN ON THE RIGHT SIDE. FOLD IN THREE WITH THE RIGHT SIDE ON THE INSIDE AND PRESS THE FOLDS GENTLY. FOLD IN THREE AGAIN AND PRESS GENTLY.

FAIR LINENS - IT HELPS WHEN IRONING TO SET UP THE BOARD NEXT TO A DOUBLE BED OR A DINING ROOM TABLE. YOU CAN THEN DRAW THE LINEN ACROSS THE BED OR TABLE AS YOU IRON. IRON ON THE WRONG SIDE FIRST; THEN TURN AND IRON ON THE RIGHT SIDE. YOU MAY NEED TO USE STEAM AS YOU IRON THE RIGHT SIDE. LET DRY THOROUGHLY THEN ROLL ON ROLLER WITH RIGHT SIDE NEXT TO ROLLER. WRAP IN BLUE TISSUE PAPER AND LABEL FOR THE APPROPRIATE ALTAR. STORE IN LARGE TOP DRAWER IN LOWER SACRISTY.

4. STAIN REMOVAL

WAX - FOLLOW THESE STEPS:

SCRAPE OFF AS MUCH AS POSSIBLE WITH A FINGERNAIL OR A BLUNT KNIFE. DO THIS GENTLY SO AS NOT TO DAMAGE THE FABRIC.

IF THERE IS STILL WAX IN THE FABRIC PRESS SPOT WITH A WARM IRON WITH BLOTTING PAPER OR PAPER TOWELING ON BOTH SIDES OF THE SPOT.

IF THERE IS STILL SOME REMAINING WAX POUR BOILING WATER THROUGH THE SPOT OVER A BOWL.

WHEN THE WAX IS GONE THERE MAY STILL BE A DARK STAIN. THIS CAN USUALLY BE REMOVED WITH A CLEANER SUCH AS ENERGINE.

LIPSTICK AND OTHER STAINS

SOMETIMES A STAIN WILL RUB OUT. IF IT DOESN'T TREAT THE SPOT BEFORE WASHING WITH A CLEANER SUCH AS ENERGINE OR MIRACLE WHITE.

5. NOTE: SMALL LINENS AND ALBS TAKEN HOME FOR LAUNDERING SHOULD BE RETURNED WITHIN THE WEEK. FAIR LINENS MAY BE KEPT FOR A LONGER PERIOD UNLESS THERE IS AN IMMEDIATE NEED FOR ONE. PLEASE LEAVE A NOTE ON THE MEMO BOARD IN THE SACRISTY WHEN YOU ARE TAKING ITEMS FOR LAUNDERING, MENDING, ETC. (EX. SMALL LINENS, ALB 2 AMICES, GREEN STOLE) BE SURE TO ERASE NOTE WHEN ITEMS ARE RETURNED

SECTION VIII. PREPARATIONS FOR ALL REGULAR CELEBRATIONS OF THE EUCHARIST.

PREPARATIONS FOR 10:00 A.M. SUNDAY SERVICES AND FOR ALL SOLEMN HIGH CELEBRATIONS OF THE EUCHARIST.

1. VESTMENTS - EUCHARISTIC VESTMENTS SHOULD BE THE APPROPRIATE COLOR FOR THE LITURGICAL SEASON OR FOR A SPECIAL FEAST DAY.

UPPER SACRISTY

LAY OUT FOR THE CELEBRANT - CENTER

STOLE
CINCTURE
ALB
AMICE

LAY OUT FOR THE DEACON - RIGHT OF CELEBRANT

DALMATIC
STOLE
CINCTURE
ALB
AMICE

LAY OUT FOR THE SUBDEACON - LEFT OF CELEBRANT

TUNICLE
CINCTURE
ALB
AMICE

NOTE: ALWAYS LAY OUT CLEAN HOODED AMICES. USE THE OLD SQUARE AMICES ONLY IF THERE ARE NO HOODED ONES AVAILABLE.

LOWER SACRISTY

HANG COPE ON HANGAR AT NORTH END OF CUPBOARD

SANCTUARY

LAY OUT CHASUBLE ON PRAYER DESK IN AMBULATORY

PLEASE SEE DIAGRAM IN UPPER SACRISTY FOR CORRECT WAY TO LAY OUT VESTMENTS.

LOWER SACRISTY

PREPARE JEWELLED CHALICE, PATEN, AND CREDESCENCE TRAY. USE SILVER CRUETS FOR WINE AND WATER. BEFORE BEGINNING OF SERVICE PLACE VESTED CHALICE WITH TABERNACLE KEY ON TOP OF BURSE IN AMBULATORY, CREDESCENCE TRAY WITH LAVABO BOWL, LAVABO TOWEL, GOLD CHALICE WITH PURIFICATOR GLASS CRUETS, AND EXTRA ROLL OF WAFERS ON CREDESCENCE SHELF IN AMBULATORY. PLACE SILVER CRUETS AND CIBORIUM ON TABLE IN FRONT OF FONT AT BACK OF CHURCH.

PLEASE SEE DIAGRAM FOR CORRECT PREPARATION OF CHALICE AND CREDESCENCE TRAY IN VESSEL CUPBOARD.

GUILD MEMBERS DO NOT HAVE ACCESS TO THE TABERNACLE, SINCE IT CONTAINS THE RESERVED SACRAMENT. PRIESTS ONLY MAY OPEN IT.

3. ALTAR HANGINGS

THE ALTAR HANGINGS, PULPIT FALL, AND LECTERN MARKERS SHOULD BE APPROPRIATE FOR THE SEASON OR SPECIAL FEAST DAY. PLEASE SEE SECTION DEVOTED TO SPECIAL CELEBRATIONS OF THE EUCHARIST FOR SPECIFIC INSTRUCTIONS.

PREPARATIONS FOR SUNDAY 9:00 A.M. MASS AND ALL WEEKDAY LOW MASSES.

1. VESTMENTS - EUCHARISTIC VESTMENTS SHOULD BE APPROPRIATE COLOR FOR THE LITURGICAL SEASON OR FOR A SPECIAL FEAST DAY.

LOWER SACRISTY

LAY OUT FOR THE CELEBRANT

CHASUBLE
STOLE
CINCTURE
ALB
AMICE

2. EUCHARISTIC VESSELS

LOWER SACRISTY

PREPARE GOLD CHALICE AND PATEN.

PREPARE CREDENCE TRAY WITH GLASS CRUETS FOR WINE AND WATER.

FOR SUNDAY 8:00 A.M. PLACE TABERNACLE KEY ON BURSE.
PLACE CHALICE AND CREDENCE TRAY ON SACRISTY COUNTER.
BE SURE THERE IS A CORPORAL UNDER THE CHALICE.

FOR WEEKDAY SERVICES PLACE CHALICE AND TRAY IN SACRISTY VESSEL CUPBOARD.

3. NOTE: PLEASE SEE DIAGRAM IN VESSEL CUPBOARD FOR CORRECT WAY TO LAY OUT VESTMENTS AND FOR CORRECT PREPARATION OF CREDENCE TRAY.

4. ALTAR HANGINGS

HANGINGS ON ALL THREE ALTARS MAY BE LEFT AS APPROPRIATE FOR THE SEASON EVEN THOUGH A DIFFERENT COLOR MAY BE DESIGNATED DURING THE WEEK. IN SUCH CASES THE EUCHARISTIC VESTMENTS, CHALICE VEIL, AND BURSE ONLY NEED BE CHANGED.

SECTION IX. SUNDAY DUTIES

DUTIES AFTER 8:00 A.M. SUNDAY SERVICE

1. CLEANSE ALL EUCHARISTIC VESSELS USED AT THE 8:00 A.M. SERVICE. POUR WATER REMAINING IN THE LAVABO BOWL AND WATER USED TO WASH THE VESSELS INTO THE PISCINA -- NOT DOWN THE DRAIN ON THE RIGHT.
2. PREPARE EUCHARISTIC VESSELS FOR SOLEMN HIGH AS DESCRIBED ON PAGE 13.

3. LAY OUT VESTMENTS FOR SOLEMN HIGH AS DESCRIBED ON PAGE 12.
4. POLISH ALTAR RAIL AND ALMS BASINS.
5. REMOVE EUCHARISTIC LIGHTS FROM HIGH ALTAR IF ACOLYTES HAVE NOT ALREADY DONE SO.
6. PLACE GOSPEL BOOK ON CENTER OF ALTAR, ALTAR MISSAL AND STAND ON CREDENCE TABLE.
7. CHECK LECTERN LECTIONARY FOR PROPER LESSONS.

DUTIES AFTER 10:00 A.M. SUNDAY SERVICE

1. CLEANSE ALL EUCHARISTIC VESSELS AND PLACE IN APPROPRIATE FELT BAGS FOR STORAGE IN THE VESSEL CUPBOARD. EXCEPTION: JEWELLED CHALICE AND PATEN SHOULD BE STORED IN THE SAFE IN THE PARISH HOUSE. POUR WATER REMAINING IN THE LAVABO BOWL AND WATER USED TO WASH THE VESSELS INTO THE PISCINA - NOT DOWN THE DRAIN ON THE RIGHT.
2. PREPARE EUCHARISTIC VESSELS FOR LOW MASS AS DESCRIBED ON PAGE 14. VEIL AND BURSE COLOR SHOULD BE APPROPRIATE FOR THE NEXT WEEKDAY SERVICE.
3. RETURN ALL VESTMENTS USED AT 10:00 A.M. TO APPROPRIATE DRAWER OR CLOSET. IF YOU ARE CHANGING BURSE COLOR BE SURE TO REMOVE CORPORAL FROM USED BURSE AND PLACE FRESH ONE IN THE BURSE YOU ARE SETTING UP FOR WEEKDAY SERVICES.
4. THE ALTAR HANGINGS MAY REMAIN APPROPRIATE FOR THE SEASON EVEN THOUGH A DIFFERENT COLOR IS USED DURING THE WEEK. IN SUCH CASES ONLY THE EUCHARISTIC VESTMENTS AND THE CHALICE VEIL AND BURSE NEED BE CHANGED.
5. LAY OUT FOR THE CELEBRANT IN THE LOWER SACRISTY FOR A LOW MASS AS DESCRIBED ON PAGE 13. COLOR SHOULD BE APPROPRIATE FOR THE NEXT WEEKDAY SERVICE.

6. BE SURE ALL VESTMENTS, ALBS, AMICES, ACOLYTES VESTMENTS, ETC. ARE HUNG UP OR PUT AWAY IN DRAWERS. ASSEMBLE ALL SOILED LINEN AND TAKE HOME FOR PROPER LAUNDERING DURING THE WEEK.
7. POLISH ALTAR RAIL.
8. BE SURE TABERNACLE KEY IS RETURNED TO THE VESSEL CUPBOARD.
9. CHECK ALL ALTARS TO BE SURE THAT FAIR LINENS ARE HANGING PROPERLY, THAT THE HIGH ALTAR TABERNACLE VEIL IS ARRANGED CAREFULLY AND THAT IN GENERAL THE ALTARS ARE AS THEY SHOULD BE.
10. BE SURE DUST COVERS HAVE BEEN REPLACED.

SECTION X. SATURDAY AND WEEKDAY DUTIES

SATURDAY DUTIES

1. VESTMENTS
PREPARE VESTMENTS ACCORDING TO INSTRUCTIONS IN SECTION VIII PAGES 12-14.
2. EUCHARISTIC VESSELS
PREPARE GOLD CHALICE FOR 8:00 A.M. EUCHARIST.
3. ALTAR HANGINGS
BE SURE THE HANGINGS ARE APPROPRIATE FOR THE SEASON. CHANGE COLOR IF NECESSARY. SEE SECTION DEVOTED TO SPECIAL CELEBRATIONS FOR SPECIFIC INSTRUCTIONS.
4. CHECK FAIR LINENS AND CREDENCE CLOTHS FOR ALL THREE ALTARS AND REPLACE IF NECESSARY.
5. HOLY WATER FONTS

PLASTIC LINERS FROM THE TWO HOLY WATER FONTS SHOULD BE EMPTIED INTO THE PISCINA, WASHED AND REFILLED WITH HOLY WATER.

6. CLEANING DUTIES

DUST

HIGH ALTAR, BISHOP'S CHAIR, SEDILIA, ALL OTHER CHAIRS IN SANCTUARY
ST. MARY'S ALTAR
ST. TIMOTHY'S ALTAR
ORGAN, PULPIT, LECTERN, HAND RAILS TO CHANCEL
AMBULATORY CHAIRS, CREDENCE SHELVES, WINDOW SILLS
FONT

DRY MOP FLOORS IN SANCTUARY, ST. MARY'S CHAPEL, AND ST. TIMOTHY'S ALTAR.

VACUUM AMBULATORY RUG AND SANCTUARY RUG.

CLEAN SNUFFERS AND REPLACE WICKS IF NECESSARY.

CLEAN TORCHES THOROUGHLY, REMOVING ALL ACCUMULATED WAX. REPLACE CANDLES WITH GOOD STUBS IF NECESSARY.

CHECK TREE LIGHTS AND CANDLES ON ALL THREE ALTARS AND REPLACE IF NECESSARY. TREES WILL BE LIGHTED ON THE FOLLOWING FEAST DAYS: ALL SAINTS' DAY, CHRISTMAS, EPIPHANY, PALM SUNDAY, EASTER (2 SERVICES), ASCENSION DAY, PENTECOST, AND WEDDINGS.

POLISH ALTAR RAIL AND ALMS BASINS.

PLACE EUCHARISTIC LIGHTS ON HIGH ALTAR FOR 8:00 A.M. SERVICE.

WEEKDAY DUTIES

THE TEAM ASSIGNED FOR THE WEEK SHOULD MAKE SURE THAT THERE IS SOMEONE AVAILABLE TO BE RESPONSIBLE FOR EACH SERVICE DURING THE WEEK. THE WORK SHOULD BE DONE AS SOON AFTER THE SERVICE AS POSSIBLE. DUTIES INCLUDE:

CLEANSING THE EUCHARISTIC VESSELS AND PREPARING THE CHALICE AND THE CREDENCE TRAY FOR THE NEXT SCHEDULED SERVICE.

MAKING SURE THAT THE PRIEST'S VESTMENTS ARE LAID OUT PROPERLY IN THE LOWER SACRISTY FOR THE NEXT SERVICE.

NOTE: THE CALENDAR SHOULD BE CHECKED IN CASE THERE NEEDS TO BE A COLOR CHANGE. ALTAR HANGINGS NEED NOT BE CHANGED FOR WEEKDAY SERVICES.

SECTION XI. INSTRUCTIONS FOR SPECIAL FEAST DAYS

ALL SAINTS' DAY

1. VEST ALL THREE ALTARS WITH WHITE LACE SUPERFRONTALS. USE GOLD TABERNACLE VEIL AND WHITE PULPIT FALL AND LECTERN MARKERS.
2. THERE WILL BE ONE LOW MASS AND ONE SOLEMN HIGH. LAY OUT WHITE EUCHARISTIC VESTMENTS APPROPRIATELY FOR EACH SERVICE AS DESCRIBED ON PAGES 12-14.
3. PREPARE EUCHARISTIC VESSELS APPROPRIATELY FOR EACH SERVICE AS DESCRIBED ON PAGES 12-14.
4. CHECK CANDLES IN TREES AND REPLACE IF NECESSARY.
5. AFTER THE SERVICE THE VESTMENTS AND EUCHARISTIC VESSELS SHOULD BE PREPARED FOR ALL SOULS' DAY.

ALL SOULS' DAY

1. VEST ST. MARY'S ALTAR IN FAIR LINEN ONLY.
2. LAY OUT BLACK EUCHARISTIC VESTMENTS IN LOWER SACRISTY FOR A LOW MASS.
3. PREPARE EUCHARISTIC VESSELS IN BLACK FOR A LOW MASS.

THANKSGIVING DAY

1. VEST ALL THREE ALTARS WITH WHITE LACE SUPERFRONTALS. USE GOLD TABERNACLE VEIL AND WHITE PULPIT FALL AND LECTERN MARKERS. IT IS PROBABLY ADVISABLE NOT TO PUT A FRESH FAIR LINEN ON THE HIGH ALTAR SINCE THE ALTAR WILL BE DECORATED WITH FRUITS AND VEGETABLES. IT MAY BE NECESSARY TO CHANGE TO A FRESH FAIR LINEN AFTER THE SERVICE.
2. LAY OUT WHITE EUCHARISTIC VESTMENTS FOR A SOLEMN HIGH AS DESCRIBED ON PAGE 12.
3. PREPARE EUCHARISTIC VESSELS FOR A SOLEMN HIGH AS DESCRIBED ON PAGE 13.
4. THE FLOWER COMMITTEE WILL BE RESPONSIBLE FOR DECORATING THE HIGH ALTAR WITH FRUITS AND VEGETABLES.
5. AFTER THE SERVICE THE VESTMENTS AND EUCHARISTIC VESSELS SHOULD BE PREPARED FOR THE NEXT WEEKDAY SERVICE. ALTAR HANGINGS, PULPIT FALL, AND LECTERN MARKERS SHOULD BE CHANGED IF NECESSARY.

ADVENT SUNDAY

1. VEST ALL THREE ALTARS WITH PURPLE SUPERFRONTALS. USE PURPLE TABERNACLE VEIL AND PURPLE PULPIT FALL AND LECTERN MARKERS. THESE MAY ALL NEED PRESSING.
2. LAY OUT PURPLE VESTMENTS IN UPPER AND LOWER SACRISTIES.
3. PREPARE CHALICES WITH PURPLE VEILS.
4. PREPARE ADVENT WREATH WITH CANDLES AND HANG IN PLACE.

CHRISTMAS

THE BIRTHDAY OF OUR BLESSED LORD

1. THE FLOWER COMMITTEE WILL ARRANGE FOR THE ORDERING OF THE POINSETTIAS AND FOR THE DECORATION OF THE THREE ALTARS.

2. THE PRESIDENT WILL DETERMINE HOW MANY ARE NEEDED FOR THE VARIOUS DUTIES IN PREPARATION FOR CHRISTMAS AND FOR THE WEEKDAY SERVICES DURING CHRISTMAS WEEK. THESE ARRANGEMENTS WILL BE MADE AT THE MEETING ON CHRISTMAS CLEANING DAY.

3. DECEMBER 24TH - 4:00 P.M.

VEST THE HIGH ALTAR WITH THE GOLD FONTAL, WHITE ORPHREYS, WHITE LACE SUPERFRONTAL, CLEAN FAIR LINEN, AND THE GOLD TABERNACLE VEIL.

VEST ST. MARY'S AND ST. TIMOTHY'S ALTARS WITH WHITE FRONTALS, WHITE LACE SUPERFRONTALS, AND CLEAN FAIR LINENS.

USE WHITE PULPIT FALL AND LECTERN MARKERS.

LAY OUT WHITE EUCHARISTIC VESTMENTS FOR A LOW MASS IN LOWER SACRISTY. HANG WHITE COPE ON CUPBOARD. PLACE CHASUBLE ON PRAYER DESK IN AMBULATORY.

PREPARE EUCHARISTIC VESSELS FOR LOW MASS USING WHITE CHALICE VEIL AND BURSE.

NEW CANDLES SHOULD BE SUPPLIED WHEREEVER NEEDED THROUGHOUT THE CHURCH.

CHECK CANDLES IN TREES AND REPLACE IF NECESSARY.

AFTER THE SERVICE THE EUCHARISTIC VESSELS SHOULD BE CLEANSED AND PREPARED FOR THE 11 P.M. SOLEMN HIGH MASS. VESTMENTS SHOULD ALSO BE LAID OUT FOR THE 11 P.M. SOLEMN HIGH MASS. CHECK ALL CANDLES FOR REPLACEMENT IF NECESSARY. POLISH THE ALTAR RAIL.

ALSO AFTER THE SERVICE PLACE THE INFANT JESUS CRECHE FIGURE WRAPPED IN A PURIFICATOR ON THE HIGH ALTAR.

4. DECEMBER 24TH - 11:00 P.M.

AFTER THE SOLEMN HIGH THE EUCHARISTIC VESTMENTS SHOULD BE RETURNED TO THE APPROPRIATE DRAWERS AND CLOSETS AND WHITE VESTMENTS LAID OUT IN THE LOWER SACRISTY FOR A LOW CELEBRATION OF THE EUCHARIST ON CHRISTMAS DAY AT 10:00 A.M. EXCEPTION: IF CHRISTMAS FALLS ON SUNDAY THEN PREPARE AS FOR A REGULAR SUNDAY.

AFTER THE SERVICE EUCHARISTIC VESSELS SHOULD BE PREPARED FOR THE LOW CELEBRATION ON CHRISTMAS DAY.

POLISH ALTAR RAIL AND ALMS BASINS.

RETURN JEWELLED CHALICE AND PATEN TO THE SAFE IN THE PARISH HOUSE.

ASH WEDNESDAY

1. ALTAR HANGINGS - VEST ALL ALTARS WITH PURPLE SUPERFRONTALS. USE PURPLE TABERNACLE VEIL AND PURPLE PULPIT FALL AND LECTERN MARKERS. ALL THESE MAY NEED PRESSING.
2. VESTMENTS - THE FIRST THREE SERVICES WILL BE LOW MASSES AND THE LAST A SOLEMN HIGH. PURPLE EUCHARISTIC VESTMENTS SHOULD BE LAID OUT APPROPRIATELY FOR EACH SERVICE.
3. EUCHARISTIC VESSELS - PREPARE EUCHARISTIC VESSELS APPROPRIATELY FOR EACH OF THE FOUR SERVICES. SEE PAGES 13 - 15 FOR INSTRUCTIONS ON VESSEL PREPARATION FOR BOTH A LOW MASS AND FOR A SOLEMN HIGH. FOR EACH OF THE FOUR SERVICES TWO LAVABO TOWELS SHOULD BE PLACED ON THE CREDENCE TRAY.
4. ASHES SHOULD BE PLACED ON ST. MARY'S ALTAR FOR THE THREE LOW SERVICES AND ON THE HIGH ALTAR FOR THE SOLEMN HIGH CELEBRATION.
5. AFTER THE LAST EUCHARIST AT THE HIGH ALTAR CHECK TO BE SURE THE TABERNACLE KEY HAS BEEN RETURNED TO THE SACRISTY.

6. THROUGHOUT THE LENTEN SEASON THE PURPLE COPE SHOULD BE LEFT HANGING IN THE LOWER SACRISTY FOR USE ON FRIDAY EVENINGS DURING THE STATIONS OF THE CROSS.

PALM SUNDAY

1. VESTMENTS

UPPER SACRISTY - FOR 10:00 A.M. SERVICE

LAY OUT FOR CELEBRANT

RED STOLE
CINCTURE
ALB
AMICE

LAY OUT FOR DEACON

RED DALMATIC
RED STOLE
CINCTURE
ALB
AMICE

LAY OUT FOR SUBDEACON

RED TUNICLE
CINCTURE
ALB
AMICE

LOWER SACRISTY

FOR BOTH THE 8:00 A.M. AND THE 10:00 A.M. SERVICES
HANG RED COPE ON END OF VESSEL CUPBOARD.

FOR 8:00 A.M. SERVICE LAY OUT ON SACRISTY COUNTER FOR
CELEBRANT RED STOLE, CINCTURE, ALB, AMICE. LAY OUT
ALSO ON THE COUNTER A SECOND RED STOLE FOR THE ASSISTANT.

AMBULATORY - FOR BOTH 8:00 A.M. And 10:00 A.M. SERVICES.

PLACE PURPLE COPE, DALMATIC, TUNICLE, AND STOLES ON
TABLE IN THE AMBULATORY.

PLACE PURPLE CHASUBLE ON PRAYER DESK.

2. EUCHARISTIC VESSELS

PREPARE FOR LOW MASS AT 8:00 A.M. and SOLEMN HIGH AT
10:00 A.M. USE PURPLE CHALICE VEIL AND BURSE.

PREPARE HOLY WATER CONTAINER WITH HOLY WATER AND SPRINKLER
ON HIGH ALTAR.

3. ALTAR HANGINGS

PURPLE SUPERFRONTALS WILL ALREADY BE IN PLACE ON ALL
THREE ALTARS. PURPLE TABERNACLE VEIL, PULPIT FALL AND
LECTERN MARKERS WILL ALSO BE IN PLACE. VEIL ALL CROSSES
WITH PURPLE: THIS INCLUDES ALL THREE ALTAR CROSSES, TWO
PROCESSIONAL CROSSES, THE SUNDAY SCHOOL CROSS, THE
CRUCIFIX IN THE SARATOGA STREET ENTRANCE, AND CROSSES IN
THE SACRISTY.

CHECK CANDLES IN TREES AND REPLACE IF NECESSARY.

SEE SECTION VI FOR INFORMATION ON VEILS FOR CROSSES.

4. GREAT HALL

PREPARE A TABLE IN THE SOUTH END OF THE GREAT HALL AS
AN ALTAR WITH RED SUPERFRONTAL, FAIR LINEN, CROSS, AND
EUCHARISTIC CANDLES. DISTRIBUTION OF PEOPLE PALMS
BEFORE THE 10:00 A.M. SERVICE IN THE GREAT HALL WILL
BE FOLLOWED BY A PROCESSION INTO THE CHURCH.

5. ON SATURDAY THE ALTARS WILL BE DECORATED WITH PALM
BRANCHES. THIS IS THE RESPONSIBILITY OF THE FLOWER
COMMITTEE.

6. FOLLOWING THE SOLEMN HIGH PUT AWAY ALL RED VESTMENTS AND
THE ITEMS USED ON THE ALTAR IN THE GREAT HALL. BE SURE
ALL THE REMAINING PALMS ARE GIVEN TO THE RECTOR FOR
BURNING IN PREPARATION FOR NEXT YEAR'S ASH WEDNESDAY
SERVICES. OTHER DUTIES ARE THE SAME AS FOR OTHER SUNDAYS.

MAUNDY THURSDAY

1. PREPARATIONS FOR THE ALTAR OF REPOSE IN THE LADY CHAPEL.
THESE SHOULD BE DONE THURSDAY MORNING.

REMOVE CROSS

REMOVE DOOR FROM TABERNACLE

PLACE WHITE FRONTAL, LACE SUPERFRONTAL, AND CLEAN FAIR
LINEN ON ALTAR

SPREAD GRAPE-EMBROIDERED CORPORAL ON CENTER OF FAIR
LINEN

PLACE LARGE LACE CIBORIUM VEIL NEXT TO CORPORAL

PLACE 5-BRANCH CANDLE HOLDERS ON FIRST STEP OF ALTAR
REARDOS CLOSE TO TABERNACLE - USE 51% BEESWAX, 6-S
FITTED SHORT SHAPE.

PLACE EUCHARISTIC LIGHTS ON ALTAR TABLE, OUTSIDE EDGES -
USE 100% BEESWAX, 3-S FITTED SHORT SHAPE.

PLACE BIER LIGHTS ON CORNERS OF STEPS 1 AND 2 AND ON
THE FLOOR - USE 51% LARGE WHITE BEESWAX.

PLACE 7-BRANCH CANDLE HOLDERS ON TOP STEP NEAR BIER
LIGHTS - USE 51% BEESWAX, 6-S FITTED SHORT SHAPE.

BE SURE THAT THERE ARE TWO SNUFFERS IN THE CHAPEL.

PUT CANDLES FOR REPLACEMENT DURING THE WATCH IN A PEW
NEAR THE CHAPEL. LABEL THE CANDLES FOR APPROPRIATE
REPLACEMENT. POST A NOTE ON THE CHAPEL SIDE OF THE
MARBLE PILLAR REQUESTING WATCHERS TO REPLACE CANDLES
AS NECESSARY. LEAVE A BOX IN THE PEW LABELED FOR
DISCARDS.

2. VESTMENTS

LAY OUT WHITE EUCHARISTIC VESTMENTS FOR SOLEMN HIGH.
PLACE HUMERAL VEIL IN AMBULATORY.

3. EUCHARISTIC VESSELS

PREPARE CHALICE AND CREDECE TRAY FOR SOLEMN HIGH.

4. ALTAR HANGINGS

LADY CHAPEL - SEE SECTION ON ALTAR OF REPOSE

HIGH ALTAR - USE WHITE LACE SUPERFRONTAL, LAST SUPPER
FAIR LINEN, GOLD TABERNACLE VEIL. VEIL CROSS IN BLACK
COVER BLACK VEIL WITH WHITE VEIL WITH CORDS FOR RE-
MOVING AT THE END OF THE SOLEMN HIGH MASS.

ST. TIMOTHY'S ALTAR - USE WHITE DAMASK FRONTAL, WHITE
LACE SUPERFRONTAL, FAIR LINEN, DUST COVER. VEIL CROSS
IN WHITE.

USE WHITE PULPIT FALL AND LECTERN MARKERS.

5. FLOWERS

THE FLOWER COMMITTEE WILL ORDER FLOWERS FOR DELIVERY
ON THURSDAY MORNING AND WILL DECORATE THE ALTARS AFTER
THE ALTARS HAVE BEEN VESTED.

6. VEIL PROCESSIONAL CROSSES IN WHITE.

7. AMBULATORY CREDECE SHELF

PREPARE GLASS CRUETS WITH WINE AND WATER. LAY OUT TWO
PURIFICATORS FOR WASHING THE ALTAR.

8. CHECK CANDLES THROUGHOUT CHURCH AND REPLACE WHEREVER
NECESSARY. THE TREES WILL BE USED AT THE SOLEMN HIGH.

9. IN CHANCEL AT LECTERN

CHAIR
FLAGON OF WATER
BASIN
TOWEL (LARGE TERRY)

10. DUTIES AFTER THE MAUNDY THURSDAY SOLEMN HIGH. THE PRESIDENT WILL MAKE ASSIGNMENTS IN ADVANCE IN ORDER THAT GUILD MEMBERS CAN GO ABOUT THEIR WORK QUIETLY SINCE THE WATCH IN THE LADY CHAPEL WILL HAVE BEGUN.

STRIPPING OF THE HIGH ALTAR WILL HAVE BEEN DONE BY THE PRIESTS AND ACOLYTES.

FLOWERS FROM THE HIGH ALTAR SHOULD BE PLACED ON THE PED-ESTALS ON THE LADY ALTAR.

VEIL LARGE WOODEN CRUCIFIX IN BLACK AND PLACE IT IN CENTER OF HIGH ALTAR. LEAVE TABERNACLE DOOR OPEN. PLACE EUCHARISTIC LIGHTS WITH UNBLEACHED CANDLES ON HIGH ALTAR.

USE BLACK PULPIT FALL AND LECTERN MARKERS.

VEIL PROCESSIONAL CROSSES IN BLACK.

STRIP ST. TIMOTHY'S ALTAR AND REMOVE CROSS, EUCHARISTIC LIGHTS, MISSAL STAND, AND SANCTUS BELL.

ON AMBULATORY TABLE PLACE THE FOLLOWING FOR USE IN THE MASS OF THE PRESANCTIFIED ON FRIDAY:

GOLD CHALICE VESTED IN BLACK WITH NO HOST
GLASS CRUETS WITH WINE AND WATER
LAVABO TOWEL AND LAVABO BOWL
MISSAL ON ITS TABLE

VESTMENTS

IN AMBLATORY PLACE BLACK CHASUBLE ON PRAYER DESK.

IN UPPER SACRISTY LAY OUT VESTMENTS AS FOLLOWS:

BLACK STOLES FOR CELEBRANT AND DEACON
ALBS, AMICES, AND CINCTURES FOR CELEBRANT, DEASON
AND SUBDEACON

PUT AWAY WHITE VESTMENTS AND ALL CLEAN LINENS.

PLACE HUMERAL VEIL ON CREDENCE TABLE IN THE LADY CHAPEL.

GATHER ALL SOILED LINEN FOR DISTRIBUTION TO MEMBERS FOR LAUNDERING.

VEIL SACRISTY CROSSES IN BLACK.

EUCHARISTIC VESSELS

CLEANSE AND RETURN TO STORAGE CUPBOARD. JEWELLED CHALICE AND PATEN SHOULD BE RETURNED TO SAFE IN THE PARISH HOUSE.

GOOD FRIDAY

AFTER GOOD FRIDAY SERVICE:

STRIP AND DISMANTLE ALTAR OF REPOSE.

STORE FLOWERS IN AMBULATORY BEHIND THE HIGH ALTAR.

REMOVE ALL CANDLE HOLDERS TO LOWER SACRISTY.

REMOVE ALL LINENS AND RETURN TO APPROPRIATE DRAWERS.
ASSEMBLE SOILED LINENS FOR DISTRIBUTION TO GUILD MEMBERS.
FOR LAUNDERING.

CLEAN CANDLE FOLLOWERS AND HOLDERS FOR EASTER.

HOLY SATURDAY

1. PREPARE FOR BAPTISMS (SEE INSTRUCTIONS FOR BAPTISMS ON PAGE 30).
2. PREPARE FOR LIGHTING OF PASCHAL CANDLE AND THE VIGIL OF EASTER.

SET PASCHAL CANDLE STAND NEAR PULPIT.

THOROUGHLY REAM OUT HOLES IN CANDLE IN WHICH 5 RED WAX NAILS WILL BE PLACED.

PLACE NAILS AND INCENSE ON TRAY ON SMALL TABLE NEAR PULPIT.

PREBURN CANDLE AND PLACE AT BACK OF CHURCH FOR THE PRO-
CESSION. PLACE LARGE BRASS FOLLOWER ON PASCHAL CANDLE.

3. VESTMENTS

IN UPPER SACRISTY LAY OUT PURPLE EUCHARISTIC VESTMENTS
FOR CELEBRANT AND SUBDEACON. LAY OUT WHITE DALMATIC
FOR DEACON. ALL CLEAN ALBS AND AMICES SHOULD BE USED.

ON AMBULATORY TABLE LAY OUT WHITE EUCHARISTIC VESTMENTS
FOR CELEBRANT AND SUBDEACON AND THE PURPLE DALMATIC FOR
THE DEACON. PLACE WHITE COPE ON PRAYER DESK.

HANG PURPLE COPE IN LOWER SACRISTY.

4. ALTAR HANGINGS

VEST HIGH ALTAR WITH GOLD FRONTAL, WHITE ORPHREYS, WHITE
LACE SUPERFRONTAL, GOLD TABERNACLE VEIL, AND CLEAN FAIR
LINEN. PUT OFFICE LIGHTS WITH FRESH CANDLES IN PLACE.

LEAVE ST. MARY'S ALTAR AND ST. TIMOTHY'S ALTAR BARE.

REMOVE BLACK VEILS FROM CROSSES.

REPLACE TREE LIGHTS WITH ALL FRESH CANDLES.

5. EUCHARISTIC VESSELS

PREPARE JEWELLED CHALICE (WHITE VEIL AND BURSE) AND
CREDENCE TRAY FOR SOLEMN HIGH.

CHECK WITH RECTOR TO SEE IF HE WANTS THE SILVER FLAGON
PREPARED.

BE SURE THERE ARE PLENTY OF WAFERS READY.

6. AFTER THE 11:00 P.M. VIGIL

PREPARE FOR SUNDAY SERVICES AS USUAL

LOW MASS AT 8:00 A.M.

SOLEMN HIGH AT 10:00 A.M.

VEST ST. MARY'S AND ST. TIMOTHY'S ALTARS WITH WHITE
FRONTALS, WHITE LACE SUPERFRONTALS, AND CLEAN FAIR
LINENS. RETURN CROSSES, CANDLEHOLDERS WITH FRESH
CANDLES, AND FLOWERS TO BOTH ALTARS.

ROGATION SUNDAY

1. USE WHITE HANGINGS ON ALL THREE ALTARS, GOLD TABERNACLE
VEIL, WHITE PULPIT FALL, AND WHITE LECTERN MARKERS.
2. PREPARE EUCHARISTIC VESTMENTS AND VESSELS FOR A SOLEMN
HIGH.

ASCENSION DAY

1. USE WHITE HANGINGS ON ALL THREE ALTARS, GOLD TABERNACLE
VEIL, WHITE PULPIT FALL, AND WHITE LECTERN MARKERS.
2. PREPARE EUCHARISTIC VESTMENTS AND VESSELS FOR A SOLEMN
HIGH.
3. CHECK CANDLES IN TREES AND REPLACE IF NECESSARY.

PENTECOST

1. VEST THE HIGH ALTAR WITH THE GOLD FRONTAL, RED ORPHREYS,
RED SUPERFRONTAL, AND RED OR GOLD TABERNACLE VEIL.
2. VEST ST. MARY'S AND ST. TIMOTHY'S ALTARS WITH RED
FRONTALS AND SUPERFRONTALS.
3. LAY OUT RED EUCHARISTIC VESTMENTS FOR A SOLEMN HIGH.
4. PREPARE EUCHARISTIC VESSELS FOR A SOLEMN HIGH.
5. CHECK CANDLES IN TREES AND REPLACE IF NECESSARY.

TRINITY SUNDAY

1. VEST ALL THREE ALTARS WITH WHITE LACE SUPERFRONTALS. USE GOLD TABERNACLE VEIL, WHITE PULPIT FALL, AND WHITE LECTERN MARKERS.
2. PREPARE EUCHARISTIC VESTMENTS AND VESSELS FOR A SOLEMN HIGH.

TRINITY SEASON

1. VEST ALL ALTARS WITH GREEN SUPERFRONTALS DURING THE FIRST PART OF THE SEASON. AS WE MOVE INTO THE SUMMER THE ALTARS COULD BE VESTED WITH FAIR LINENS ONLY. WHEN THERE IS NO SUPERFRONTAL BEING USED BE SURE TO PUT CERE CLOTHS ON THE ALTARS UNDERNEATH THE FAIR LINENS.
2. LAY OUT EUCHARISTIC VESTMENTS AS DIRECTED IN SECTION VIII. IN WARM WEATHER LIGHT WEIGHT EUCHARISTIC VESTMENTS SHOULD BE USED.
3. PREPARE EUCHARISTIC VESSELS AS DESCRIBED PREVIOUSLY.

SECTION XII. OTHER SERVICES

BAPTISM

1. PREPARE AND LAY OUT AT FONT

WARM WATER IN BRASS PITCHER - SET ON FLOOR

SILVER BOWL - PLACE INSIDE FONT

SILVER BAPTISMAL SHELL - PLACE ON FONT

OILS CASE - PLACE ON FONT

LINEN TOWEL WITH RED CROSS - LAY ON FONT

SMALL CANDLE (NEW) - PLACE ON FONT

2. PREPARE IN LOWER SACRISTY

SURPLICE AND WHITE STOLE FOR PRIEST UNLESS THE BAPTISM IS TO BE PART OF THE MASS. IN SUCH CASES THE REGULAR EUCHARISTIC VESTMENTS ARE USED.

3. AFTER THE BAPTISM

CLEANSE SHELL, TRAY, AND PITCHER AND RETURN TO PROPER STORAGE.

WATER USED FOR THE BAPTISM SHOULD BE POURED DOWN THE PISCINA.

ASSEMBLE LINEN FOR LAUNDERING.

CONFIRMATION

1. PLACE CHAIR AT EAST END OF CHOIR PEWS.

2. VESTMENTS

LAY OUT VESTMENTS FOR SOLEMN HIGH. LAY OUT MITRE FOR BISHOP.

3. EUCHARISTIC VESSELS

PREPARE VESSELS FOR SOLEMN HIGH.

4. SET UP SMALL TABLE IN CHANCEL WITH LINEN COVER, SMALL GLASS BOWL, TOWEL, LEMON WEDGE, WATER IN CRUET, AND CHRISM FROM OILS CASE.

5. CONFIRMATION VEILS FOR GIRLS AND WOMEN BEING CONFIRMED ARE STORED ON THE TOP SHELF OF THE LARGE CUPBOARD ON THE EAST WALL OF THE LOWER SACRISTY. THESE SHOULD BE PRESSED IF NECESSARY AND TAKEN TO THE ROOM IN THE PARISH HOUSE WHERE THE CONFIRMANDS ARE PREPARING FOR THE SERVICE. ONE GUILD MEMBER SHOULD ARRANGE TO HELP THE GIRLS WITH THEIR VEILS.

WEDDINGS

FOR NUPTIAL MASS - CHECK WITH CELEBRANT TO SEE IF THE SERVICE WILL BE A LOW OR SOLEMN HIGH MASS.

VESTMENTS - LAY OUT WHITE VESTMENTS APPROPRIATELY FOR TYPE OF SERVICE. HANG WHITE COPE IN LOWER SACRISTY FOR EITHER LOW OR HIGH MASS.

EUCCHARISTIC VESSELS - PREPARE APPROPRIATELY FOR TYPE OF SERVICE. PLACE VESTED CHALICE IN AMBULATORY. PLACE SILVER CRUETS AND CIBORIUM ON SMALL TABLE IN CHANCEL AT ALTAR END OF CHOIR PEWS (EPISTLE SIDE).

ALTAR HANGINGS - VEST HIGH ALTAR WITH WHITE LACE SUPERFRONTAL AND GOLD TABERNACLE VEIL.

USE WHITE PULPIT FALL AND LECTERN MARKERS.

REMOVE CENTER BLUE ALTAR RAIL KNEELER - PLACE WHITE SATIN CUSHION AT CENTER FOR KNEELER.

FOR MARRIAGE OFFICE ONLY

VESTMENTS - LAY OUT SURPLICE AND WHITE STOLE

ALTAR HANGINGS - USE WHITE SUPERFRONTALS

USE WHITE PULPIT FALL AND LECTERN MARKERS

REMOVE CENTER BLUE ALTAR RAIL KNEELER - PLACE WHITE SATIN CUSHION AT CENTER FOR KNEELER.

FUNERALS

FOR REQUIEM MASS - CHECK WITH CELEBRANT TO SEE IF THE SERVICE WILL BE A LOW MASS OR A SOLEMN HIGH.

VESTMENTS

LAY OUT WHITE EUCCHARISTIC VESTMENTS APPROPRIATE FOR TYPE OF SERVICE. HANG WHITE COPE IN LOWER SACRISTY FOR EITHER HIGH OR LOW MASS. BE SURE TO USE WHITE COPE WITH THE RESURRECTION EMBROIDERY WHICH MATCHES THE WHITE FUNERAL PALL.

EUCCHARISTIC VESSELS

PREPARE GOLD CHALICE AND CREDENCE TRAY APPROPRIATELY FOR TYPE OF SERVICE. PLACE VESTED CHALICE AND TRAY IN AMBULATORY.

PLACE SPRINKLER WITH HOLY WATER ON FRONT CHOIR PEW ON GOSPEL SIDE.

CANDLES

PLACE FOUR BIER LIGHTS AT FOOT OF STEPS TO CHANCEL SO THERE WILL BE TWO ON EACH SIDE OF THE CASKET. USE LARGE WHITE CANDLES WITH FOLLOWERS. PLACE THE SMALL PASCHAL CANDLE HOLDER AND CANDLE ON THE TOP STEP OF THE CHANCEL STEPS IN THE CENTER.

ALTAR HANGINGS

VEST HIGH ALTAR WITH WHITE LACE SUPERFRONTAL AND GOLD TABERNACLE VEIL.

USE WHITE PULPIT FALL AND LECTERN MARKERS.

PLACE WHITE FUNERAL PALL IN BACK PEW OF THE NAVE ON THE GOSPEL SIDE.

IF THE WEATHER IS COOL PLACE BLACK CLOAK IN LOWER SACRISTY.

FOR BURIAL OFFICE ONLY

VESTMENTS NEEDED INCLUDE:

SURPLICE

WHITE STOLE

WHITE COPE

NO EUCHARISTIC VESSELS ARE NEEDED.

REMAINDER OF PREPARATIONS ARE THE SAME AS FOR A REQUIEM MASS.

**Welcome
To
St. Paul's
Church On-The-Hill**

**1524 Summit Ave. (at Saratoga)
St. Paul Minnesota 55105
Phone: 698-0371**

LET US INTRODUCE OURSELVES.

We are an Episcopal parish which worships in the Anglo-Catholic tradition — with a strong commitment to the ecumenical movement — and an equally strong commitment to social concern and action, as a part of Christian living.

WHAT IS THE EPISCOPAL CHURCH?

Our organization dates back to Jesus and the Apostles.

Our clergy have been ordained, in uninterrupted sequence, from the Apostles in the time of Christ to the clergy of the church today. We believe that this continuity is important and meaningful.

The Episcopal Church stands firmly in the central position of Christianity today. We are the *Protestant* Episcopal Church — and worship in the *Anglo-Catholic* tradition.

Thus we may be said to stand midway between Roman Catholicism and the Orthodox churches on the one hand and the numerous Protestant denominations on the other. We believe in, and practice, ecumenical cooperation in both directions.

WHAT IS WORSHIP IN THE ANGLO-CATHOLIC TRADITION?

We could write a book on this. But the most familiar hallmark is probably this — centrality of Eucharistic worship.

Holy Communion is always a part (and the central part) of the principal Sunday service — and usually of other services as well.

Many people think of Anglo-Catholic worship as “high” church. To them, this is likely to mean greater emphasis on ceremonial aspects of worship than is true of the “low” church.

This is correct, but it is not of prime importance. Much more important is the centrality of the Eucharist — also our respect for basic Christian tradition and teaching, in addition to the words of Scripture (which, taken alone, can give rise to some strange interpretations).

WHAT ABOUT SOCIAL CONCERN AND ACTION?

We are strongly for both. Most of us believe that a church which is concerned with its members only is doing no more than half a job — maybe not even that.

We emphatically reject the “private club” concept of a church. We do not see the Rector as our private chaplain. We see the Rector and ourselves as called by Christ to serve others.

Most of us feel strongly that we should reach out beyond our group — should truly care about people — all kinds of people — even as Christ cared — and that we should do something about it, even as He did.

As a result of caring about people, many of us have become involved in the human rights movement — in environmental protection activity — in the relief of hunger at home and abroad — and other outreach efforts.

One activity of special importance is our day school for retarded children, which meets in the parish house five days a week, attended by 36 children. The school also serves 10 homebound infants, with parental help and cooperation.

In the adult discussion group which follows our principal Sunday service (and really is a part of it), we consider and discuss problems of other people in our community, nation and the world. Well-known speakers talk informally with this group quite often.

each bringing his or her own expertise and so enabling us to approach social and human problems on an informed basis

We have some lively discussions, too — with different views expressed by different members of the group. This expression of opinion is encouraged. We are not a group of “yes—persons” or “no—persons”. We try to be thinking persons who are not afraid to face the baffling facts of the world today — without taking refuge in concern for tradition only.

WHAT SHOULD I BELIEVE TO BE A MEMBER?

Well, you surely should believe in God — and love God — and want to do His will.

But let's face it. Different people have different concepts of God. And your image of God may change (a little or a lot) as you grow in knowledge of Him. The important thing is to want to grow, and try to grow, in this direction.

You should believe in Christ Jesus, of course, as the Son of God and Son of Man. And you should believe in His teachings — trying to put these

teachings into practice as best you can.

Then there is God the Holy Spirit — less understood perhaps than God the Father and God the Son — but no less important as part of the Trinity. The Holy Spirit, in our view, is the expression of God in action *now — today*.

We believe that God did not create the world — then leave it — that he did not send His son to earth on a brief visit that ended completely 2,000 years ago. It is our firm belief that God is with us now, working through people who want to work with Him. The Holy Spirit, we think, is the best expression of this immediacy — this *nowness* — of God. We are traditionalists, yes. But our greatest concern is with God in action today and tomorrow.

We are a credal church. We have creeds — the Apostles' and Nicene Creeds. Without these, we know we would disintegrate and each one lose his way in the darkness. But a creed need not be as rigid as some people imply.

Think how difficult it is for learned judges to agree on the meaning of an article of the United States constitution. Just so, there are differences of credal interpretation between theologians, clergy

and laymen. In this imperfect world, where (as St. Paul said) we see "through a glass darkly," that's the way it has to be. Nobody at St. Paul's is going to "split hairs" about credal interpretation.

WHAT DO ST. PAUL'S PEOPLE DO...

...besides sing and pray and celebrate the Eucharist?

We do a lot, of course. We are busy people. Any member (new or old) can be just about as busy with church activity as he or she is willing and able to be.

Our calendar year is filled with religious events.

At Christmas, we renew our joy in the birth of Christ. During Lent, we try to relearn the value of self discipline and self denial. In Holy Week, we remind ourselves that Christ suffered and died for us all, and we try to comprehend how great, and how important, this sacrifice was.

At Easter, we relive the joy of Christ's resurrection. There is Pentecost, too — and all the Saint's days — and special days like Rogation Sunday,

when we bless the crops, the animals and the bounty of nature. And more.

WE HAVE SOCIAL EVENTS, TOO...

...some traditional, occurring each year — some special, one-time-only events.

On the Sunday before Christmas, we have the Hanging of the Greens. This is both a work session and a family party, where we sing carols, enjoy refreshments and decorate the church with greenery.

In the summer, we have our parish picnic, another family fun affair. And the Young Adults group has social events, of various kinds, throughout the year. Here "young" means young in spirit — not necessarily in years.

We have a number of guilds and clubs and groups. We have both a prayer group and a bridge group, and we think both are important. We have dinners and lectures and such, at different times, sponsored by the parish's ECW (Episcopal Church Women).

We have many and varied events for teenagers and young people. Children have their parties, too, and attend all family affairs.

Yes, we are all happily busy. Parish life can be fun, as well as rewarding in more serious ways.

WHAT ABOUT OUR CHURCH BUILDING?

We have a beautiful, old church building — English Gothic with French influence. And it has something of a history.

It did not always stand where it now is. The first church building for this parish was built in 1857 and stood where a freeway now is, in St. Paul's "Lower Town."

We sometimes say that this building was moved to its present location in 1911, following the movement of families from "Lower Town" to "the Hill." But it is not quite correct to speak of moving the entire structure. This was not done. However, the present building is composed of stone from the original building — also many windows, tiles and other materials from the original church.

The present building was designed (in much the same style as the original) by Masqueray and Associates, who also designed the Roman Catholic cathedral in St. Paul.

The present building was budgeted for \$40,000 and actually cost \$90,000 — a lot of money in 1911.

The building is beautiful, we think, and we wouldn't trade it for a more modern one — even though the roof was not properly designed for Minnesota snow and ice, the furnace has a big job on its hands with all the space we have, and there are other features which could be termed "impractical."

The stained glass windows were all done (and beautifully done) by local artists. Some came from the old church. Some were designed and installed when the present building was built. A good many have been added since, usually paid for by special donations. The latest is the Rose Window, added in 1968.

The High Altar is constructed from the last slab of marble that was taken from the same quarry which supplied material for the Roman baths built by Caracalla. Work on the altar was done with great care. It is said that almost two years were spent in cutting and polishing the 10-foot long marble slab.

There are many other interesting features of the "new" building — too many to mention here, but there are many of us who will be glad to tell you about them.

HOW DOES THE PARISH OPERATE — WHO RUNS IT?

The parish is "governed" by the Rector, by two Wardens (Senior and Junior) elected by the entire congregation — and by an elected group of parishioners known as the Vestry.

Under the direction of these administrators, we have five groups of committees — finance, education, physical environment, parish life and a special group. Committees within these groups are composed of church members, and all who wish to do so (including new members) are invited to take part in committee work.

WHO IS WELCOME AT ST. PAUL'S CHURCH-ON-THE-HILL?

Just about anyone who loves God and wants to grow in knowledge and love of Him and his Son, our Savior, Jesus Christ — and who wants to serve both God and Man.

But we must make a confession here. We Episcopalians have one fault (which may also be a virtue). We are not very good gladhanders. We don't rush forth with outstretched hand, when we see a visitor approaching our door. Maybe we should. But, somehow or other, we don't.

But you are most welcome. Truly, you are. We would like to have you visit us often. Or better still, become a member of our parish family, if you want to do so.

We have tried to tell you a little about ourselves in this booklet. And we would like to tell you more, if you are interested — as much more as you want to know. Then, if you want to do so, we would like to have you join us — perhaps on a trial basis, to see how you like us after longer acquaintance.

If you would like to know more about St. Paul's Church On - The - Hill turn this page.

IF YOU WOULD LIKE TO KNOW MORE ABOUT US...

...and if you would like to do this with no obligation
(as they say in the ads) just call our *church office* —

Phone 698-0371

Or if you would rather, just write your name, address and telephone number below — tear off that part of the page and put it in the collection plate — or give it to an usher.

We will follow through from there.

We will be glad to talk with you and to send you our weekly publication, "The Messenger", if you wish.

.....

I would like to know more about St. Paul's Church-on-the-Hill. Please call me on the phone.

Name _____

Address _____

Telephone Number _____

Please send me your weekly publication, The Messenger.

ORGANIZATIONS OF ST. PAUL'S CHURCH

PARISH CHOIR: -- Mixed choir of men and women. Singing an excellent standard of Church music, unattained in any other parish in the Diocese, at the 11.00 a.m. service on Sundays, and at special services on major Holy Days and during Lent, also at an evening service on Sundays during Advent and Lent. Rehearsal each Tuesday at 7.30 p.m.

St. CECILIA'S CHOIR: -- Mixed choir of boys and girls, having charge of the music for Church School services on Sundays at 9.30 a.m., and other special services in Advent and Lent. Special attention is given to voice training and development by which members eventually graduate to the regular parish choir. Rehearsal each Thursday at 4.30 p.m.

CHOIR MOTHER'S GUILD: -- A group of women for the maintenance of and care of choir vestments, and assisting in vesting of choir members and motherly care in preparation for Church services.

THE ORDER OF ST. VINCENT: -- St. Paul's Church has a local chapter of this national society of acolytes and lay readers. Their principal work is serving at the Altar and assisting the clergy in the conduct of Church services. Any confirmed boy over fifteen years of age, and any male communicant, is eligible for membership in the Order, after serving a probationary term and receiving sufficient instruction in the duties of his office. All members are required to adopt a rule of life commensurate with the nature of their work. Monthly suppers and meetings are held on the third Thursday of each month.

JUNIOR ACOLYTES: -- A group of younger confirmed boys, under fifteen years of age, who serve at the Altar and assist the clergy at the Church School services and such other services as designated from time to time. It is a probationary group for later service in the Order of St. Vincent.

THE ALTAR GUILD OF ST. MARY THE VIRGIN: -- An organization of women, under the direct supervision of the Rector, for the care and maintenance of the Altar and Sanctuary, the vestments of clergy and acolytes, and all that pertains to the work of the sacristy. Nominations for membership are made to the Rector for his approval, and then approved by vote of the Guild. A devotional service and meeting is held on the second Wednesday evening of each month.

CHURCH SCHOOL: -- The Christian education program of the Parish is centered principally in the Church School. We have a completely graded school for children of all ages, from pre-kindergarten (3 years old) to high school grades, and a class, under the direction of the curate, for young people in the upper high school and college grades. The Church School is divided into two main sections. The Upper School (4th grade and up) meeting for service and instruction at 9.30 a.m. on Sundays in the Church. The Primary School (pre-kindergarten to 3rd grades inclusive) assembles for service and instruction in the Parish House at 11.00 a.m. each Sunday. It is especially convenient for the parents to bring their younger children (up to eight years inclusive) to the Primary School on Sundays, while they attend Church at eleven o'clock.

INQUIRERS' INSTRUCTION CLASS: -- A special series of instructions for adults conducted by the Rector twice each year, in the fall and in the spring. The series consists of eight or nine consecutive instructions of one hour each week, on the history, teachings and worship of the Episcopal Church. The Inquirers' Class is open to all without any obligation. Its primary purpose is the preparation of adults for full membership in the Church by Baptism and Confirmation.



POST CARD

M A D E I N C A N A D A
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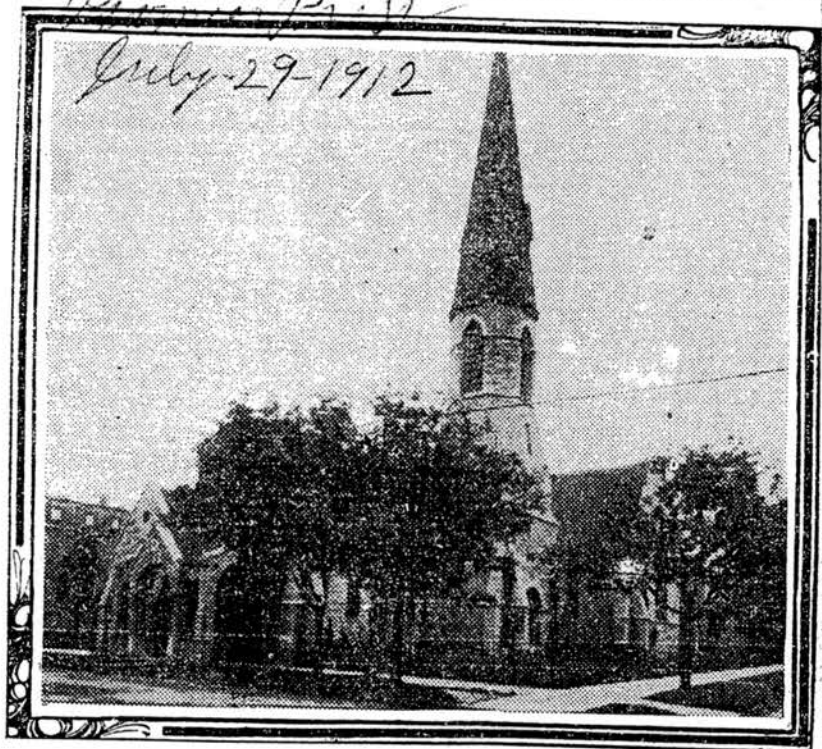
Window given to
the Cathedral of Our
Merciful Saviour

in Fairbault, Minn

By St. Paul's Church,
St. Paul, Minn

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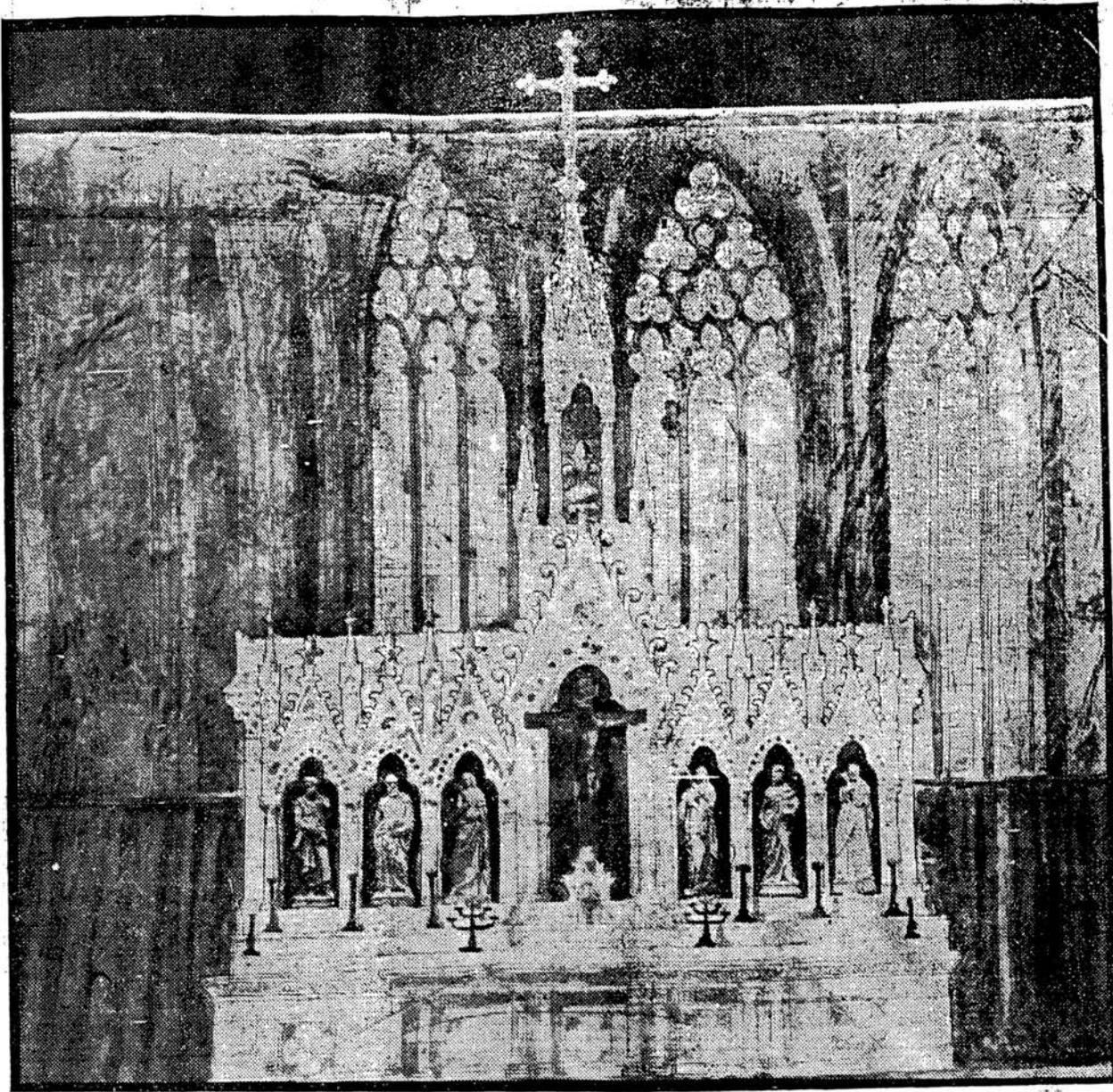
LAST SERMON IN THIS CHURCH YESTERDAY



ST. PAUL'S EPISCOPAL CHURCH.

This church, the cornerstone of which was laid in 1857, will be torn down and a new church erected at Summit and Saratoga avenues. The last sermon in the old church was preached yesterday by Dr. John Wright, for twenty-five years rector of the parish.

PROPOSED ALTAR AND REREDOS FOR ST. PAUL'S CHURCH



The late Mrs. A. R. Dalrymple made provision in her will for the erection of a memorial altar and reredos to be placed in St. Paul's Episcopal church. In consultation with the rector of the parish it was decided to follow in some leading features the structure in Lichfield Cathedral, England, which is regarded by architects as a very fine example of the pure Gothic. The conception has been admirably worked out by Mr. Frere Hampney, who has been for several months the designer in the office of the

architect, E. L. Masqueray.

The design of the new altar consists of a central niche surmounted by an ornate canopy crowned by a slender spire bearing a cross and flanked by subordinate niches with foliated canopies of similar construction. Over the tabernacle it is proposed to place a carved reproduction of the Crucifixion, by Tintoretto, and in the side niches statues of the apostles. On the Gospel side will be St. John, St. Luke and St. Paul, and on the Epistle side St. Mark, St. Matthew and St. Peter. The St. John, St. Mark and St. Peter will be carved after Luca della Robbia and

the St. Matthew, St. Luke and St. Paul after Verrocchio. Statuary is to be of ivory-tinted Carrara marble against a background of antique gold mosaic. The main body of the altar and reredos will be of white Vermont marble with polished columns of French marble delicately veined with purple. The tops of the retabes and altar and the inlaid panels will be made of pink Tennessee and Siena marbles.

It is not likely that this fine work of art will be placed in the present church, but in the future parish or the proposed cathedral.

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unity,"
S. S. S.
offener
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1942
H-H-E
Easter

EPISCOPAL CHURCHES

"If ye then be risen with Christ, seek
those things which are above."

CHAPEL OF THE RESURRECTION

Atwater and Stellar
REV. H. E. NELSON
9 A. M.—Holy Communion and
Sermon

ST. MATTHEW'S

Carter and Chelmsford
REV. H. E. NELSON
8 A. M.—Holy Communion
11 A. M.—Holy Communion and
Sermon

ST. PHILIP'S

501 Aurora
REV. VICTOR HOLLY
7:30 A. M.—Holy Eucharist
9:45 A. M.—Church School and
Children's Easter Party
11 A. M.—Holy Communion with
Special Easter Music

ST. MARY'S

Howell Street and Laurel Avenue
REV. FRANK ZOU'BEK
7 A. M.—Choral Holy Communion
9:30 A. M.—Church School Festi-
val Service and Mite Box
Offering
10:45 A. M.—Morning Prayer,
Holy Eucharist and Sermon

MESSIAH

Juno and Cretin
REV. R. M. WOLTERSTORFF
8 A. M.—Holy Eucharist
9:30 A. M.—Children's Easter
Service
11 A. M.—Choral Eucharist and
Sermon

ST. PETER'S

758 East Fourth Street
REV. W. Y. WHITEHEAD
7:30 A. M.—Holy Eucharist
11 A. M.—Choral Eucharist and
Sermon
4 P. M.—Church School Service

EPIPHANY

Van Buren Ave. and Fry St.
DR. A. L. MURRAY
7:30 A. M.—Early Easter
Communion
9 A. M.—Choir, Communion and
Sermon

ST. JAMES'

Greenbrier and Orange
REV. A. O. FRANCE
6:30 A. M.—Choral Communion
9:30 A. M.—Low Celebration
11 A. M.—Choral Communion, and
Sermon
4 P. M.—Children's Service

ST. JOHN THE EVANGELIST

Portland Ave. at Kent St.
REV. CONRAD H. GESNER
7 A. M.—Choral Holy Communion
9 A. M.—Holy Communion
11 A. M.—Choral Eucharist and
Sermon
4:30 P. M.—Children's Offering
Service

ST. CLEMENT'S MEMORIAL CHURCH

Portland Ave. and Milton St.
REV. WILLIAM CREIGHTON
7:30 A. M.—Choral Holy
Communion
11 A. M.—Choral Holy Communion
4 P. M.—Children's Festival
Service

CHRIST CHURCH

Sixth and Pleasant
REV. P. F. McNAIRY
7 A. M.—Choral Eucharist
9:30 A. M.—Holy Communion
11 A. M.—Choral Matins and
Sermon
4 P. M.—Children's Flower Service

ST. PAUL'S CHURCH-ON-THE-HILL

Summit Avenue and Saratoga St.
REV. HUBERT G. WRINCH
6:30 A. M.—Choral Eucharist
8:30 A. M.—Holy Eucharist
9:30 A. M.—Children's Easter
Service
11 A. M.—Solemn Procession and
Holy Eucharist

ASCENSION

315 Morton Street
REV. WILLIAM RICE
6:30 A. M.—Holy Eucharist and
Sermon
11 A. M.—Holy Eucharist and
Sermon

... DIRECTORY ...
OF THE
Episcopal Churches

OF THE CITY OF SAINT PAUL,

WITH THE

SPECIAL SERVICES AND PREACHERS DURING THE
GENERAL CONVENTION OF 1895.

Christ Church.

Corner 4th and Franklin Sts., St. Paul. The 4th St. Cable Cars pass the door.

REV. CHAS. D. ANDREWS, RECTOR.

Rectory next to the Church.

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Wednesdays.—Litany, 10 a. m. Service and lecture, 7:30 p. m.
Friday.—Litany, 10 a. m.

SPECIAL PREACHERS.

SUNDAY, OCT. 6TH.—

11 a. m., Rt. Rev. E. G. Weed, D. D., Bishop of Florida.
7:30 p. m., (Preacher to be announced.)

SUNDAY, OCT. 13TH.—

11 a. m., Rt. Rev. Wm. Paret, D. D., Bishop of Maryland.
7:30 p. m., Rt. Rev. David Sessums, D. D., Bishop of Louisiana.

SUNDAY, OCT. 20TH.—

11 a. m., Rt. Rev. G. F. Seymour, S. T. D., Bishop of Springfield, Ill.
7:30 p. m., Rt. Rev. E. Talbot, D. D., Bishop of Wyoming and Idaho.

SPECIAL SERVICES ON WEEK DAYS DURING OCTOBER.

THURSDAY, OCT. 3D.—

Holy Communion, 8 a. m. At 9:30 a. m. will be held the Triennial Meeting of the Woman's Auxiliary of the Church in the United States. A great gathering.

1

WEDNESDAY, OCT. 9TH.—

8 p. m., the National Sunday School Institute will hold its Triennial Meeting. Speakers: Mr. George C. Thomas, of Philadelphia, Pa.; Rev. Jas. S. Stone, D. D., of Chicago, Ill.; Rt. Rev. T. U. Dudley, D. D., Bishop of Kentucky; Rt. Rev. M. N. Gilbert, D. D., Asst. Bishop of Minnesota.

FRIDAY, OCT. 11TH.—

8 p. m., Lecture on Church History by Rt. Rev. G. F. Seymour, S. T. D., Bishop of Springfield, Ill.

WEDNESDAY, OCT. 16TH.—

8 p. m., Grand Missionary Rally under the auspices of the ST. PAUL BOARD OF CITY MISSIONS. Addresses will be made by Mr. Geo. C. Thomas, of Philadelphia; Rt. Rev. E. Talbot, D. D., Bishop of Idaho; and Rt. Rev. A. C. A. Hall, D. D., Bishop of Vermont.

THURSDAY, OCT. 17TH.—

8 a. m., a general meeting of the Church Unity Society, under the auspices of the Rt. Rev. L. Coleman, S. T. D., Bishop of Delaware.

St. Paul's Church.

Corner 9th and Olive Sts. Take the East 7th Street or the Lafayette and Rondo St. Cars, and get out at Olive St.

REV. JOHN WRIGHT, D. D., RECTOR.

Rectory, 388 East 9th St., next to the Church.

Holy Communion every morning at 7 a. m., Sundays at 8 and 11 a. m.

Morning Prayer, Sundays at 10:15 a. m.

FRIDAY, OCT. 4TH.—

8 p. m., Choral Evening Service. Preacher: Rt. Rev. Leighton Coleman, S. T. D., LL. D., Bishop of Delaware.

SUNDAY, OCT. 6TH.—

11 a. m., Sermon and Holy Communion. Preacher: Rt. Rev. John F. Spalding, D. D., Bishop of Colorado. Subject: The Life and Work of the late Bishop of Kansas.

7:30 p. m., Choral Evening Service. Preacher: Rt. Rev. Isaac L. Nicholson, S. T. D., Bishop of Milwaukee.

WEDNESDAY, OCT. 9TH.—

Annual Meeting of the Minnesota Branch of the Woman's Auxiliary. 7 a. m., Holy Communion.

THURSDAY, OCT. 10TH.—

8 p. m., Harvest Home Festival. Full Choral Service. Preacher: Rt. Rev. N. S. Rulison, D. D., Bishop of Central Pennsylvania.

SUNDAY, OCT. 13TH.—

Church of the Good Shepherd.

Corner 12th and Cedar Sts. Take Interurban Car to College Ave. and go two blocks east.

REV. WILLIAM C. POPE, RECTOR.

No. 51 12th St.

SUNDAY SERVICES.

Holy Communion, 7 a. m. Morning prayer, 10:15 a. m. Holy Communion, 11 a. m. Evensong 4 and 7:30 p. m.

DAILY SERVICES.

7 and 9 a. m. and 7:30 p. m. On Wednesday and Friday (only) at 12 m.

SPECIAL PREACHERS.

SUNDAY, OCT. 6TH.—

11 a. m., Rt. Rev. A. C. COLE, D. D., Bishop of Western New York.
7:30 p. m., Rt. Rev. L. Coleman, D. D., Bishop of Delaware.
7:30 p. m., Rt. Rev. H. M. Thompson, D. D., Bishop of Mississippi.

SUNDAY, OCT. 13TH.—

11 a. m., Rt. Rev. C. Whitehead, D. D., Bishop of Pittsburg.
4 p. m., Church Temperance Society.
7:30 p. m., Rt. Rev. W. E. McLaren, D. D., Bishop of Chicago.

SUNDAY, OCT. 20TH.—

11 a. m., Rt. Rev. A. C. A. Hall, D. D., Bishop of Vermont.
4 p. m., Rt. Rev. G. F. Seymour, S. T. D., Bishop of Springfield.
7:30 p. m., Church Social Union.

ON FRIDAYS, AT 7:30 P. M.—

Oct. 4th, Rt. Rev. F. R. Graves, S. T. D., Bishop of China.
Oct. 11th, the Rt. Rev. Samuel D. Ferguson, D. D., Bishop of Cape Palmas, Africa.
Oct. 18th, the Rt. Rev. John McKim, D. D., Bishop of Tokyo, Japan.

THURSDAY, OCT. 10TH.—

7:30 p. m., The Rt. Rev. T. F. Gallor, D. D., Assistant Bishop of Tennessee, will preach to the Alumni and friends of Racine College.

Chapel of the Resurrection.

Corner of Atwater and Stellar Sts.

REV. WILLIAM C. POPE, RECTOR.

51 Twelfth St.

Ascension Church.

Corner of Clinton and Isabel Sts., West St. Paul.

The Church can be reached by taking State and Concord transfer, getting off on Isabel street, and going one block east.

REV. CHARLES HOLMES, RECTOR.

235 Prescott St.

SUNDAY SERVICES.

Holy Communion, 7:30 a. m. Morning Prayer, 10:30 a. m. Sunday School, 11 a. m. Evening Prayer, 7:30 p. m.

Wednesday, Evening Prayer, 8 p. m.

SPECIAL SERVICES.

WEDNESDAY, OCT. 25. Holy Communion, 7 a. m.

THURSDAY, OCT. 30. Holy Communion, 7 a. m.

The following special preachers are expected for Sundays during the General Convention: Rt. Rev. F. D. Huntington, S. T. D., Bishop of Central New York; Rt. Rev. Wm. Paret, D. D., Bishop of Maryland; Rt. Rev. Wm. M. Barker, D. D., Bishop of Olympia; and Rt. Rev. F. R. Millsbaugh, D. D., Bishop of Kansas. Dates to be given in the daily papers.

Trinity Church.

St. Paul Park. (On the Burlington Railroad, ten miles south of St. Paul.)

REV. CHARLES HOLMES, RECTOR.

235 Prescott St.

SUNDAY SERVICES.

Evening Prayer at 3 p. m.

St. Mark's Mission.

Highwood. (On the Burlington and Milwaukee Railways, five miles south of St. Paul.)

REV. CHARLES HOLMES, RECTOR.

235 Prescott St.

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SPECIAL SERVICES ON WEEK DAYS DURING OCTOBER.

THURSDAY, OCT. 3D.—

Holy Communion, 8 a. m. At 9:30 a. m. will be held the Triennial Meeting of the Woman's Auxiliary of the Church in the United States. A great gathering.

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WEDNESDAY, OCT. 9TH.—

8 p. m., the National Sunday School Institute will hold its Triennial Meeting. Speakers: Mr. George C. Thomas, of Philadelphia, Pa.; Rev. Jas. S. Stone, D. D., of Chicago, Ill.; Rt. Rev. T. U. Dudley, D. D., Bishop of Kentucky; Rt. Rev. M. N. Gilbert, D. D., Asst. Bishop of Minnesota.

FRIDAY, OCT. 11TH.—

8 p. m., Lecture on Church History by Rt. Rev. G. F. Seymour, S. T. D., Bishop of Springfield, Ill.

WEDNESDAY, OCT. 16TH.—

8 p. m., Grand Missionary Rally under the auspices of the ST. PAUL BOARD OF CITY MISSIONS. Addresses will be made by Mr. Geo. C. Thomas, of Philadelphia; Rt. Rev. E. Talbot, D. D., Bishop of Idaho; and Rt. Rev. A. C. A. Hall, D. D., Bishop of Vermont.

THURSDAY, OCT. 17TH.—

8 a. m., a general meeting of the Church Unity Society, under the auspices of the Rt. Rev. L. Coleman, S. T. D., Bishop of Delaware.

St. Paul's Church.

Corner 9th and Olive Sts. Take the East 7th Street or the Lafayette and Rondo St. Cars, and get out at Olive St.

REV. JOHN WRIGHT, D. D., RECTOR.

Rectory, 383 East 9th St., next to the Church.

Holy Communion every morning at 7 a. m., Sundays at 7, 8 and 11 a. m.

Morning Prayer, Sundays at 10:15 a. m.

FRIDAY, OCT. 4TH.—

8 p. m., Choral Evening Service. Preacher: Rt. Rev. Leighton Coleman, S. T. D., LL. D., Bishop of Delaware.

SUNDAY, OCT. 6TH.—

11 a. m., Sermon and Holy Communion. Preacher: Rt. Rev. John F. Spalding, D. D., Bishop of Colorado. Subject: The Life and Work of the late Bishop of Kansas.

7:30 p. m., Choral Evening Service. Preacher: Rt. Rev. Isaac L. Nicholson, S. T. D., Bishop of Milwaukee.

WEDNESDAY, OCT. 9TH.—

Annual Meeting of the Minnesota Branch of the Woman's Auxiliary. 7 a. m., Holy Communion.

THURSDAY, OCT. 10TH.—

8 p. m., Harvest Home Festival. Full Choral Service. Preacher: Rt. Rev. N. S. Rullison, D. D., Bishop of Central Pennsylvania.

SUNDAY, OCT. 13TH.—

11 a. m., Sermon and Holy Communion. Preacher: Rt. Rev. William E. McLaren, D. D., D. G. L., Bishop of Chicago.

7:30 p. m., Choral Evening Service. Preacher: Rt. Rev. Arthur C. A. Hall, D. D., Bishop of Vermont.

TUESDAY, OCT. 15TH.—

8 p. m., Choral Evening Service. Meeting of the Brotherhood of St. Andrew. Address by Rt. Rev. Ethelbert Talbot, D. D., LL. D., Bishop of Wyoming and Idaho.

No. 51 12th St.

SUNDAY SERVICES.

Holy Communion, 7 a. m. Morning prayer, 10:15 a. m. Holy Communion, 11 a. m. Evensong 4 and 7:30 p. m.

DAILY SERVICES.

7 and 9 a. m. and 7:30 p. m. On Wednesday and Friday, pray at 12 m.

SPECIAL PREACHERS.

SUNDAY, OCT. 6TH.—

11 a. m., Rt. Rev. A. C. Coxe, D. D., Bishop of Western New York.
7:30 p. m., Rt. Rev. L. Coleman, D. D., Bishop of Delaware.
7:30 p. m., Rt. Rev. H. M. Thompson, D. D., Bishop of Mississippi.

SUNDAY, OCT. 13TH.—

11 a. m., Rt. Rev. C. Whitehead, D. D., Bishop of Pittsburg.
4 p. m., Church Temperance Society.
7:30 p. m., Rt. Rev. W. E. McLaren, D. D., Bishop of Chicago.

SUNDAY, OCT. 20TH.—

11 a. m., Rt. Rev. A. C. A. Hall, D. D., Bishop of Vermont.
4 p. m., Rt. Rev. G. F. Seymour, S. T. D., Bishop of Springfield.
7:30 p. m., Church Social Union.

ON FRIDAY, AT 7:30 P. M.—

Oct. 4th, Rt. Rev. E. R. Graves, S. T. D., Bishop of China.
Oct. 11th, the Rt. Rev. Samuel D. Ferguson, D. D., Bishop of Cape Palmas, Africa.
Oct. 18th, the Rt. Rev. John McKim, D. D., Bishop of Tokyo, Japan.

THURSDAY, OCT. 10TH.—

7:30 p. m., The Rt. Rev. T. F. Gallor, D. D., Assistant Bishop of Tennessee, will preach to the Alumni and friends of Racine College.

Chapel of the Resurrection.

Corner of Atwater and Stellar Sts.

REV. WILLIAM C. POPE, RECTOR.

51 Twelfth St.

Ascension Church.

Corner of Clinton and Isabel Sts., West St. Paul.

The Church can be reached by taking State and Concord transfer, getting off on Isabel street, and going one block east.

REV. CHARLES HOLMES, RECTOR.

235 Prescott St.

SUNDAY SERVICES.

Holy Communion, 7:30 a. m. Morning Prayer, 10:30 a. m. Sunday School, 11 a. m. Evening Prayer, 7:30 p. m.

Wednesday, Evening Prayer, 8 p. m.

SPECIAL SERVICES.

WEDNESDAY, OCT. 2D. Holy Communion, 7 a. m.

THURSDAY, OCT. 3D. Holy Communion, 7 a. m.

The following special preachers are expected for Sundays during the General Convention: Rt. Rev. F. D. Huntington, S. T. D., Bishop of Central New York; Rt. Rev. Wm. Paret, D. D., Bishop of Maryland; Rt. Rev. Wm. M. Barker, D. D., Bishop of Olympia; and Rt. Rev. E. R. Millsbaugh, D. D., Bishop of Kansas. Dates to be given in the daily papers.

Trinity Church.

St. Paul Park. (On the Burlington Railroad, ten miles south of St. Paul.)

REV. CHARLES HOLMES, RECTOR.

235 Prescott St.

SUNDAY SERVICES.

Evening Prayer at 3 p. m.

St. Mark's Mission.

Highwood. (On the Burlington and Milwaukee Railways, five miles south of St. Paul.)

REV. CHARLES HOLMES, RECTOR.

235 Prescott St.

SUNDAY SERVICES.

Evening Prayer at 5 p. m.

SPECIAL PREACHERS.

Rt. Rev. M. N. Gilbert, D. D., of Minnesota.
Rt. Rev. A. M. Randolph, D. D., of Southern Virginia.

Arrangements are being made for the consecration of the new church, just completed, during convention. Date to be given in daily papers.

George F. Seymour, D. D., Bishop of Springfield
 Rev. Arthur C. A. Hall, D. D., Bishop of Vermont.
 Rev. Alex. C. Garratt, L.L. D., Bishop of Northern
 Texas.
 Rev. J. F. Spalding, D. D., Bishop of Colorado.
 Special Services as announced hereafter.

Church of St. John the Evangelist.

Corner of Ashland Ave. and Mackubin St.
 Take the Selby Ave. car to Mackubin St., and go two blocks south.

SUNDAY SERVICES.

Holy Communion, 8 a. m. Morning Prayer, 11 a. m. Evening Prayer,
 7 p. m.
 On Holy Days, Holy Communion, 10 a. m. On Fridays, Litany at
 10 a. m.

THURSDAY, OCT. 2d.

8 a. m. Holy Communion.

SPECIAL PREACHERS.

SUNDAY, OCT. 5TH.

11 a. m., Rt. Rev. J. H. White, D. D., Bishop of Indiana.
 4 p. m., Rt. Rev. N. S. Rulison, D. D., Bishop of Central Pennsylv-
 ania.

SUNDAY, OCT. 12TH.

11 a. m., Rt. Rev. W. A. Leonard, D. D., Bishop of Ohio.
 4 p. m., Rt. Rev. Boyd Vincent, D. D., Bishop of Southern Ohio.

SUNDAY, OCT. 20TH.

11 a. m., Rt. Rev. A. M. Randolph, D. D., Bishop of Southern Vir-
 ginia.
 4 p. m., Very Rev. George Hodges, D. D., of Boston.

c Harry Littleton Loan Bee
c Edythe B.c.c
c Frank 1873
c Melvrid 1878
c William Edmond 1886*

c P. J. Rockwood
Mrs Helen M. Mott

St. Peter's Church.

Corner Maple and Fourth Sts.
REV. A. T. GESNER, RECTOR.
 754 East Seventh St.

Take Seventh St. car to Maple, and go three blocks south.

REGULAR SERVICES.

Holy Communion, 7:30 a. m. Sunday School, 9:30 a. m. Morning Ser-
 vice, 11 a. m. Evening Service, 7:30 p. m.

SPECIAL PREACHERS.

SUNDAY, OCT. 6TH. (17th Sunday after Trinity.)—

11 a. m., Rev. R. H. Gesner, Rector Christ Church, West Haven, Ct.
 7:30 p. m., Rt. Rev. L. Coleman, D. D., Bishop of Delaware.

FRIDAY, OCT. 11TH.

7:30 p. m., Brotherhood of St. Andrew service. Addresses by the
 Rev. R. H. Gesner and Rt. Rev. A. C. A. Hall, D. D., Bishop of
 Vermont.

SUNDAY, OCT. 13TH. (18th Sunday after Trinity.)

11 a. m., Rt. Rev. W. H. Hare, D. D., Bishop of South Dakota.
 7:30 p. m., (Preacher to be appointed.)

SUNDAY, OCT. 20TH. (19th Sunday after Trinity.)—

11 a. m., Rt. Rev. H. C. Potter, D. D., Bishop of New York.
 7:30 p. m., Rt. Rev. A. Leonard, D. D., Bishop of Utah and Nevada.

THURSDAY, OCT. 2d.

7:30 a. m., Special celebration of the Holy Communion for the Wo-
 man's Auxiliary.

St. Peter's Mission Sunday School.

Corner Rose and East Seventh Sts.
REV. A. T. GESNER, RECTOR.
 Sunday School at 9:30 a. m.

St. Mary's Church.

Merriam Park, St. Paul. Corner Iglehart and Prior Ave. Merriam
 Park electric extension of Selby Ave. cable line passes the
 church. From Minneapolis transfer to Merriam
 Park extension at Prior Ave.
REV. G. H. TEN BROECK, RECTOR.

SERVICES.

Sunday.—Morning Prayer, 10:30 a. m. Sunday School, 12 m. Even-
 ing Prayer, 7:30 p. m.
 Wednesday.—Evening Prayer at 7:30 p. m.

SPECIAL PREACHERS.

SUNDAY, OCT. 6TH.

10:30 a. m., Rt. Rev. H. M. Thompson, D. D., Bishop of Mississippi.
 (Harvest Home Service.)
 7 a. m., Rt. Rev. David Sessums, D. D., Bishop of Louisiana.

St. Clement's Church.

Corner Portland Ave. and Milton St. Two blocks from Merriam Park
 electric car, Selby Ave. cable car and Grand Ave. car.

REV. E. DRAY, RECTOR.
 103 N. Victoria St.

SPECIAL PREACHERS.

SUNDAY, OCT. 6TH.

11 a. m., the Rt. Rev. Henry C. Potter, D. D., Bishop of New York,
 will consecrate the new church edifice.
 7:30 p. m.—(To be announced.)

SUNDAY, OCT. 13TH.

11 a. m., Rev. E. A. Hoffman, D. D., of New York.
 7:30 p. m.—(To be announced.)

SUNDAY, OCT. 20TH.

11 a. m., Rt. Rev. E. Talbot, D. D., Bishop of Wyoming and Idaho.
 7:30 p. m.—(To be announced.)

Chapel of St. Bonifacius (German).

Corner Martin and Mackubin Sts. Take the Interurban or Rondo
 Street Car to Mackubin Street.

REV. JOHANNES SALINGER, RECTOR.
 462 Fuller St.

REGULAR SERVICES.

10:30 a. m., Morning Prayer.
 9:15 a. m., Sunday School.
 2:30 p. m., Evening Prayer.

St. Philip's Mission (Colored).

Chapel at 463 Rice St. Take Interurban Car to Rice St.
 Under the direction of the Ven. T. H. M. V. Appleby, Archdeacon.
REV. R. H. COTTON, A. M., PRIEST IN CHARGE.

REGULAR SERVICES.

9 a. m., Holy Communion and Sermon.
 2 p. m., Sunday School.
 8 p. m., Evening Prayer, Litany and Sermon.

Sunday School Institute of the City of St. Paul.

Special Lectures will be given under the auspices of the Institute as
 follows:
 At Christ Church, Friday, October 11th, 8 p. m., Rt. Rev. G. F. Sey-
 mour, D. D., Bishop of Springfield.
 At St. Paul's Church, Thursday, Oct. 17th, 8 p. m., Rt. Rev. A. C. A.
 Hall, D. D., Bishop of Vermont.
 At St. Clement's Church (to be announced).
**All of the Sunday Schools of the city will unite in a Missionary
 Service under the direction of the Rev. Wm. S. Langford, D. D., General
 Secretary of the Board of Missions, at Christ Church, on Sunday, Oct.
 13th, at 8 p. m.**

IS FORTY YEARS OLD

ST. PAUL'S CHURCH WILL CELEBRATE ITS FORTIETH ANNIVERSARY TOMORROW.

SERMON BY BISHOP GILBERT

Followed in the Evening by a Historical Sketch by the Rector, Rev. John Wright, D. D.—Church Was Organized Dec. 23, 1856, and Its Early Days Were Fraught With Disappointments and Hardship—Interesting History of One of the Wealthiest Parishes in the Diocese.

For almost forty years the spire of St. Paul's has braved the rigors of this most erratic climate, and for all of that time the organization of the church has been maintained. Tomorrow the great congregation of the church of today will celebrate in the handsome house of worship, corner of Olive and Ninth, the fortieth anniversary of its birth.

The services will be entirely of a religious nature and at 11 o'clock Bishop M. N. Gilbert will deliver a sermon appropriate to the occasion. This will be followed by the celebration of holy communion.

At night the sermon will be by the rector, Rev. John Wright, D. D., and he will recite the history of the church from its very inception to the present day. There will be good music and informal talks, and in many ways the service will be memorable.

St. Paul's church was organized Dec. 23, 1856, at the house of Capt. Dana, and the names of the first vestrymen were: N. J. T. Dana, Norman W. Kittson, H. A. Lambert, W. E. Hunt, J. E. Warren and C. W. Woolley. Messrs. Dana and Kittson were the wardens, and Rev. Dr. Patterson was elected the rector. The field was not entirely new to him, he had visited St. Paul, small as it was then, in 1849. At that time the church was not over 500, and the rector was distinctly of a character. There was not a

The congregation was not large or wealthy enough then to erect a suitable house of worship, and services were held in the old Washington school house, the first service of the newly organized church being held in July, 1857. The preacher on that occasion was the Rt. Rev. Alonzo Potter, late bishop of the diocese of Pennsylvania. The first celebration of holy communion took place July 19 with twenty-five persons present. Of this number but one survives, and she is Mrs. W. E. Hunt, who is still a member of the church and identified with its good work. The corner stone of the present church was laid on July 14, 1857, by the Rt. Rev. Jackson Kemper, then known as the missionary bishop of the Northwest. Dr. Van Ingen, rector of Christ church, made the address.

The first service was held in the new church on Christmas day, 1857. Rev. Gear, the chaplain at Fort Snelling, was the preacher. The church was in a rude state and only partially completed, and the Christmas day service partly concealed the defects of the structure. In 1857 came that memorable financial disaster, which spread all over the country and affected everybody. It naturally retarded the progress of the church and affected its subscriptions, and, as a result, the walls stood for a time unfinished, and the vestry was unable to furnish pews for the parishioners. A loan aided the work somewhat, and in the spring of '58 the chapel was finished. The debt at this time was over \$3,000, and the parish was in despair. They finally appealed to generous people in the East, and \$1,100, which was advanced, relieved the embarrassment for a time. In 1860 the spire was built, and that year saw the last cent of St. Paul's debt paid.

Many important events in the history of Minnesota have taken place within the walls of St. Paul's church. The first annual council of the diocese was held there in 1858, when the canons and constitution of the diocese were made. A year later, on June 29, 1859, within its walls was elected the first bishop of Minnesota. The two candidates, who were voted on repeatedly, were Rev. Dr. Patterson, rector of the parish, and Rev. Dr. Tucker, of Troy. After several ballots had been cast, without an election, the Rev. Benjamin H. Whipple, then rector of a church in Chicago, was elected. Twenty-five years later, in St. Paul's church, the twenty-fifth anniversary of Bishop Whipple's consecration was duly commemorated with appropriate sermons and addresses.

In 1874, on account of the age of Dr. Patterson, an assistant, or associate,

1876, Rev. Dr. Patterson passed from earth. The last words in his will were: "To the congregation of St. Paul's church, of which I have been rector for nineteen years, I leave my farewell blessing, thanking them for many kindnesses. May the spirit of God always direct and rule their hearts."

In 1876 Rev. Dr. E. S. Thomas came rector of the parish. During his term of service the parish was the center of great activity and progress. Lower town was then the court end of the city, and at that time St. Paul's parish was the wealthiest in the diocese. The church was enlarged then to accommodate the increased number of communicants. Three other parishes, which were the outgrowth of St. Paul's, were St. John's, of White Bear; St. James' and St. Peter's, of this city. Rev. Dr. Thomas was elected in 1887 as bishop of Kansas, and was consecrated at St. Paul's church in the spring.

On the first Sunday of August, 1887, Rev. Dr. John Wright, the present well known and very popular rector, entered upon the duties of rector of the parish. The progress of the church since he assumed charge has been remarkable, and its condition is duplicated nowhere else in the Northwest. Since Dr. Wright became rector the chancel has been enlarged at a cost of \$4,000, and is arranged to accommodate fifty members of the vested choir.

Three years later the endowment fund was founded, and is now a little over \$14,000. Six dwelling houses have been erected on the property of the church on Tenth street at a cost of \$30,000. Many memorials have been presented to St. Paul's, and the beautiful furnishings of the altar are gifts of the parishioners. The whole block facing on four streets is the property of the church, with the exception of the dwelling on the corner of Tenth and John, which is occupied by Mr. Weide, and as this property is in the market, the rector of the parish earnestly hopes that the fortieth anniversary may be commemorated by the purchase of this corner, which will then make the entire block its own. There is wealth enough in the parish if the wills of the possessors can be moved to the deed. Many of the most prominent families of the city have been identified with the church since its earliest days.

Wednesday night a reception will be tendered all the past and present members of the parish by Dr. and Mrs. Wright at the rectory from 8 to 11.

A. Allen, of London, Eng., will read a lecture tomorrow evening at the hall of St. Paul's church.

FOUNDED BY THE PIONEERS

ST. PAUL'S EPISCOPAL CHURCH IS FORTY YEARS OLD.

Its Anniversary Is Celebrated With Appropriate Services—Bishop Gilbert and Dr. Wright, the Rector, Review Its History—It Was the Second Episcopal Church in St. Paul—It Has Had but Three Rectors—Its Growth—Plans for the Future.

The fortieth anniversary of the organization of the parish of St. Paul's Episcopal church, on Ninth and Olive streets, was celebrated yesterday morning and evening with elaborate services. Full choral services were rendered by the vested choir of fifty voices, which repeated largely the splendid music used at the Christmas day services. The congregations were very large at both services. The sermons pertained largely to the history and the present condition of St. Paul's. The church was beautifully decorated.

At the morning services Bishop Gilbert preached the sermon, in which he gave the history of the church from its foundation. He also paid high tribute to the three rectors that have been in charge of St. Paul's during these years and to the laity, both men and women, who had numbered among them many of the old settlers and prominent citizens of St. Paul. Bishop Gilbert spoke from the text, I Kings, viii, 5-7: "The Lord, our God, be with us, as with our fathers." In part he said:

"It was Christmas time forty years ago. The same glad hymns were speeding upward, the same glorious story of a Savior was read, the same prayers were offered, when St. Paul's church began its organic life. St. Paul then was but an infant, the country to the westward was a wilderness, the Indians wandered familiarly about the streets; conditions were largely pioneer and primitive. Our minds fly over the track of these forty years and regale of ourselves with pictures of the singularly interesting past and we may dwell upon the story of

DECOME COAL YARD

Congregation Votes to Accept Pittsburgh Coal Company's Offer of \$60,000.

FINE NEW HOUSE OF WORSHIP

Will Be Erected at Summit and Saratoga Avenues—Plans Already Formulated.

Without a dissenting vote the congregation of St. Paul's Episcopal church at a special meeting last evening confirmed the decision of the vestry of the parish to sell the church property for \$60,000 to the Pittsburgh Coal company, which will utilize the land for a coal yard. Rev. John Wright, the rector, presided. The sale must now be approved by Bishop Edsall and the standing committee of the diocese.

Architecture of New Church.

The new St. Paul's church will be built at the southwest corner of Summit and Saratoga avenues. The new church will follow the gothic style of architecture of the present building, with improvements added. While the cruciform construction will be retained the transepts will be converted into chapels. One chapel will be dedicated to St. Timothy, the model boy of Scripture. The boys of the parish will work for the furnishing of this chapel and the communion office of the Brotherhood of St. Andrew will be commemorated there. The narrow and small sanctuary in the main church will be converted into a spacious apsidal chancel, containing a high altar that can be seen from every seat in the church. All the old memorials will be retained and several new ones have been promised.

Plans Already Formulated.

Rev. John Wright, who is familiar with church architecture and has written a book on the subject, has already formulated the plans for the new church, and these will be placed in the hands of a competent architect to execute.

The church will not be built on a line with the sidewalk, but will be placed back on elevated ground with a generous approach in front.

The contract for the sale of the old church reserves the right to remove all church furniture and fixtures and so much of the fabric of the church as may be deemed fit for use in the new church.

In Present Location Since 1857.

The congregation realized the significance of an action which will close the downtown history of a church dating from 1857, and intimately associated with the history of the city. St. Paul's was one of the most prominent churches in the city before the residential movement to the Hill began. Among the prominent families who attended and supported the church were the Sloves, Merriams, Hales, Wilders, Gordons, Hamiltons, Breeds and Rices. It was said last night that the congregation will continue to occupy the church the coming winter.

OF NEW ST. PAUL'S

Impressive Services Mark Ceremonies at Edifice on Summit Avenue.

BISHOP UNABLE TO ATTEND

Clergymen, Mayor Keller and Prominent Laymen Make Addresses—Completion Next Year.

"St. Paul's Church on the Hill" is the inscription on the cornerstone laid yesterday at Summit and Saratoga avenues for the new structure to be erected to house St. Paul's Episcopal church in place of the old building, where the church was for fifty-five years in Lower Town.

An impressive Episcopal service, with incense and the full choir with vestments, was celebrated on a platform raised about the derrick which held the stone suspended, while a large crowd of parishioners of St. Paul's and other Episcopal churches, augmented by the Sunday crowd from Summit avenue, stood beneath the half-overcast Indian summer sky, with the air balmy enough to make the out-of-door service comfortable.

Bishop Edsall was unable to attend so he authorized Dr. John Wright, the rector of the church, to conduct the services.

After the services members of the clergy and laity, including Mayor Keller and Judge Oscar Hallam, gave brief addresses appropriate to the occasion.

Placed in Corner Stone.

In the cornerstone was placed the history of the church, together with some old church documents and the resolutions passed on Dr. Wright's twenty-fifth anniversary. Pictures of the three pastors also were put in together with two books by Dr. Wright, "Early Prayer Books of America" and "Some Notable Authors," and a book by Rev. William C. Pope, "The Church of St. Paul."

Rev. W. S. Howard of Christ's church made the only reference to the trouble which has recently divided St. Paul's church after the resignation of Assistant Rector Armstrong. He compared the church to the life of St. Paul the apostle, and the latter's words toward the close when he said that he had survived the buffetings and shipwrecks of life and the perils of false friends. The church, he said, also had survived such perils and was entering upon a new field of successful activity.

Rev. L. R. S. Ferguson's address was upon the responsibility of men to the church. He said that of recent years in the multiplicity of forms of worship men had come to doubt all forms, and their doubt, he said, was sincere.

He said that men sent their wives and families to church, paid the churches' bills and supposed that was sufficient without the necessity of attending themselves. "When a pastor goes into a business office and asks a business man to come to church, it is what the business man expects, and he pays no attention to it, but if one of you men went into his office tomorrow and asked him to come to church he would think more of it. That's what's needed; that the men realize their responsibility."

The laying of the cornerstone, he thought came at the opening of a new era for useful church service, with the church not for the classes, but for the masses.

Rev. William C. Pope, pastor of the House of the Good Shepherd and one of the oldest pastors in the city in point of service, propounded the meaning of the Eucharist as the belief that it

HISTORY RECALLED

In our newspaper "morgue" are filed thousands of yellowed clippings, waiting in alphabetical patience for some curious hand to re-discover the story they once told as news so many years ago.

One of those clippings came to light the other day, a strange story which should interest all who remember the 1920's in general and Dr. John Wright in particular.

Dr. Wright, pioneer Episcopal preacher and a noted Egyptologist in his day, died two days before Christmas in 1919 with an unusual request on his lips . . . unusual as far as St. Paul was concerned.

He wished burial within the church he'd served since 1887, St. Paul's Church-on-

the-Hill, 1524 Summit.

In England his request would have raised nary an eyebrow. It's been traditional over there for centuries for the clergy, not to forget kings, poets and men of letters, to find a last resting place in their church.

But up to then, it was unheard of in St. Paul.

So the City Council put in its legal 2 cents worth, pointing out then existing burial codes prohibited such an Old World custom.

The hassel reached quite argumentative proportions.

Finally the council in mid-January, with only one dissenting vote, granted Dr. Wright's dying wish. They passed a special ordinance approving his burial within the church.

It wasn't the first time an idea from Dr. Wright had staggered the imagination of St. Paulites.

Back in the early 1900's he proposed moving St. Paul's Church-on-the-Hill from its old location on Ninth and Olive to its present Summit site.

How?

"Stone by stone," he announced.

"But it's only farm prairie way out there," his doubters argued. "Moving a church the size of ours that far is sheer folly."

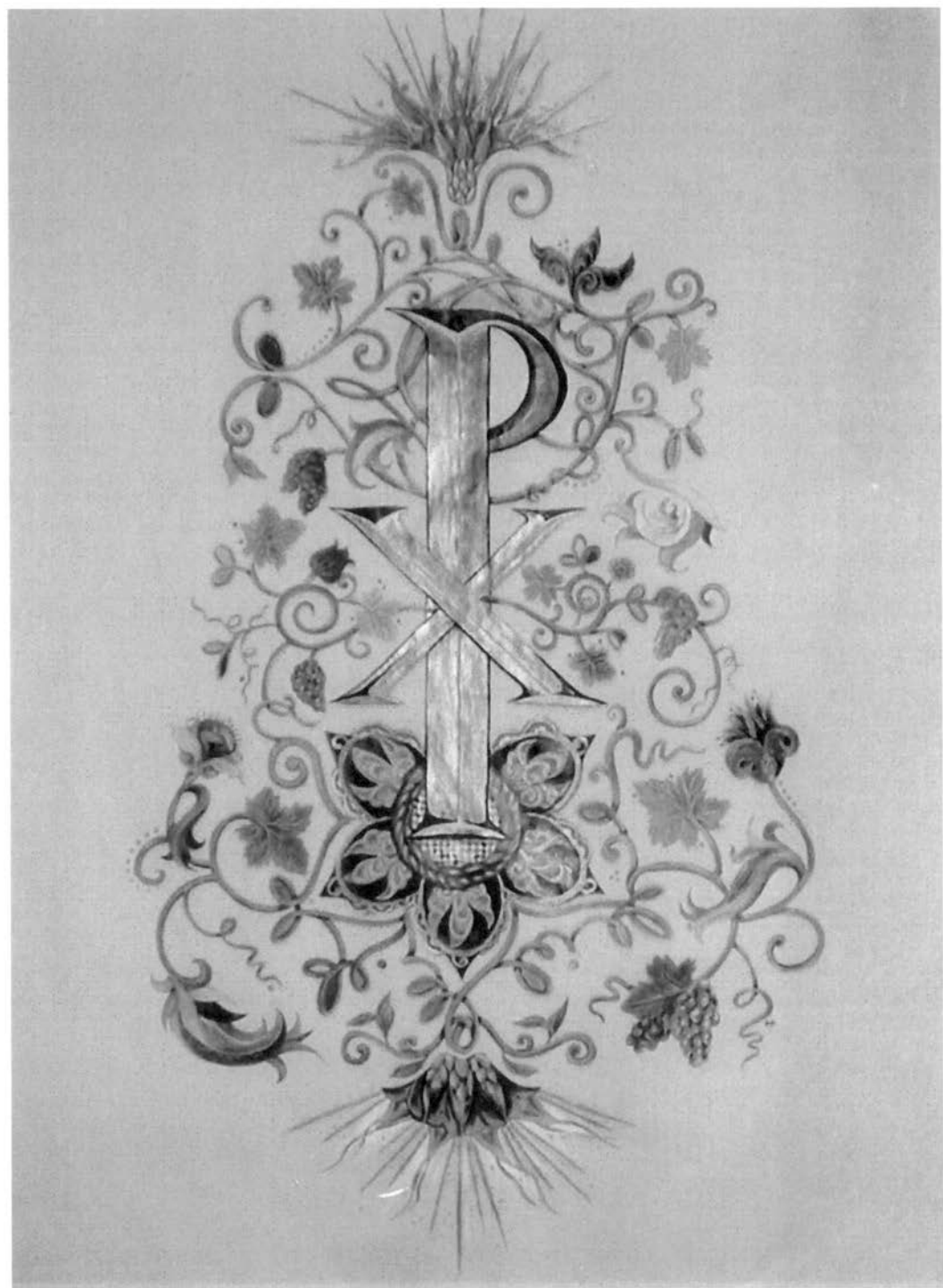
Folly or not, Dr. Wright stuck to his ecclesiastical guns. Stone by stone, the church was moved, a stupendous task but one calculated to bear future congregational fruit.

And the church rose on the new site as if had on the old one, resting firmly on the ground.

Dr. Wright scorned basements in churches, arguing "a House of God should rest on Mother Earth."

And so to this day his body lies in a special crypt under the floor of St. Paul's-on-the-Hill church, resting like his beloved church on "Mother Earth."

TSK TSK DEPT.



Dedication of Sanctuary Mural
Sunday, September 29, 2002

Antiphon

Christ is the icon of the invisible God; all things were created through him and for him.

V. Look upon the rainbow, and praise him who made it.

R. *How beautiful it is in its brightness.*

Let us pray:

O Lord God, the whole world is filled with the radiance of your glory; accept our offering of this mural that we now dedicate to you for the adornment of this place and the inspiration of your people. Grant that as the light reflects its many colors, so may our lives reflect the beauty of your manifold gifts of grace, through Jesus Christ our Lord. Amen

Donors:

In Memory: the LaZerte family in memory of Mary Barb
Mary Jane Chittenden in memory of Chittenden family members
Peg Varney in memory of Bertha and Russell Varney

In Thanksgiving:

Wayne Hassell
Allison and Jeff Jensen
Fr. Ted Neuhaus
Jack Rarick
Bev Tschida

The mural on the wall behind the high altar was commissioned by the Parish in June of 2002 and was dedicated on the Feast of St. Michael and All Angels, 29 September that same year.

The major symbol, the Chi-Rho, stands in the midst of a garden; this garden contains all the colors of in the stained glass windows in the ambulatory; the design of the grape vines and other smaller pieces in the garden are taken from various pieces around the church (the grape vines are found on the pavement lights and candle trees). The chi or X and the rho or P come from the Greek letters that begin the name of Christ in Greek.

The theme of Christ in the Garden comes from the gospel narratives concerning the tomb of Jesus, most especially from John's gospel when Mary Magdalene finds Jesus, thinking he is the gardener, standing in the garden. John used this image to connect the garden of Eden with the garden of the Resurrection. Hence, Christ in the middle of life and death, the cycle of the garden.

1944 EPISCOPAL CHURCHES

"And the Word was made flesh, and dwelt among us, full of grace and truth."

ASCENSION

315 Morton Street

REV. WILLIAM RICE

- 11:30 P. M.—Christmas Eve, Candlelight Service, Holy Communion, Sermon
8 A. M.—Christmas Day, Holy Communion

CHRIST CHURCH

Sixth and Pleasant

REV. PHILIP F. McNAIRY

- 10:30 P. M.—Christmas Eve Carol Service, Junior Choir
11 P. M.—Candlelight Choral Eucharist and Address
10:30 A. M.—Christmas Day Choral Eucharist, Address

EPIPHANY

Van Buren and Fry St.
DR. A. L. MURRAY

- 10:30 P. M.—Christmas Eve, Candlelight Carol Service
Holy Communion and Sermon

MESSIAH

Juno and Cretin

REV. R. M. WOLTERSTORFF

- 11 P. M.—Christmas Eve, Carols
11:15 P. M.—Midnight Eucharist
10 A. M.—Christmas Day, Choral Eucharist, Midnight Service Repeated

CHAPEL OF THE RESURRECTION

Atwater and Stellar
REV. H. E. NELSON

- 8 P. M.—Christmas Eve, Choral Eucharist

ST. CLEMENT'S

Portland and Milton
REV. GLENN F. LEWIS

- Dec. 24—11 A. M., Christmas Pageant
11 P. M.—Christmas Eve, Candlelight Service, Carols, Choral Holy Communion
10:30 A. M.—Christmas Day, Carols, Choral Communion

ST. JAMES

Greenbrier and Orange
REV. A. O. FRANCE

- 11 P. M.—Christmas Eve, Carol Service With Junior Choir
11:30 P. M.—Choral Eucharist
10:30 A. M.—Christmas Day, Holy Eucharist, No Music
R. Nelson Barber, Organist and Choirmaster

ST. JOHN THE EVANGELIST

Portland at Kent

REV. C. H. GESNER

- 11 A. M.—Confirmation With Sermon by Bishop Keeler
10:30 P. M.—Christmas Eve, Candlelight Musical Service
11:00 P. M.—Choral Eucharist (Choir of Men and Boys)
10:30 A. M.—Christmas Day, Holy Communion and Sermon (St. Cecilia Choir—40 Voices)

ST. MARY'S

Howell and Laurel

REV. FRANK ZUBEK

- 10:30 P. M.—Christmas Eve, Candlelight Carol Service, Midnight Eucharist
10:30 A. M.—Christmas Day, Choral Communion and Address

ST. MATTHEW'S

Carter and Chelmsford

REV. H. E. NELSON

- 11:30 P. M.—Christmas Eve, Choral Eucharist
10 A. M.—Christmas Day, Holy Eucharist

ST. PAUL'S CHURCH-ON-THE-HILL

Summit and Saratoga

REV. H. G. WRINCH

- Carols on Church Tower Chimes
Afternoon of Christmas Eve
10:45 P. M.—Christmas Eve, Carol Service
11:15 P. M.—Solemn Procession and Midnight Mass
10 A. M.—Christmas Day, Choral Eucharist

ST. PETER'S

758 E. Fourth St.

REV. W. Y. WHITEHEAD

- 11 P. M.—Dec. 24th, Carol Service
11:15 P. M.—Choral Eucharist and Sermon
10:15 A. M.—Dec. 25th, Holy Communion

ST. PHILIP'S

Mackubin and Aurora

REV. LLEWELLYN
E. WILLIAMS

- 11:30 P. M.—Dec. 24th, Choral Eucharist and Address
10 A. M.—Dec. 25th, Holy Eucharist

Real--And Happened!

By SAMUEL GRAFTON

NEW YORK—Isolationists are beside themselves with joy at the discovery that no actual, physical copy of the Atlantic Charter exists. The charter originally consisted of some scribbled memos, worked up by Mr. Roosevelt, Mr. Churchill, and their assistants, and of subsequent type-written releases to the newspapers, but even these seem now to be gone. The joy shown by the isolationists over this discovery is interesting. They are symbolically proving that the thing they hate does not exist. No piece of paper, no charter.

Of course, I was taught in my one year at law school that you could make a contract even over the telephone, and that the courts could enforce it. It was explained to me, oh so patiently, and oh so often, that the important thing was the meeting of the minds, not the piece of paper. If two free men come to a reasonable accord, they have a contract, and the courts practically never let anyone out of a contract on the ground that it was sent to the cleaners in the breast pocket of an old suit, and lost. It is a curious world the isolationists live in, one in which international friendship is of no consequence, while 10 cents' worth of paper is of the most sensational importance.



Grafton

A CURIOUS WORLD, indeed, for if they are right, we have lost our Shakespeare. No original manuscripts of the plays exist. Never again must we note from Hamlet. And while I don't want to go into theological questions, I can't resist asking the isolationists whether they intend to obey the Ten Commandments from now on, pending the discovery of the original copy.

WHAT TERRIBLE RISKS we have been taking all our lives! We have been entering into marriages on the basis of proposals which are almost always oral and, even worse, often entered under circumstances which make exact recollection of the original words difficult. Are they real? I think so. I like the idea of living in a world in which such things are real even if they be remembered only as a whisper, or even a nod.

moral anxiety, wondering whether to help and how much, or whether to give the rest of the world up to darkness, try to make a secure cave of our own national home, and keep a light in it. Then two men, with nothing to go on but their nerve, met and said jointly that all peoples had the right to freedom, the right to make livings, and the right not to be frightened by aggressors. Was their statement real? It was one of the most defiant statements ever made in a black time, and it changed the mood of the world. From that moment on, strangely enough, it was Hitler who began to seem a little unreal.

YES, THE ATLANTIC Charter is real, and it did happen. It was a true happening, one that went on in the hearts of most of the peoples of the world where truth dwells. For that reason, it would remain real even if both Mr. Churchill and Mr. Roosevelt were to dis-

So What!

By Paul Light

HISTORY RECALLED

In our newspaper "morgue" are filed thousands of yellowed clippings, waiting in alphabetical patience for some curious hand to re-discover the story they once told as news so many years ago.

One of those clippings came to light the other day, a strange story which should interest all who remember the 1920's in general and Dr. John Wright in particular.

Dr. Wright, pioneer Episcopal preacher and a noted Egyptologist in his day, died two days before Christmas in 1919 with an unusual request on his lips . . . unusual as far as St. Paul was concerned.

He wished burial within the church he'd served since 1887, St. Paul's Church-on-

the-Hill, 1524 Summit.

In England his request would have raised nary an eyebrow. It's been traditional over there for centuries for the clergy, not to forget kings, poets and men of letters, to find a last resting place in their church.

But up to then, it was unheard of in St. Paul.

So the City Council put in its legal 2 cents worth, pointing out then existing burial codes prohibited such an Old World custom.

The hassel reached quite argumentative proportions.

Finally the council in mid-January, with only one dissenting vote, granted Dr. Wright's dying wish. They passed a special ordinance approving his burial within the church.

It wasn't the first time an idea from Dr. Wright had staggered the imagination of St. Paulites.

Back in the early 1900's he proposed moving St. Paul's Church-on-the-Hill from its old location on Ninth and Olive to its present Summit site.

How?

"Stone by stone," he announced.

"But it's only farm prairie way out there," his doubters argued. "Moving a church the size of ours that far is sheer folly."

Folly or not, Dr. Wright stuck to his ecclesiastical guns. Stone by stone, the church was moved, a stupendous task but one calculated to bear future congregational fruit.

And the church rose on the new site as it had on the old one, resting firmly on the ground.

Dr. Wright scorned basements in churches, arguing "a House of God should rest on Mother Earth."

And so to this day his body lies in a special crypt under the floor of St. Paul's-on-the-Hill church, resting like his beloved church on "Mother Earth."

Millers, 7-5

By **BOB SCHABERT**

In a good old fashioned donnybrook, reminiscent of former St. Paul-Minneapolis encounters, the Saints emerged with their first Central Hockey league triumph of the 1952-53 season at the St. Paul Auditorium Thursday night.

Led by two veterans from last year's championship sextet, center Arnie Bauer and left wing Jim Renstrom, the Saints turned a 2-1 lead after the first 20 minutes. And with 12 minutes of the middle period gone they had topped the lead to 4-1. But here the Saints came to life. In the next 18 minutes they rapped some six goals while the defense lightened and held the Millers to one.

McKinnon started his mates off by rapping the disc past Earl Johnson at 3:29 of the first period with George Karn setting up the play. Bill Klatt tallied the equalizer at 11:36 with Renstrom and Orv Anderson assisting.

Ted Greer, one of five Mill City veterans, put the up-river lads in front with 27 seconds remaining in the opening stanza with Geno Bortlussi, a product of Fort William, Canada, assisting.

Russ Strom, who was traded to the Millers by the Saints before the opening game, flipped a loose disc over the prostrate Johnson after 25 seconds of the second pe-

riod to make the count 3-1. And when Greer counted his second goal at 11:56 on a pass from Strom to give the Millers a 4-1 lead, Larson received a bad gash over his left eye when he fell on Jack Weeden's skate in the second period and it required four stitches to close.

ST. PAUL

GOAL—E. Johnson.
DEFENSE—Larson, O. Anderson, V. Johnson, Struntz.
FORWARDS — D. Gibbons, Borsch, Lee, Bauer, Klatt, J. Renstrom, Crowley, Schmidt.

MINNEAPOLIS

GOAL—Peterson.
DEFENSE—Karn, McKinnon, Smith.
FORWARDS — Weeden, Boeser, Medved, Burke, Bortlussi, Greer, Nyhus, Strom, Amatzio.

OFFICIALS—Referee, Hank Frantzen. Linesman, Red Kairis.
FIRST PERIOD—Scoring: (1) Minneapolis, McKinnon (Karn) 3:29; (2) St. Paul, Klatt (Renstrom-Anderson) 11:36; (3) Minneapolis, Greer (Bortlussi) 19:33. Penalties: Karn 11:06, Crowley 12:05.

SECOND PERIOD—Scoring: (4) Minneapolis, Strom (unassisted) 2:25; (5) Minneapolis, Greer (Strom) 11:56; (6) St. Paul, Borsch (D. Gibbons) 12:42; (7) St. Paul, Bauer (Struntz) 16:05; (8) St. Paul, Bauer (Crowley) 18:15. Penalties: Smith 7:45, Struntz 10:44, Dan Gibbons 12:42, Smith 12:42, Medved 13:40.

THIRD PERIOD—Scoring—(9)—St. Paul—J. Renstrom (Bauer-Anderson)—1:45; (10)—Minneapolis—Boeser (Medved-Weeden)—3:20; (11)—St. Paul—Renstrom (V. Johnson)—9:50; (12)—St. Paul—Bauer (V. Johnson)—11:27. Penalties—Larson—2:28; Gibbons—13:44.

STOPS:
Johnson 10 5 2-24
Peterson 15 18 6-39



SAINT PAUL'S CHURCH ON-THE-HILL:

THE FIRST SIXTY YEARS

The religious directory in the St. Paul newspapers during 1857 listed the following churches as serving the religious needs of the community; one Baptist, three Presbyterian, five Methodist, one Congregational, one Lutheran, One Unitarian, and two Episcopal. One of these two Episcopal churches was our own St. Paul's.

From the Minnesotan, January 1, 1857 :

"We learn that a new parish has been organized in the eastern portion of the city by the Episcopalians with the following gentlemen as vestrymen: N.J.T. Dana, N.W. Kitson, J.E. Warren, H.A. Lambert, C.W. Woolly, and W.E. Hunt. A handsome stone edifice will be erected during the coming season for their house of worship on the corner of 9th and Olive Streets. We are pleased to learn that the Rev. Andrew Bell Paterson of Salem, N.J. has been unanimously called to the Rectorship."

From another newspaper, in July of that same year:

"Divine Services in accordance with the rites and usages of the Protestant Episcopal Church and in connection with the new parish of St. Paul's will be held in the District School house of the First Ward on Sunday next, July 5, at 10 1/2 a.m. and 8 p.m. This arrangement will continue until the Church building is erected. A Sunday school will be organized on the above day at 9 1/4 a.m. in the same building. Families residing in the neighborhood who have as yet made no choice of a church... or Sunday school...are respectfully invited to assist in forwarding this new enterprise. The expenses will be paid by voluntary contributions collected each Sunday."

In his address to the second convention of the newly formed diocese of Minnesota held in St. Paul's Church, Bishop Jackson Kemper reported: "On the 14th of July in the presence of several clergymen I laid the corner stone of St. Paul's Church in the city of St. Paul. As you perceive, the building is not yet finished although it has been for some months occupied for public Service. In due time it will be a very interesting and beautiful edifice and a great ornament to this city. The Rector ... is a most valuable acquisition to the small number of our clergy..."

From the St. Paul Dispatch and Pioneer, December 25, 1857:

"The new Episcopal Church in lower town is to be opened on this day and the pew letting is set down for the evening of the 30th. It will be opened at 11 a.m. Christmas Day. The seats will be free and a collection will be taken up to be applied towards defraying building expenses."

The first description of the new Church is found in a news story in the weekly Minnesotan:

"Our city is not behind or deficient in the way of Church edifices...The new Episcopal church...is built of stone, dressed slightly, and is being put up in a superior manner. The dimensions of the Church are as follows: ninety-seven feet in length in the nave and eighty-five in the transept. There will also be at the north end of the nave a chancel, not included in these figures. In the southeast angle of the nave and transept is the tower which will be forty-five feet of stone-work and fifty-five feet of spire, making the whole height of the steeple just one hundred feet. On the opposite corner, across the nave, is the organ gallery which will be

arched over by the walls of the main church completely."

Dr.
The 1858 diocesan convention was held at St. Paul's. The Rev. Patterson reported that, while three of his parishioners had been lost by "perversion to Popery, yet, under the blessings of heaven the Parish has prospered beyond our reasonable expectations."

The Rev. Dr. Paterson was a talented lecturer, much in demand. For example, he once gave a talk on the subject, "The Edict of Nantes: Its Revocation and Consequences" before the Young Men's Mercantile library in the Presbyterian church. Commenting the next day, the Pioneer and Democrat said, in part:

"The subject was treated in a masterly manner, if we except an occasional betrayal of sectarian feeling and prejudice...displaying great powers of historical analysis and research...In the concluding portion...an eloquent and graceful tribute was paid to Protestantism."

Bishop Whipple, speaking to the diocesan convention of 1876, soon after the death of Dr. Patterson:

"The Rev. Andrew Bell Paterson, D.D., was the senior presbyter of this diocese. He came to Minnesota in the full vigor of his manhood twenty years ago and became the first rector of St. Paul's Church, St. Paul. He was a ripe scholar, a devout thinker, and a loyal son of the Church and to pastoral fidelity he joined an ardent devotion to the cause of missions."

Dr. Paterson died in 1875 and was succeeded by the Rev. Elisha S. Thomas, D.D., S.T.D., the first rector of St. Paul's to become a bishop.

From the Vestry minutes for September 9, 1884:

"St. Paul's Church has become an influential factor in the maintenance of morality and sound Catholic doctrine and all conservative material that appertains to the Protestant Episcopal Church under the leadership of Dr. Thomas."

From the commemorative sermon delivered by Dr. Thomas, then rector of St. Paul's, on the occasion of the parish's 25th anniversary, 1882:

"We meet together this morning to celebrate the 25th anniversary of St. Paul's Church. We come to "ask of the days that are passed". Unfortunately the records of St. Paul's Parish prior to 1874 have been lost. For the facts therefore we have been obliged to depend very largely upon the failing memories of those few survivors who took part in the organization of the parish, and the building up of the temple in which we are gathered this day for holy worship."

From a tribute to Dr. Thomas, voted by the Vestry, on the occasion of his death in 1895:

"Under his wise leadership our parish not only attained a high point of advancement in all matters relative to its spiritual and material interests, but in response to his persuasive appeals, it also became conspicuous for large gifts to the educational institutions of the diocese of Minnesota at the most critical period in their history.

"In every aspect of his work as rector he was found faithful. He was a kind and sympathetic pastor, an

eloquent and instructive preacher, a wise and thoughtful administrator, a tried and trusted friend, a vigilant watcher over the souls of those committed to his spiritual keeping, as one who was fully conscious of the grave responsibilities of the priestly calling. To his sorrowing family we tender the assurance that our hearts beat in responsive sympathy with theirs in this trying hour of bereavement. May we so follow him, even as he followed Christ."

"Grant him, O Lord, eternal rest, and light perpetual shine upon him."

In 1885, the church was completely repaired, with Dr. Thomas as rector. A new roof was placed on, and the walls painted. The ceiling was panelled with sides of a solid gray. Windows were decorated with priscine scrolls. The colors of the chancel were an olive green, dark red, and bronze. Around the chapel were medallions of gold leaf bearing the emblems of Christ and the Apostles. Over the chancel arch was the inscription: "Trust ye in the Lord forever, for the Lord Jehovah is everlasting strength." The floor of the sanctuary was laid in tiles, the altar raised a third step, with the steps thereto tiled in mosaic. A new memorial credence table had been placed on the south side of the altar and a brass altar rail in its proper position. A new carpet in dark blue and old gold covered the sanctuary, given by the young ladies of the Parish. Other parishioners contributed memorial windows, colored altar cloths, and the "proper vestments". A new "corona" illumined the sanctuary. Then, when the church was re-opened, the rector preached on the subject, "Ritualism and Its Proper Limitations."

From the Minnesota Record, the diocesan monthly publication, February, 1887:

"The election of the Rev. E. S. Thomas of St. Paul's church as coadjutor-bishop of Kansas is a blow we fear to our own diocese. He has not only brought his parish from 134 to 606 communicants, which makes it the largest parish west of Chicago but he has been the means of causing it to outstrip all our parishes in giving to outside charities-diocesan and otherwise."

On May 4, 1887, the Rev. E. S. Thomas was consecrated bishop-coadjutor of Kansas by Bishop Whipple, assisted by Bishops Vail of Kansas, Tuttle of Missouri, Spaulding of Colorado, Brown of Fond du Lac, Knickerbacker of Indiana, coadjutor Gilbert of Minnesota. The press notice gives a clear picture of the event:

"St. Paul's Episcopal Church was taxed to its utmost yesterday morning to accommodate those who desired to witness the solemn ceremonies attendant upon the consecration of the Rector of the Church, the Rev. E. S. Thomas, as assistant bishop of Kansas...The ceremonies to be performed constituted the first consecration of a bishop ever celebrated in Minnesota...members of the Divinity school in their garb of sober black, presbyters in their white surplices and swinging stoles, bishops in their flowing gowns of white and black with here and there a touch of crimson - it was indeed, a fair churchly scene to look upon...The customary form of morning liturgy was observed with such changes as are incident to the consecration of this character... Bishop Whipple...the aged prelate, delivered a powerful address...The Sacrament of the Lord's Supper was the concluding event in this most interesting occasion...In the evening an informal reception was given by Mrs. W.R. Merriam at her beautiful home No. 27 University Avenue...From 8 until 10 p.m...."

From the Minnesota Missionary, 15 years later, in 1902:

"St. Paul's Church had reached the zenith of its material prosperity during the Rectorate of Dr. Thomas. Most of the monied families of the city were on its communicant list. So great was the aggregate wealth that report credits Dr. Thomas during his incumbency of twelve years of having raised over \$400,000 which was largely devoted to Diocesan institutions. At this time 'lower town' was the select residential portion of the city..."

In 1887 began the longest rectorship, so far, in the history of the parish, when the Rev. John Wright accepted the call to St. Paul's Church.

From an account of his rectorship which Dr. Wright wrote in 1911 for the Rev. William C. Pope's book, The Church in St. Paul:

"The 24 years of my rectorship in St. Paul have been marked by great changes in Church and City. When I came here the location adjacent to St. Paul's Church was the court end of the town. Woodward avenue and its vicinity were peopled by the Wilders, Merriams, Hales, Sibleys, and other leading pioneer citizens. The up-town trend has swept away most of the old landmarks, and railways and business houses are invading these old residential quarters. Great changes have also taken place in the leadership of the parishes. I have lived during the ministrations of three Bishops of the Diocese, and the Rectors of Minneapolis have died or removed to other fields. The same is true of St. Paul. During the same time the churches of St. John the Evangelist, St. Peter, St. Philip, St. Clement, St. Sigfrid, and the Messiah have been erected. There have been also many changes and improvements, especially in the services. For long years the singing was done by the old time quartette or chorus choir of men and women. Before I left my parish in Boston, I made it a condition that in accepting the rectorship of St. Paul's Church, the Vestry were to consent to the introduction of a vested choir of men and boys. This was a wise condition, for when the formation of the choir began, the people of the parish were so wedded to the old time choir, that they were reluctant and skeptical about the change. The Second Sunday in Advent, 1887, that saw the introduction of the vested choir, was an eventful day, and prejudice and opposition passed into appreciation and enthusiasm. The well trained choir of sixty voices for years placed St. Paul's Church in the front ranks of churchly, cathedral music. The vested choir movement was so widespread, that now there is scarcely a parish throughout the diocese without its band of surpliced men and boys. During my time there has likewise been a decided advance in ritual observance. These advances have not been in the nature of innovations, but of restorations. St. Paul's parish has taken up these primitive restorations with eagerness, and found from them a decided spiritual uplift. Not only were the generally accepted points of ritual observed, but also the reservation of the Blessed Sacrament and the ceremonial use of incense. Without doubt

St. Paul's Church has exerted a wide influence over the parishes of the city by its strong loyalty to primitive ritual institutions."

From a report on the Vested Choir, in 1889, two years after its founding:

"Without some little compensation for their services it is found practically impossible to procure and retain a purely voluntary attendance and that degree of attention and discipline which is necessary for success in the face of the fact that a neighboring parish in the city is paying its choir boys a regular monthly stipend... while the church societies and individual members make it a particular point in that parish to do much towards encouragement of the lads in a social way..."

From Fr. Pöpe's book, The Church in St. Paul:

" On the afternoon of Whit Sunday, 1896, a congregation of Swedes completely filled St. Paul's Church. Dr. O.A. Toffteen, then Rector of St. Ansgarius Church, Minneapolis, conducted the service, and from that service sprang the present work in St. Paul. It was decided to organize a Swedish mission, St. Sigfrid's, in connection with the Protestant Episcopal Church, and Bishop M.N. Gilbert, than whom the Swedish work had no truer friend, gave the mission the right to use the rites, liturgy and worship of the Church of Sweden."

A St. Paul paper in the '90's:

"Illinois University confers degree of Doctor of Laws..."

"The degree was conferred on Dr. Wright in recognition of his standing as a theologian, author, and Egyptologist."

From a St. Paul paper in 1902:

"On Sunday, Dec. 23, (1902), the church will celebrate its fiftieth anniversary. Bishop Edsall will preach the anniversary sermon and Dr. Wright will give a historical sermon. There will also be a memorial service for the departed members of the parish. A cantata by the vested choir will be given on some Sunday in December."

St. Paul Dispatch, August, 1906:

"Announcement was made at the monthly meeting of the Church Home for Aged Persons held yesterday afternoon that Joseph Elsinger had donated to the institution ample grounds on Langford Avenue, east of the State Fair grounds, upon which will be erected a new home... subscriptions may be sent to Dr. John Wright, rector of St. (Paul's) Church..."

"There are 20 inmates taken care of at the present home, located at 587 Fuller St. and at least that many are turned away each week because of the lack of room. While the institution is maintained under the auspices of the Episcopalian church, it is open to applicants of any creed or color...."

"The Home for Aged Persons is the only (such) institution under Protestant auspices in Minnesota, and any living within the state are eligible to admission..."

"The work started in St. Paul 13 years ago under the auspices of St. Paul's Church..."

Celebrating his 20th anniversary as rector, Dr. Wright reported as follows to the Vestry in 1907:

"During the 20 years there have been 983 baptisms, 539 persons confirmed, 216 marriages and 253 funerals. To the communicant roll have been added 689 names... but the losses from death, removal from the city, and transfers to other parishes have been so numerous that an honest count leaves us today with but 200 communicants. During these twenty years this parish has stood for an ornate, musical and devotional Service at once reverent, stately, and impressive. It has introduced and maintains the high Celebration of Holy Communion every Sunday...It has added...no less than 70 memorials of the dead-these have chiefly enriched the altar. A generous bequest... will in time give the Church a beautiful and stately reredos. If St. Paul's remains where it is, however, it must face utter extinction."

A St. Paul newspaper, sometime in 1911:

"Site of Church to Become Coal Yard"

"Without a dissenting vote the congregation of St. Paul's Episcopal church, at a special meeting last evening, confirmed the decision of the vestry of the parish to sell the church property for \$60,000 to the Pittsburgh Coal Company, which will utilize the land for a coal yard..."

"The new St. Paul's Church will be built at the southwest corner of Summit and Saratoga Avenues. The new church will follow the gothic style of architecture of the present building, with improvements added. While the cruciform construction will be retained, the transepts will be converted into chapels. One chapel will be dedicated to St. Timothy, the model boy of scripture. The boys of the parish will work for the finishing of this chapel, and the communion office of the Brotherhood of St. Andrew will be commemorated there. The narrow and small sanctuary in the main church will be converted into a spacious apsidal chancel, containing a high altar that can be seen from every seat in the church. All the old memorials will be retained and several new ones have been promised..."

"The contract for the sale of the old church reserves the right to remove all church furniture and fixtures and so much of the fabric of the church as may be deemed fit for use in the new church."

"The congregation realized the significance of an action which will close the downtown history of a church dating from 1857, and intimately associated with the history of the city. St. Paul's was one of the most prominent churches in the city before the residential movement to the Hill began. Among the prominent families who attended and supported the church were the Sibleys, Merriams, Hales, Wilders, Gordon's, Hamiltons, Breeds and Rices."

From a St. Paul paper, August 27, 1912:

"Lay Corner Stone of New St. Paul's"

"Impressive Services mark ceremonies at Edifice on Summit Avenue"

"Clergymen, Mayor Keller, and Prominent Layman Make Addresses.."

"An impressive Episcopal Service, with incense and the full choir with vestments, was celebrated on a platform raised about the derrick which held the (corner) stone suspended, while a large crowd of parishioners of St. Paul's and other Episcopal churches, augmented by the Sunday crowd from Summit Avenue, stood beneath the half-overcast Indian Summer sky...."

"In the cornerstone were placed the history of the church,... pictures of the three pastors,...together with two books by Dr. Wright, "Early Prayer Books of America" and "Some Notable (Altars)", and a book by Rev. William C. Pope, "The

Church of St. Paul."

"Rev. W. S. Honsard of Christ Church made the only reference to the trouble which has recently divided St. Paul's Church after the resignation of Assistant Rector Armstrong. He compared the church to the life of St. Paul the apostle...The church, he said, also had survived such perils and was entering upon a new field of successful activity.

"Rev. L.R.S. Ferguson's address was upon the responsibility of men to the church...

"He said that men sent their wives and families to church, paid the church's bills, and supposed that was sufficient without the necessity of attending themselves...

"The laying of the cornerstone, he thought, came at the opening of a new era for useful church service, with the church not for the classes, but for the masses.

"Rev. William C. Pope, pastor of the (Church) of the Good Shepherd and one of the oldest pastors in the city in point of service, propounded the meaning of the Eucharist and his belief that it was the real religion.

"In the last two years the church has been disturbed by dissension among the parishioners, partly on account of the proposed move to the Hill from lower town. Over a year and a half ago many women left the church as a result of this dissension... Dr. Wright believes, however, that he will find many new friends in the new district, and he is optimistic for the future prosperity of the church."

In 1914, Dr. Wright described the new Church for a magazine article as follows:

"Mr. Masqueray has given us a splendid example of English Gothic. The church is cruciform in shape but the transepts, as being undesirable both for seeing and hearing, are omitted and chapels substituted. The one on the Gospel side is St. Mary's chapel where the early celebrations of the Holy Communion are observed, and on the Epistle side is St. Timothy's chapel, designed for the religious services of the youth of the Parish. A marked feature...is the ambulatory...which contributes to the convenience and reverence of those who worship. Approach can be made to the...rail through the middle aisle and return can be made through the ambulatory without turning the back on the altar. Notwithstanding the high ceilings and many arches the acoustic properties are perfect. The cost of the new Church was \$85,000. Under the direction of Mr. Charles W. Gordon an organ to cost \$5,000 will ere long be in place. Mrs. Hale, one of the oldest communicants...has given a rood beam crowned with a Calvary scene executed in oak. It is expected that in the near future a chime of bells, a mortuary chapel, a Parish house, a rectory, and a memorial high altar will be given."

From the 1941 history of the parish written by the Rev. Philip L. Shutt:

Dr. Wright had been living with a private family, who, if gossip can be trusted, were thought to have taken his remaining funds and practically abandoning interest in the old priest. It is said that during his last days he shuffled about on his errands wearing unkept clothes, and that he failed rapidly both mentally and physically. Whether he mistrusted his death was imminent cannot be known, but in December 1919 he requested to be buried under the Church. On January 14, 1920 the Vestry considered the request, but rather ungraciously stated, "providing no expense evolves upon the Parish." But in February this action was reconsidered and laid over for March business. In March the Vestry resolved that "the remains of the Rev. John Wright be placed in the Sanctuary adjacent to the stall occupied by him...that the place of internment be marked by a small bronze tablet in the floor, and that a suitable tablet be also placed on the occupied stall as a memorial." Dr. Wright died April 25, 1920, and his request was realized. "

Because he felt the ground was sacred, Dr. Wright did not permit a basement to be dug under the new church so it was set on concrete pilings. It was a question of a smaller church and a foundation, or a larger church and no foundation, and he favored the larger church.

A minute of the Vestry, 1914:

"It has taken precisely four years - to remove the barriers, civic, parochial and diocesan in the path of (restoring St. Paul's parish).

"To our venerable rector belongs the distinction elsewhere unknown in the annals of the American church, of one who, having passed the advanced age of seventy-five years, has successfully headed the movement for relocating a dying parish within new boundaries and erecting thereon a new Church...noble and beautiful.

"Of the more than fifty memorials...nearly all were given upon the suggestion and under the guidance of our Rector...

"The crowning work of our rector has been as a restorer of ancient customs pertaining to the celebration of the Holy Eucharist. This has been made a chief Service on each Lord's day with all the accompaniments of a dignified, reverent, and ancient and uplifting ceremonial... Here the altar is the place of honor...

"Not only in matters parochial has our rector ^{and} always had vision and initiative... he was founder of the St. Paul Church Extension Society...of the Church Home for Aged Persons... and had an international reputation for scholarship and learning..."

1887 - 1892

ANNIVERSARY HYMN

Written by a member of the Parish for the Fifth Anniversary of the Rector, Rev. John Wright, D.D. St. Paul's Church, St. Paul, Minn, Sunday, August 7th, 1892.

CHURCH OF GOD! THY VINE-CLAD WALLS
BEAR A HISTORY WELL KNOWN;
HIEROGLYPHS OF MEMORY DEAR
DEEPLY CUT IN EVERY STONE.

THINK OF ALL THE SAINTED DEAD
WHO THESE SACRED AISLES HAVE TROD,
GONE TO PACE THE GOLDEN STREETS
OF THE PARADISE OF GOD.

MANY AT THY SACRED FONT
FIRST HAVE CLAIMED A CHRISTIAN NAME.
NAMY HERE THAT RITE RECEIVED
WHICH THROUGH CHRIST'S APOSTLES CAME.

THEY ARE WITH US AT THIS FEAST,
KNEELING BY OUR SIDES TO PRAY,
CHANTING WITH THE CHOIR AGAIN,
BIDDING US BE GLAD TO-DAY.

MANY FOND AND HAPPY HEARTS
HERE HAVE PLIGHTED MARRIAGE VOW.
BRING THE MEMORY OF THAT JOY
TO LIGHT UP THIS ALTAR NOW!

AS THE PAST COMES CROWDING BACK,
BEARING PALMS OF CHRISTIAN WILL,
YE WHO ALL THESE YEARS HAVE TOILED,
TURN YOUR FACES SUNWARDS STILL!

HERE HAVE BISHOP, DEACON, PRIEST,
REGISTERED THEIR SERVICE LEAL,
CONSECRATING TO GOD'S WORK
HANDS OF IRON, HEARTS OF STEEL.

THERE'S A HARVEST YET TO REAP,
MUCH TO DO NOW "IN HIS NAME;"
MANY SAINTS THEIR VIGILS KEEP,
AND THE GOOD WORK SHALL REMAIN.

SHOUT YE CHRISTIANS! TRIUMPH STILL
WAITS THE CHURCH OF GOD TO CROWN.
SING OUR GREAT REDEEMER'S WILL!
AND IN MAJESTY RIDE ON!

HISTORY WEEKEND

JUNE 28-29, 1992

Also used for 125th in 1982

**ST. PAUL'S CHURCH
ON-THE-HILL**

ST. PAUL, MINNESOTA

MEMORIALS AND GIFTS

Liturgical Objects on display in St. Mary's Chapel

Note: All items marked with an asterisk (*) came to St. Paul's Church-on-the-Hill from the old Lower Town St. Paul's.

Memorials	In Memory of
*Bier Lights	Alice Sharood - d. 1909
Small brass Eucharistic Candlesticks	?
Seven branch candlesticks	Erasmus Belote - 1812-1891
Mass Lights on the Lady altar (stolen)	John Alfred Stees Mary Stees
Baptismal pitcher	Charles Thompson 1889-1918
Boat	?
Thorobo	?
*Jewelled chalice and Agnus Dei paten	John L. Merriam - d. 1895
*Small silver chalice and paten	?
Gold ciborium and satin cover	John Rapue - d. 1957
Silver ciborium	?
Large portable communion set	Amanda Sudor - d. 1931 Susan Graham - d. 1931 Rosalie Leistkow - d. 1914 Emily Tricker - Thank Offering, 1931
Private communion set	Harriet LaTurneau - d.1962
Communion tray	Robert MacLagen - d. 1965

Memorials (cont'd)

Large glass cruet	Mary Shorten - d. 1944
Large silver cruet	Elizabeth Follansbee William Hunt Isabella Hunt Elizabeth Shorten
Silver cruets and tray	Paul DeLander - d. 1946
Silver lavabo bowl	Evelyn Dillon - d. 1980 Gertrude Eberlein - d.1979
Pix, Glass and silver	G. C. D. - d. 1932
English Handbells	Bertha Varney - 1891-1986
Sanctus bell (St. Mary's)	William Feehan - d. 1947
Missal stand	Mary Ford - 1838-1915
Brass vases (stolen)	Henry Hale children
Large brass vase with glass jewels	Gift of Dr. Wright
Altar bread Irons	Used to make altar bread in the early days of the church.
Altar service book	Gillespie Moffat Smith Laura Abernathy Smith
Leatherbound altar missal	May Koski Fraatz - 1928-1982
Holy bible (lectern)	Mary A. Brusch
Missal	Henry Budke - 1879-1956

GIFTS

Gold chalice and paten
Silver intinction chalice
w/removable cup
Outdoor processional cross
Silver Lavabo bowl
Missal stand - High altar
*Missal stand - St. Tim's
Sanctus Bell - High Altar
Sanctus Bells - High Altar
Carved pearl baptismal shell
Silver baptismal shell
Silver tray
Gospel Book

DONOR

Eleanor Bonander
Eleanor Bonander
William Caine
Y. A. S., 1916
H. Bagley, 1913
Chancel Committee of
St. Paul's Church, 1883
St. Mary's and Acolytes
Guilds, Easter, 1914
Helen Larkin
John Wright
?
Mary Shorten
Jo and Bill Fraatz

Fabrics on display in St. Timothy's Chapel

Memorials

Green cope

Red set - chasuble, dalmatic, tunicle, cope #1

Red cope #2

St. Timothy's altar frontal and super frontal

Gold tabernacle veil

Resurrection white cope and funeral pall

Large white fair linen for high altar

In memory of

James Gappa - d. 1982

Stella Hullsiek

Ruth Dennis

Sidney Pfaff

DeFrees

Elizabeth Stafford

Gwen Dedolph

Gifts

*Green set

Purple set (Raw silk)

White chasuble

Black chasuble

White dalmatic

Red frontal and super frontal with dove -
St. Mary's Altar

Red frontal with pomegranites - St. Mary's

Made/Given by

Sisters in Fond du Lac

Marge Polanek
Jane Peiffer

Eva Hunt

Gertrude Olson

Teddy Meeker
Jane Peiffer

Pope Family

Pope Family

Gifts (cont'd)

Red frontal for St. Tim's

Came from the Church
of the Good Shepherd
Eva Hunt

White frontal for St. Mary's

White frontal for St. Tim's

Original embroidery made
by a cousin of William
Pope, rector of the
Church of the Good
Shepherd for 50 years.
Transferred to the
present brocade frontal
by Gertrude Olson and
Eva Hunt of St. Paul's
Altar Guild.

*Antique white linen chalice veil

From St. Paul's Lower
Town

High altar fair linen

Mrs. Pepin

Humeral veil

Jeanette Piccard

Veils for crosses

Jeanne Beamish
Margaret Varney

Lenten Array

Jeanne Beamish
Lois Komarek
Evangeline Mandel

Lenten Eucharistic Vestments
and altar hangings

Margie Peterson

Needlepoint kneeling cushions - Altar
rail, St. Timothy's Chapel

Marjorie Caldwell Hagen

Memorials and Gifts not in special display areas

Item	In memory of
NAVE	
*Font	Elsa Howell Wright 1887-1909
*Font cover (stolen)	Gift from the Sunday School Easter, 1891
Holy Water fonts	Father of Ted Lottsfeldt
Paschal Candlestick	Justice B. Rice - d.1898
*Marble steps to chancel	Florence Thompson - d. 1892 Age - 17 years
*Pulpit	Martin Wright - 1804-1889 Anne Hendrickson Wright 1798-1859
Rood Beam	Henry Hale Family
*Hymn boards - Nave Front	Lydia Stees - 1887-1887 Age - 18 days
Hymn boards - Nave, side walls	Kenneth Chase - 1886-1956
Memorial Book and stand	Emmanuel Hanneld - d. 1961
Amplifier microphones, speakers	Robert Knoepfler - d. 1969
*Lectern	H. L. - d. 1876

NAVE (cont'd)

Organ (Original installation)	Barnes, Carpenter, Collins, Couling, Dugas, Elliott, Exley, Fleetham, Follansbee, Gimber, Harmer, Hart, Hawes, Henderson, Hunt, Lewis, Lilly, Lonien, Lyons, Ludwig, McCarthy, Miller, Neuman, Pepin, Prest, Rast, Varney
Organ (1981 Expansion)	Alice Campbell
Plaques - all individually marked	
*Pews	From Lower Town church
Lighting	Gift of Annie L. Carpenter 1860-1941
Painting of St. Jerome Back wall, south side	Gift from the family of Rev. William C. Pope, whose father, a shipper and owner of a fleet of commercial vessels, purchased the oil in Spain. It was brought to St. Paul in 1856 and hung in the Rector's study for many years.
Painting, back wall, north side Baptism of Clotilde by Sirano the Elder	
Stations of the Cross - plaques on north, west, and south walls	Gifts and memorials from LaZerte, Lottsfeldt, Walter, Long, Fraatz, Peiffer, Herschler, Gappa

Nave windows

*South side	Alice Gilchrist Clark
*South side	William Edgar Hunt - 1827-1877
*North side	Peter V. Dean - d. 1889 Frances Dean - d. 1886
*North side	Charles H. Oaks - 1804-1879
North side	Albert Herschler - 1904-1961 Given in 1991 by his widow, Helen Herschler
West end - Rose Window	Samuel Tingle - 1891-1964
*Baptistry	Louisa Exley Boxell
Building for the Future 1987-1995	Restoration fund for steeple repair, tuckpointing and roof repair, stained glass window repairs and cleaning, painting, miscellaneous construction. Many gifts, memorials, and ongoing pledges.

SANCTUARY

High Altar	Paul G. Bremer - 1887-1948 Also a gift toward the construction by firm of Searle Andrews
*High Altar Cross	Henry H Sibley - 1811-1891 Rood screen from the old lower town church
Office lights - high altar Office lights - high altar remade for marble altar	Estella A. Roth - d. 1894 Russell F. Varney - 1892-1950
Bishop's chair	Rt. Rev. Elisha Smith Thomas 1834-1895 Rector of St. Paul's - 1876-1887
Chair, South Side Sanctuary	John Wright - 1830-1919 Rector of St. Paul's - 1887-1914
Needlepoint cushion for Bishop's chair, acolytes kneeling cushions (sanctuary)	Made and given by Helen Carpenter
*Candelabra Trees	Susan B. Wharton - d. 1890
Sanctuary windows	
*South side	Susan B. Wharton - d. 1890 attributed to Tiffany Studios
*North side	John Lafayette Merriam 1825-1895 attributed to Tiffany Studios
Above altar, center	Francis Pace White - d. 1938
Above altar, right and left	Louis Napoleon Scott - 1859-1929
Chancel above organ console	Derith Pease - 1924-1940

Sanctuary (cont'd)

Relics (enclosed within the high
altar marble)

William Caine

For the archives of St. Paul's-on-the-Hill:

In the year, 1939, having returned from Europe, I presented to Father Hubert Wrinch some relics I obtained from the shrine of St. Francis of Assisi. They consist of a tiny fragment of a bone of St. Francis and a tiny bit of cloth from the habit of St. Clare. They are contained in a small reliquarium, accompanied by a document guaranteeing their authenticity, signed by a cardinal of the Holy Roman Church. Father Wrinch put them in the tabernacle of what was then the high altar, and Father Corrigan told me that he had placed them in the mensa of the new high altar on the day of its consecration.

William Caine
June 26, 1972

AMBULATORY

Ambulatory Remodeling	Elanore Budke - d. 1969
Prayer Desk (confessional)	Jacob Wales Bass - 1815-1889
Tabernacle - high altar	Richard Edward Exley 1898-1950
Credence Table	Eliza K. Bond - d. 1886
*Plaques	All individually marked
Ambulatory windows	All individually marked, some names known only to God.

ST. MARY'S CHAPEL (LADY CHAPEL)

Lady Chapel Altar

Alton R. Dalrymple - d. 1901

Carpet - Lady Chapel Steps

Florence Lentz - d.1944
Alfred Lentz - d. 1946

Altar cross - Lady Chapel

Andrew Bell Patterson
1816-1876
First rector of St. Paul's
1856-1875

*Sistine Madonna - altar reredos
A copy of a detail of Raphael's
painting

Gift of Mrs. J. Egbert Thompson
It hung initially in the
sanctuary of the Old church.
Mrs. Thompson commissioned
the work in Dresden where the
original is.

Immaculate Conception Painting
by Murillo (Lady Chapel)

Helen Wilder Merriam
1829-1915

Jesus with Crown of Thorns - wall
near chapel entrance

Gift of Dr. John Wright

Lady Chapel windows

East window

Sarah R. Perkins - d. 1889

West window

Virginia C. J. Gordon
1839-1883

ST. TIMOTHY'S CHAPEL

*Chapel Altar	Original high altar of the old Lower Town St. Paul's
Chapel Screens	Jenny Sayer - d. 1963 Thomas Sayer - d. 1964
Communion rail	Harry Gordan Brandt Dora Brandt - d. 1963
Credence shelf	Virginia Russell Landin 1881-1963
Prayer desk	George Rueben Metcalf, Jr. d. 1959
Altar cross and candlesticks	Edwin Devere Hunt - d. 1955
Statue of Christ (St. Timothy's Chapel)	Gift of Albert and Helen Herschler
Votive Stand	Bauer, LaZerte, Mason families
*Window	Bennie Sleppy - 1866-1881

SACRISTY

Vesting sacristy	Hubert Wrinch - 1897-1952 Rector of St. Paul's 1930-1945
Case for altar frontals - sacristy	Frances Marshall - d. 1961
Vessel cabinets - sacristy	Eliza K. Bond - 1851-1886

PARISH HALL

Scott Room - Parish Hall

Elizabeth Scott - d. 1955

Grand piano - great hall

Stella Hullsiek - d. 1970
Anita Wright - d. 1967

Library - great hall

Winifred Howard Erickson
1897-1960

MISCELLANEOUS

Original red prayer books

Walter Holmes

Additional prayer books

Leslie Thomson - d. 1965

Hymnals - 1940

R. P. Hunt - 1889-1953

Hymnals - 1940

Evelyn Smith - d. 1959

OUTSIDE

Front steps and hand rails

Sidney Pfaff - d. 1953

OUR NEW BAPTISTRY WINDOW

(FROM THE "MESSENGER", FEB. 4, 1939)

OUR NEW BAPTISTRY WINDOW IS ONE OF THE FINEST EXAMPLES OF ECCLESIASTICAL STAINED GLASS TO BE FOUND IN THIS PART OF THE COUNTRY. IT WAS GIVEN BY MR. AND MRS. E.M. MELLGREN AS A MEMORIAL TO MRS. MELLGREN'S MOTHER. WE ARE DEEPLY GRATEFUL TO THEM FOR THEIR SPLENDID GIFT. THE WORK WAS EXECUTED BY MR. ANDREAS LARSEN, OF MINNEAPOLIS, AND HE IS TO BE COMPLIMENTED FOR HIS ARTISTIC PRODUCTION. THE PRINCIPAL MOTIF OF THE WINDOW IS CHRIST THE GOOD SHEPHERD, SURMOUNTING THE CENTRAL PANEL IS A SMALLER PANEL INDICATING THE DOVE OF THE HOLY SPIRIT, AND BENEATH IS A PANEL DEPICTING THE WATER FOR HOLY BAPTISM.

+ + + + +

TWO SPLENDID GIFTS

(FROM THE "MESSENGER", OCT. 21, 1939)

*Sharp -
Ambulatory*

NEXT TIME YOU COME TO THE CHURCH, PLEASE MAKE IT A POINT TO INSPECT THE TWO NEW STAINED GLASS WINDOWS IN THE AMBULATORY, NEAR THE ORGAN CONSOLE. (THIS WAS THEN ON THE EPISTLE SIDE) YOU WILL BE PLEASANTLY SURPRISED AT THIS FINE ADDITION TO OUR CHURCH FABRIC. THE WINDOWS ARE THE PERSONAL GIFT OF OUR FAITHFUL SEXTON, MR. H.J. SHARPE. WHAT MAKES THEM PARTICULARLY SIGNIFICANT IS THAT REPRESENT A LABOR OF LOVE AND DEVOTION TO THE CHURCH. MR. SHARPE DESIGNED AND MADE THE WINDOWS HIMSELF IN LOVING MEMORY OF HIS MOTHER. IT IS A BEAUTIFUL WORK AND WE ARE ALL DEEPLY GRATEFUL NOT ONLY FOR THE GIFT ITSELF BUT ALSO FOR THE PERSONAL WORK WHICH MADE IT POSSIBLE. THE NEW WINDOWS WILL BE DEDICATED BY THE RECTOR AT THE ELEVEN O'CLOCK SERVICE ON SUNDAY, OCTOBER 22. OUR LOYAL YOUNG MEN OF THE ORDER OF ST. VINCENT HAVE ALSO MADE A FINE CONTRIBUTION TO THE CHURCH OF A NEW BIBLE TO BE USED IN THE CHAPEL. THE BIBLE IS A SMALLER COPY OF OUR LARGE LECTERN BIBLE, AND IS BOUND IN RED LEATHER LIKE THE MISSAL AND PRAYER BOOKS. THE CHAPEL IS IN CONSTANT USE EVERY DAY IN THE RECITATION OF THE DAILY OFFICE AT WHICH SOME OF THE MEMBERS OF ST. VINCENT'S GUILD ASSIST THE RECTOR. WE OFFER OUR SINCERE THANKS TO OUR FAITHFUL ACOLYTES.

NEW VESTMENTS

(FROM THE "MESSENGER", APRIL 15, 1939)

THERE WILL BE VERY MANY FAVORABLE COMMENTS ON THE LOVELY NEW VESTMENTS WHICH MADE THEIR APPEARANCE AT THE SERVICES ON EASTER DAY, DUE TO THE GENEROSITY AND DEVOTED INTEREST OF MRS. JEAN PICCARD AND THE REV. JUDSON LEEMAN. WE ARE NOW ABLE TO CONDUCT A SERVICE OF THE HOLY EUCHARIST IN THE TRADITIONAL AND NORMAL WAY, WITH THE THREE SACRED MINISTERS, PRIEST, DEACON AND SUB-DEACON. WE ARE VERY DEEPLY GRATEFUL TO OUR DONORS FOR PROVIDING THE DALMATIC FOR THE DEACON AND THE TUNICLE FOR THE SUB-DEACON.

THE OUTSIDE TWO OF THE SANCTUARY MEMORIAL WINDOWS WERE DE-

Messersong - April 15, 1939

afue

THE OUTSIDE TWO OF THE SANCTUARY MEMORIAL WINDOWS WERE DEDICATED SUNDAY, NOVEMBER 2, 1940, AS A SPECIAL FEATURE OF THE 11 O'CLOCK SERVICE. WE ARE HAPPY TO ANNOUNCE THAT THESE WINDOWS WERE RECENTLY GIVEN BY MRS. L.N. SCOTT, IN MEMORY OF HER HUSBAND, LOUIS NAPOLEON SCOTT. WE EXPRESS THE SINCERE GRATITUDE OF THE PARISH TO MRS. SCOTT FOR HER SPLENDID GIFT FOR THE BEAUTIFYING OF OUR LOVELY CHURCH BUILDING. THE TWO WINDOWS WERE EXTREMELY WELL EXECUTED BY MR. ANDREAS LARSEN, OF MINNEAPOLIS, AND THEY COMPLETE THE SERIES OF THREE WINDOWS IN THE EAST WALL OF THE SANCTUARY EACH ONE SYMBOLIZING THE PERSONS OF THE BLESSED TRINITY, GOD THE FATHER, SON AND HOLY SPIRIT.

RE: PROCESSIONAL CROSS

THOUGH THE INTRODUCTION OF A VESTED MALE CHOIR WAS ACCOMPLISHED WITH A MINIMUM OF FRICTION AND OPPOSITION, THE INTRODUCTION OF THE MERRIAM PROCESSIONAL CROSS IN 1889 WAS NOT SO HAPPILY ACHIEVED. THE FIRST TIME THIS CROSS WAS USED, NO LESS A PERSON THAN MR. AMHERST H. WILDER STALKED OUT OF THE CHURCH AND TURNED IN HIS RESIGNATION AS A MEMBER OF THE VESTRY. OTHERS FOLLOWED HIS EXAMPLE THUS SHOWING THEIR DISAPPROBATION OF AN INNOVATION THAT WAS TOO HIGH CHURCH FOR THEM. THE TERM "HIGH CHURCH" MAY MEAN ALMOST ANYTHING, BUT USUALLY DESIGNATES "WHAT I HAVE NEVER SEEN BEFORE, DON'T UNDERSTAND, AND DON'T LIKE". IT IS GRATIFYING TO RECORD THAT MR. WILDER'S FEELING LATER BECAME SOMEWHAT MOLLIFIED, AND AFTER HIS DEATH A BRASS MEMORIAL TABLET WHICH OCCUPIES A PLACE IN THE AMBULATORY WAS UNVEILED BY DR. WRIGHT WITH AN APPROPRIATE EULOGY OF MR. WILDER'S CONSPICUOUS PUBLIC SPIRIT AND GENEROSITY AS THE FOUNDER OF THE CHARITIES WHICH BEAR HIS NAME.

JUDGE HENRY HALE, IN WHOSE MEMORY OUR PRESENT ROOD BEAM WAS ERECTED BY HIS WIDOW IN 1915, DIED ON DECEMBER 7, 1890.

GENERAL HENRY HARPER SIBLEY, FIRST STATE GOVERNOR OF MINNESOTA, DIED JANUARY 19, 1891. THOUGH HE HAD SERVED THE PARISH ON ITS VESTRY FOR MANY YEARS, IT WAS NOT UNTIL HIS LAST ILLNESS THAT HE WAS CONFIRMED BY BISHOP GILBERT, AND RECEIVED INTO THE FULL COMMUNION OF THE CHURCH. A CAST IRON ROOD SCREEN WAS ERECTED IN HIS MEMORY AT OLD ST. PAUL'S, AND WHEN THE OLD CHURCH WAS TORN DOWN, WAS RE-ERECTED IN ST. JAMES CHURCH, ARLINGTON HILLS, WHERE IT STOOD UNTIL THE REMODELLING OF THAT CHURCH SEVERAL YEARS AGO. THE CROSS FROM THE ORIGINAL ROOD SCREEN WAS RETURNED TO ST. PAUL'S IN 1957, AND WILL PROBABLY BE PLACED OVER THE HIGH ALTAR.

MR. JOHN L. MERRIAM DIED JANUARY 12, 1895. THE WINDOW IN THE NORTH SIDE OF THE SANCTUARY IS HIS MEMORIAL, AS IS ALSO A SILVER COMMUNION SERVICE.

(MESSENGER, JULY 1, 1914) *Novel*

A MOST BEAUTIFUL ROOD BEAM WAS OFFERED THE PARISH BY MRS. HENRY HALE, IN MEMORY OF HER HUSBAND WHO WAS ALWAYS A GOOD FRIEND OF ST. PAUL'S. THE VESTRY FORMALLY ACCEPTED THIS HANDSOME MEMORIAL AND PASSED A RESOLUTION EXPRESSING APPRECIATION TO MRS. HALE FOR HER GENEROSITY. IT WILL MAKE A MOST FITTING MEMORIAL TO ONE WHO WAS ALWAYS MOST GENEROUS TO THE OLD PARISH, AND WHOSE MEMORY IS REVERED BY SO MANY WHO ARE NOW IN THE NEW PARISH. WE HOPE TO HAVE IT PLACED BY THE FIRST OF SEPTEMBER.

(MESSENGER, OCTOBER 1, 1914)

THE ORDER HAS BEEN PLACED FOR THE HALE MEMORIAL, AND WE EXPECT SOON TO HAVE INSTALLED THE BEAUTIFUL ROOD BEAM AND CALVARY GROUP GIVEN BY MRS. HENRY HALE, IN MEMORY OF HER HUSBAND. THIS WILL MAKE A SPLENDID ADDITION TO THE CHURCH, AND WILL COMPLETE THE FURNISHINGS OF THE CHANCEL. THE GROUP IS MOULDED AFTER ONE OF THE FINEST IN EUROPE, AND WILL BE OF THE BEST WORKMANSHIP.

ABOUT THE GREAT LAMP

(FROM THE ST. PAUL GLOBE, JUNE 12, 1895)

THE NEW SANCTUARY LAMP IS FROM MRS. DIEDERICH SCHUTTE IN MEMORY OF HER HUSBAND WHO DIED LAST JANUARY IN HIS 65TH YEAR. THE LAMP IS OF UNUSUAL BEAUTY. IT WAS MADE BY OSCAR LUETKE OF NEW YORK AFTER THE SPECIAL DESIGN OF DR. WRIGHT. IT CONSISTS OF A LARGE BRAZEN BOWL WITH A DELICATE TRACERY OF OXIDIZED IRON. ABOUT THE CENTER IS A BAND OF TREFOIL. THE BODY OF THE LAMP IS SUSPENDED BY FOUR CHAINS INTERSECTED BY BALLS OF BRASS. AT THE JUNCTION OF THE CHAINS ARE GROUPED FOUR BRAZEN CHERUBS. THE BASE OF THE LAMP TERMINATES IN A TULIP OF WROUGHT IRON.

(FROM THE ST. PAUL PIONEER PRESS
JUNE 17, 1895)

THE SANCTUARY LAMP IS ONE OF THE MOST ARTISTICALLY BEAUTIFUL OF THE GIFTS. IT WAS MADE BY OSCAR LUETKE OF NEW YORK AFTER A DESIGN BY DR. WRIGHT, THE RECTOR OF ST. PAUL'S. ITS DELICATE GRACE AND ELEGANCE ARE BROUGHT OUT BY THE JUDICIOUS USE OF BRASS AND IRON, AND IT IS ONE OF THE MOST BEAUTIFUL PIECES OF ART WORK OF THE KIND IN THE COUNTRY. FOUR CHERUBS IN BRASS ARE PLACED ON THE POINTS WHERE THE CHAINS ARE ATTACHED. EVERY DETAIL HAS BEEN STUDIED WITH A VIEW TO AN ARTISTIC WHOLE AND THE RESULT IS A CHARMING PRODUCTION. THE LAMP WAS PRESENTED BY MRS. D. SCHUTTE IN MEMORY OF HER HUSBAND.

apre

THE SYMBOLIC MEANING OF THE THREE WINDOWS IN THE CHANCEL OF ST. PAUL'S CHURCH ON THE HILL, ST. PAUL, MINNESOTA, WHICH WERE EXECUTED BY THE LATE ANDREAS R. LARSEN.

THE FIRST WINDOW, TO THE LEFT, IS IN HONOR OF GOD THE FATHER. THE SCRIPTURE SAITH THAT "NO MAN HAS SEEN GOD AT ANY TIME," AND SO GOD THE FATHER SHOULD NOT BE REPRESENTED IN A PHYSICAL FORM BUT BY SOMETHING WHICH REPRESENTS HIS ACTION, LIKE THE HAND, THE ALL SEEING EYE, OR THE CREATOR'S STAR. IN THIS WINDOW, THE FATHER IS REVEALED IN HIS CREATION. A SERAPH STANDS WITH HIS FEET ON THE EARTH, THE STARS OF HEAVEN AT HIS BACK, THE CREATOR'S STAR UPON HIS BREAST; HIS RIGHT HAND HOLDS THE SUN AND HIS LEFT THE MOON, WHILE BENEATH HIS HANDS THE FOWLS OF THE AIR DESCRIBE A BOW. THE STONE OF JEREMIAH, THE SAW OF ISAIAH, THE RAM WITH FOUR HORNS OF DANIEL, THE CLOSED GATE OF EZEKIEL MARK THE FOUR CORNERS OF THE BORDER OF THE CENTRAL PANEL.

THE CENTRAL WINDOW PORTRAYS GOD THE SON. IN IT, CHRIST IS SEATED WITH THE SEVEN STARS OF THE SEVEN GIFTS OF THE SPIRIT BLAZING BEHIND HIM, THE ALPHA AND THE OMEGA, THE BEGINNING AND THE END, AT HIS RIGHT HAND AND AT HIS LEFT. AND AS GOD THE FATHER HAD BEEN PROCLAIMED BY THE PROPHETS, SO IN THIS PANEL GOD THE SON IS PROCLAIMED BY THE FOUR EVANGELISTS WHOSE SYMBOLS MARK THE BORDER: MATTHEW AS THE WINGED MAN, MARK AS THE WINGED LION, LUKE AS THE WINGED OX, AND JOHN AS AN EAGLE.

GOD THE HOLY GHOST IS SYMBOLIZED BY A SERAPH LIKE THE ONE IN THE FATHER WINDOW, HAVING THE DOVE OF THE HOLY SPIRIT ON HIS BREAST, IN HIS RIGHT HAND THE WINGED WHEEL AND IN HIS LEFT TONGUES OF FIRE, AND THE BAND ABOUT HIS HEAD IS INSCRIBED "SPIRITUS SANCTUS." HE IS REVEALED IN THE LIFE OF THE CHURCH, SO TO PROPHETS AND AVANGELISTS ARE NOW ADDED CONFESSORS OF THE FAITH WHO BROUGHT THE FAITH TO THE WEST; THE CROSS POTENT OF ST. JEROME, FITCHED AT THE BOTTOM; THE BEEHIVE AND TWO KNOTTED SCOURGES OF ST. AUGUSTINE OF HIPPO; THE BISHOP'S STAFF OF ST. GREGORY THE GREAT; AND THE FLAMING HEART PIERCED WITH ARROWS OF ST. AMBROSE. SWIRLING BENEATH ALL IS THE UPSWEEPING WIND OF THE SPIRIT.

Andreas R. Larsen
Stained and Leaded Glass



3005-3007 Hennepin Avenue So.
Minneapolis

The symbolic sense of the three windows in the chancel
of St Pauls Church on the Hill.

first the window attributed to the God the Father:
As it is stated , No Man have seen God at any time; hence
God the Father should not be represented in a physical
form but by his acts, or the different symbols like the
Hand, the creators Star and the all seeind eye.

In this window the Father is shown by his creation, a Seraphim standing with his feet on the Earth and having the heaven with its stars for his background, and this angel have the Creators star in his brest, and in his right hand holding the Sun and in the left the Moon, and right below his hands a semi circl band across the background composed of the fowls of the air. in the border surrounding the center panel the four symbols of the Prophets Jeremiah Isaiah, Daniel and Ezikiel. (Stone)
(Saw) (Ram with horns) (blooid Gate)

The center panel represents the Son. Christ seated with the seven stars in the background symbolic of the seven Gifts and the Alpha and Omeaga . in the border sourrounding the panel is the Four Evangelist : Matthew, Mark Luke and John. (Winged Man) (Winged Lion) (Winged Ox)

The Holy Ghost is symbolised by a seraphim similar to the one in the window attributed to the Father, having the Dove , symbolic of the holy Spirit in its brest and holding in his right hand the Winged wheel and in the left the ttongues of fire and in the band around his head the inscription Spiritus Sanctus. In the border around the panel are the symbols of the Four cnfessors, (Latin Fathers)
St Jerome, St Augustine of Hippo, St, Gregory the great and St. Ambrose. Wind of Holy Spirit. Noah's Staff

cross potent
fitted at
bottom.

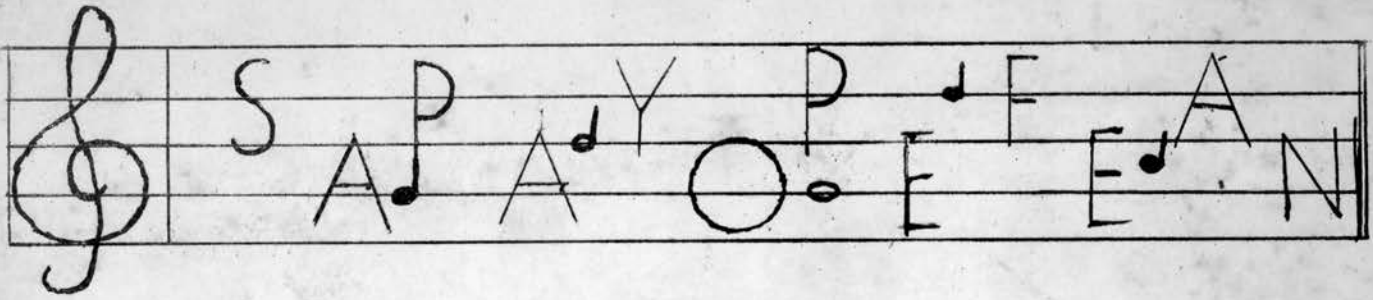
Flaming heart
pierced with
arrows.

Beehive & 2
knotted escuys.



PRO ECCLESIA ET PRO PATRIA

John Z. Wheeler	William A. Orrum	Charles G. Gauthier		
Roswell P. Ingram	William W. Patterson	Ellis E. Pope		
G. Mitchell Kendrick	H. M. Temple III	Michael R. Tylia		
Robert M. Card	Guy B. Chase	George L. McKewin		
Frederick O. Juerns	J. Thomas Tjfield	Abbott G. Smith		
Alan Sanford	Don Gurney	William S. Yale		
Ronald E. Schulz	John Piccard	Frank J. Gould, Jr.		
Gordon C. Pfaff	George H. Mansford	Robert E. Johnson		
Frederick Gould	Luther C. Greer, Jr.	Frank J. Freidmann		
David Ruff	Clayton L. Horton	G. Barton Freidmann		
Norman A. Hyams	Raymond A. Wade	William De Vere Hunt		
Frank Brunson	Walter O. Hornicke	Eugene E. Mickey		
William H. Likins, Jr.	Alex J. Heron	S. Robert Pfaff		
Karl Bedolph, Jr.	P. B. Hale	Gertrude S. Dearborn		
Hugh Lankester	Lincoln B. Smith	Betty Jean Miles		
Eric Jorgenson	E. Page Hunt			
Robert W. Winch	George H. Davis			
Philip W. Wade	William Olsen			
Warner B. Stary	Charles G. Gauthier			
Kenneth Stary	John Paul Gauthier			



Dear Reader:

Our inquiring reporter has heard very favorable comments made by your Fellowship as to the fine reception of our paper.

We wish to thank you for your kindness and cooperation and hope that this paper may be a benefit to your group.

Sincerely,
P. King
Editor-in-chief

* * * *

MY PERSONAL I AND ME
"And for their sakes
I sanctify Myself."
John 17:19

Dale Carnegie, Professor Overstreet and others may tell me how to get along with others, but how am I going to get along with myself?

D.L. Moody once said, "I have more trouble with myself than with any one else I have ever met." Napoleon once said, "No one but myself has been the cause of all my troubles." Cicero: "Man is his own worst enemy."

Then there was Saul, the mighty king, who never could get along with himself. One day at the battle of Bilboa he fell on his own sword, but he was only falling on the very thing he had fallen on for years!

How true it is that man has two men inside him, a subjective and an objective personality, and their names are "I" and "Me".

To do business with myself I must form an effective partnership with I and Me. How, how, am I to do it? I will try to understand others and in so doing I shall better understand myself. When I fail I must say, "That was not me at my best." I must expect greater things of myself, To bring out the best in others I must bring out the best in myself. I surely cannot hide my sins and shortcomings to myself. I must help others to find themselves.

Besides God's forgiveness I must also learn to forgive myself.--The Expositor
WHOSE BIRTHDAY THIS MONTH? April 20 to May 20
Your sign is Taurus (The Bull). You're generous strong-minded, persistent, and practical. Your keywork in life is 'I Possess'. Your lucky gems are moss-agate, emeralds, or diamonds. Keep your feet on the ground. Don't speculate.

AROUND THE CHURCH

Parish News:

The card party sponsored by the St. Paul's Young People on Friday, April 12, was a great success as they had the largest turn-out ever to be had by any group in the Parish. Everyone who attended enjoyed themselves immensely and hope they may have the opportunity to do the same again.

The Rummage Sale which we mentioned in our first edition was only average this year, as the collections were not as large as that of previous years.

Word is getting around that the St. Paul Young Peoples, not being satisfied with the finest card party ever to be held at St. Paul's are going to present an old-time, silent movie with comedy and a grand and glorious stage show. As yet, the date has not been set, but it has been rumored, however, that it shall be presented sometime during May.

District News:

From the District comes the news that on May 19, 1940, at St. Clement's there will be held the annual election Rally for District officers. We sincerely hope that the St. Paul group will show up in full force.

On Sunday evening, April 14, 1940, at Christ Church there were two groups invited to hear Bishop Irving P. Johnson give an address. From all reports, the evening was a huge success as it came to its finale with service at 8:45 p.m. taken by the presidents of Christ Church, St. Paul's and St. Peter's Young Peoples, with dancing afterward until 10:30.

Diocesan News:

The Diocesan Convention was held at St. Mary's Church, St. Paul, on April 12, 13, and 14. The number at the Convention this year was unusually small although we understand that many things were accomplished and that a good time was had by all.

SAPAYOPEFEAN STAFF

Editor-in-Chief: P. King
 Editor: J. O. King
 Make-up Clerk: T. Y. Ping
 Night Editor: N. A. Ping

heard tales about your last few escapades; also we have heard rumors that you have been getting Mr. Hornicke to join you. You have been doing very well by the aforesaid Mr. H., at least quite a few people think so.

Miss Polanek, we are surprised at you. We have been led to understand that you have been going, mostly with boys who own 1940 model automobiles - - And you used to be the one who said, "The car doesn't matter."

-Explain yourself, please -

Mr. Huelster, how come the carnation (we heard that you never wore flowers) and new light pants on April 12th? Were you trying to give the girls a break, or ?

Mr. Hunt, Mr. Hunt! Are you slipping or what has come over you? Rumor has it that you did not make the grade at the convention when they elected a new president. Very shortly after the convention, (in fact, a matter of hours later) it seems you made another error. -- So you don't dance, eh? For you inquisitive people, ask Dorothy Hornicke and see what she has to say about it.

Mr. Montgomery shines again -- Oh! Oh! the Convention Dance on April 13, 1940. What attraction has a certain heart-throb of a former president of St. Paul's Young Peoples got to induce Mr. Montgomery to break his tradition of never "swinging" in the groove" where people who know him can see him.

Freddie, so you made a mistake, eh? Well, maybe after this you'll let Mr. Fagley make your arrangements as he used to do, or has he disappointed you too? For information to all concerned and not concerned, may you be informed that on Friday, April 12, the young lady of Freddie's choice left our handsome little fellow at 9:15 p. m. The party came to its grand finale at 11:30 p. m. for all those who attended but one, that being Freddie, who seems to have had his grand finale at 9:15 p. m.

* * * *

Teacher: "Remember, Jimmie, a job done well never wants doing again."

Jimmy: "Did you over mow a lawn?"

* * * *

"Willie, can you name a city in Alaska?"

"No'm."

"Correct."

NOSEY NEWS

Well, well, Mr. Fagley, we understand that you have not let us down. We have

TA(I)LE

ANGELINE AT THE SEALBEACH --

by

Cordia Greer-Petrie

Continued from previous issue:

"About this time here comes the Jedge with that impudint lookin' darky. (Lum was off a little piece a-lookin' (at them pictures).)

"'Angeline,' says the Jedge, 'Me and Lum has som important business to transack down in the Ratskiller, so you kin go on up to your room. Here Porter' (that was the darky's name). 'show the lady up to 946.'

"Now I haint never had no dealins with darkies, and furdere, I'm p'intedly afeard of 'em, so I seed hit was high time to speak up, 'See here, Jedge,' I 'lowd. 'I haint a-gwine nowhar without Lum.

"The Jedge laughed and 'lowd he's see us later. Lum come up and follerin' the darky, we stepped into a little bitty room not more'n six feet square, a square little room without any furniture or winders. I heerd the door bang behind me just as a feller outside snapped his fingers. This looked to me pint-blank like some sort of sign, and right then I suspishioned something I couldn't make out whut! My heart riz right up in my mouth, and if you'll believe me, thatar little room riz too! Yes, hit did! Pon my honor hit did! Me and Lum and the darkies and the room was all a-gwine straight up in the air, and then I diskiverd that darky a-standin' in the corner was a-drawin' us up with a rope, and him plum puny lookin' too! Cold chills run up and down my back, and I would have cotch a-holt of that darky and overpowered him, but thinks I to myself. 'If he ever lets go thatar rope, what will we fall to?'

"I thought of all them white slave tales I'd heerd about, and my pore little Jeems Henry at home a-thinkin' of his mammy he'd never see again. With my looks, I hadn't order resked comin' to a big weaked city even with Lum.

"I was about ready to giv up when the thing come to a halt. (I reckon his arm must have giv out.) The door flew open and I flew out, but spry as I was, Lum was several lengths ahead of me, a-drappin' the kyarpit bag and umberel as he went and 'lowing, 'He be dad burned if He's ever git ketched in another trap like that.'

"Afore we had time to kam ourselves, here come that darky named Porter who thowed open a door and 'lowd that was our room.

"We was both a little jubus about enterin' but 'Any port in a storm' as the sayin' is, so lookin' clost to see if thar was any darkies hid around in the corners, we locked ourselves in and drapped down in some cheers.

(Continued on Page 3)

"When I fust got in thatar room, I was too flusterated to notice anything but them lights. Fur all they was little bitty lamps, they on-doubtedly give the best light I ever seed. We dont git no sich coal ile as that down at Merry Oaks, but one thing I noticed about there here little lapms, they was sot bottom upperds, with the little chimbleys turned down. and hit does stand to reason the ile feeds better thater way, but fur my part, I'd be afeared to resk hit-- specially with no inshorance on the house.

"La me, but that was a grand room! Thekyar-pet was too little to kiver the whole floor, but what thar was of hit was mighty pretty and so soft you couldn't hear yourself walk on hit. Thar was a bureau, some rocking cheers, a table, and a bedsted that glittered like puore gold, but la me, I wouldn't give my wood stid and that big straw tick and feather bed fur a dozen like hit.

"Thar was no for board, and appearantly no place fur a for, and that reminded me--'lum,'sez I, 'Have you nitoced how the weather has fared o off in the last fifteen minutes? Why hit was a-snowin' when we come in, and now hits as ba'my as a spring day .

"Jest then I heerd a hiss in' and a splutter-in' behind me and turnin' around, I diskivered the quarest little stove all quiled up under the winder. I examined hit keepfully and never could see how they ever raise a for in hit, fur hit didn't have no door, nor no place to poke the ashes out, and no pipe to carry off the smoke. But hit was a stove all right, I nearly blistered my finger when I teched hit to make shore what hit was fur! Lum 'lowd the way hit was a-sizzlin', he was afeard the dad burned thing was a 'fixin' to blow up. and fur his part he'd feel a sight safer if he could set hit out of doors.

"Now I don't want to complain, but I was sorry that thar wan't a bowl and pitcher of water in my room fur I felt plum dirty and grimy. Lum 'low'd maybe we could find a pan out on the back porch whar we could wash up, and terectly he would get out and prodjeck around the back premises and fetch a bucket of water pervidin' somebody would show him whar the spring was at, and he felt shore Miss Seelback wouldn't mind a-settin' a teakittle full of water on the back of her stove to take the chill offen hit."

"And do you know, thar was a quare little room jining ourn that I never could make out. Hit was all lit up, and everything in hit was as white as the driven snow, and thar was a long white trough that put you in mind of a tomb with the led off.

"I was afeard of them little rooms. Like as not, the bottom would drap plum out of this one, so I hastily kotch a-holt of Lum's arm and pervented him a-enterin'.

"Afore leaving the room I said:

"Lum, let's put out there here lamps."
(Continued in next issue)

* * * * *

(Diocesan News continued from Page 1)

The Episcopal summer Conference will be held at Carleton College, Northfield, on June 17, 1940, and continue through June 28, 1940. The goal for 1940 is: "Every Clergyman present. Every Parish and Mission represented." The summer Convention is sponsored annually by the Diocesan Department of Christian Education of which Dean Ward is Chairman. For further information, inquire of your group officers.

NOTICE TO ST. PAUL'S YOUNG PEOPLE!

May we urge you, one and all, to attend the Whitsunday Corporate Communion at your church as we are sure your Rector would like very much to see his Church overflowing with young people at the service.

OFF 'N ON

1. What makes a policeman fat?
2. What is a sinking fund?
3. Why is a man like a piece of lace?
4. What battle was General Custer killed in?
5. What would you suggest for a girl with sore feet?
6. What makes a man give a woman a diamond engagement ring?

Answers:

1. Too much traffic jam
2. My bank account
3. Because you usually find him running around a skirt
4. The last one
5. Rubber heels.
6. The woman.

* * * * *

INFORMATION ABOUT THE CHURCH

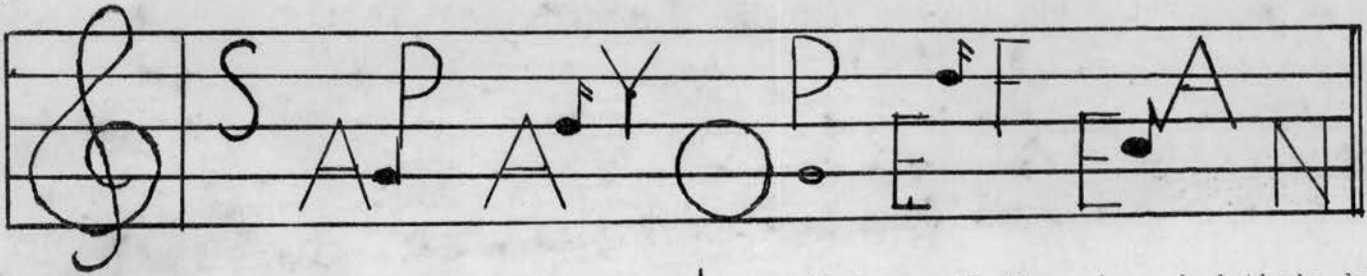
In Cuba, more than thirty thousand Jamaicans with an Anglican background, and eager for the Church's ministrations, are almost entirely unshepherded, due to the Church's lack of men and means.

In the past ten years the Brazilian Episcopal Church has grown remarkably -- the communicants have increased from 1,754 to 3,246 and the number of native clergy from 13 to 20.

* * * * *

"Well, folks, this is N. A. Ping, your Night Editor, getting in his last few words before saying 'Goodnight' to you all. It has been a hard job, but it is finally finished and it has been a lot of fun. I'll try to wake up the staff in time for the next issue. Well, good night and pleasant dreams.

H--o---H--u--m---zzzzzzzzzzzz-ZZZZZZZZZZZZZ



Omar Khayyam and Chaucer bright
And Shakespeare for a king's delight,

But now all these have had their day
Our dear Sapayopefean's here to stay.

Dear Readers:

Due to numerous complaints from dissatisfied readers and misappropriation of Sapayopefean funds, the former Editor-in-Chief (incidentally, also the owner) was forced into the embarrassing situation of having to sell his interest in said paper to a faithful and conservative employee, U. Pen Adam. The Editor-in-Chief (also the new owner) and his staff, U. Will Gedum, U. May Havem and N. Dhoff Joche are gleefully taking over, and we hope we will please you.

Very truly yours,

U. Pen Adam
Editor-in-Chief

* * * *

THE SERMON

"And be ye kind one to another, tender-hearted forgiving one another, even as God for Christ's sake yet forgiven you."

Yes, there is a lesson in this portion of the Epistle to the Ephesians, this Epistle to us, to this world and its tribulation. Should we hate the men in this world who are in error, causing untold suffering? No! We may very well hate the things they are doing, but never the men themselves. All very well on paper, easier said than done, but Christ's Gospel is for a tragic world. It is for the disinherited, the weak, the strong, who have become weak; for those who have been wrecked by folly and passion, and too much love of living, for those whose capacities for good and evil, being both rooted in passion, are equally a peril and a potency. It is to these Christ chiefly seeks, they may not hear, often times we shut our ears too. Yet, if it should happen to us to be placed in the position of the offender, we need no one to tell us that a true love should be, in its very nature, unalterable. Shakespeare, in his 160th sonnet boldly states-- that love is not love which alters when it alteration finds or bends with the remover to remove.

We do not deny their faults indeed; but put yourself in the position of an offender, how astonished and dismayed are we when eyes that so many times met ours in tenderness, harden at our presence. We do not deny our fault, but we think we can discern reasons why it should be

regarded mercifully, why a deelly generous love should even rejoice in the opportunity to forgive and so should sanctify our very shame with the healing touch of pity, and pour our tears into the sacramental cup which ratifies a new fidelity.

Here is the portion of a poem entitled "Love's Profit" which we might well, every one of us, meditate upon -

Lo, all in vain
The violence that added pain to pain
And drove the sinner back to sin again
And one there was who, angry, drew no sword,
Derided, wept for those who wrought him wrong,
And at last a pain this great reward
That those who injured him acclaimed him Lord,
And wove his story into holiest song.
So sinners wrought for him the kingdom he had
vainly sought,
And to his feet the world's frank-incense
brought.

(Continued on Page 2)

AROUND THE CHURCH

District News:

For the first time in four or five years, St. Paul's has accepted a District Rally and for the first time in a longer period, several groups wanted each Rally. The District officers feel that that indicates we'll have a really sizable group at St. Paul's to see how well the St. Paul Young Peoples' can do.

The District President promises that all future council meetings will be run with the smoothness and dispatch of the last one. This should give the group officers a chance to see how a mass of business can be handled quickly and easily, and still give everyone a chance to speak.

It looks possible that either the Reverend Robert Wolterstorff or the Reverend Phillip Shutt would draw the speaking job at the Fall Rally to be held at St. Paul's. Rather a nice idea for St. Paul's don't you think?

Diocesan News:

The numerous Diocesan committees seem to be
(Continued on Page 3)

Editor-in-Chief: U. Pen Adam
 Make-up Editor: U. Will Gedum
 Feature Editor: U. May Haven
 Night Editor: N. Dhoff Joche

NOSEY NEWS

Franklin Hanson, the Diocesan President and Wally Montgomery, the Diocesan Youth Adviser and William Hunt, the District Representative, devoted Saturday night, September 21 to a round trip excursion of 142 miles to take part in the Branch-Zastrow marriage. Who wouldn't, to be kissed by an Aquatennial Beauty Contest finalist?

In referring to the District Boat Ride, the Crusader named Dorothy Hornicke as the Committee in Charge. It would seem that our District officers have utmost faith in Miss Hornicke, or else someone slipped on the Crusader, as to date, we have used "Committee" in the strict sense of the word (more than one.) are we to deduce that Committeemen are hard to find this season, or could it be that some hard working individual was not given proper credit, due to an oversight on the part of the Crusader?

Do you believe in love at first sight? We understand that cupid is again masquerading in the person of Allan Fagley. Have you seen the look in Wally Hornicke's eyes lately? It comes to us that Mr. Fagley was the promoter of a "good deal." We can't get a statement from Wally Hornicke, but from his actions and looks the past few weeks, what conclusions can we come to? Y-i-i-i-i-i-i-i-i-i!

* * * * *

(The Sermon, continued from Page 1)

We are all, yes, all in its fullest sense, members of the brotherhood of Christ, inheritors of his Kingdom. Let us all strive to be living examples of Him who sitteth on the right hand of Glory in the fellowship of the Holy Ghost, one God and Father of us all.

* * * * * Amen

INCHES OF INSPIRATION

As the sun ripens and sweetens fruits by shining upon them, without which they would be sour and unsavory; so it is the sunshine of God's love and favor that sweetens all earthly blessings, without which they would be but crosses and curses to them that possess them.

Sin is like a bee, with honey in its mouth, but a sting in its tail.

Synopsis: I visited Angeline, a quaint Kentucky maid in her home. She belongs to what is known south of the Mason-Dixon line as "poor white trash". Monologue is Angeline's long suit. As we sat discussing various matters. Angeline began rambling off on a long tale of how she and Lum went to Louisville with Jedge Bowles to testify in a law suit. While there, they stayed at the Seelbach Hotel and upon arriving, Angeline and Lum are quite upset at the odd sights to which they are not accustomed, such as revolving doors, elevators electric lights, etc. At the present time, they are trying to blow out the electric light bulbs, and now let's drop in and see what is happening to our hill-billy friends. We pick up Angeline as she says, "Lum, let's put out these here lamps," and now on with the story.

* * * * *

"Hit's down right extravagant a-burnin' em when we haint in the room, and if you'll notice them thar little brass bowls don't hold more'n a thimble full of ile. Now we'd better be saving with it or we're a-gwine to be left in the dark."

"Well, sir, Lum blowed, and I blowed, and then we both blowed together till Lum 'low'd he be dad burned if he wa'nt plum out of breath. He even fanned 'em with his hat while I blowed. and we never could so much as make 'em flicker.

"Shore 'nough, they did go out, just as I predicted. I remember we had found a quare little pearl knob on the wall by the door and Lum was a-prodjickin' with hit to see what hit was fur, when without warnin', or even gittin' dim aforehand, them lamps went out afore you could say 'Scat, leaving us in total darkness.

"Fortunately, Lum had fotch along his lantern, thinkin' we would want to knock around the city some atter dark, so lighting hit, we sot out to find them steps and hunt up the Jedge.

"We had one more time a-findin' them steps (we was so turned around), but we finally did locate 'em and by the time we got to the bottom my laigs was give plum out.

"The Jedge was waiting and 'lowing he was as hongry as a b'ar, he led the way into a great big room full of people and tables, whar the darkies was just a-swarmin' around, and amighty biggity one waved us over to a table by the win-der.

"When I see thatar big crowd, I felt plum ashamed of myself bekase I hadn't hunted up Miss Seelback and offered to help her. Of course, I couldn't have tuck a-holt like I do in my own kitchen--but I could have ground the coffee.

(Continued on Page 3)

peeled the taters, or rolled out the biskits-- I tell you taint no joke a-cookin' fur so many people and in all my born days, I haint never seed nobody imposed upon like them Seelbacks is folks a-drappin' in on 'em all day long, special-ly at meal time.

"They're a-gwine to be eat out of house and home, but la me, the old man don't pear to kere, but stands around a-sawin' away on the big fiddle the whole day long.

"Now if he'd git out and help his wife more, she might git her rooms all cleaned up, the hall swept, and dinner on time (stid of waitin' till sundown to git hit on the table. And even then, she haint got her tables sot and the vittles all done at onct, but sends them in by piece meal!

"Fust that darky fotch us in a bowl of soup and some crackers. 'Bout the time we finished that, here he come with some sort of mommix in little shells with ice around 'em and a piece of lemon in the center. I was afeared of that dish fur I knowed anything as heavy as them shells would giv me heart burn fur a week. But Lum is a great hand to try anything once, so seeing the Jedge sprinkle something out of a little bottle (hit look sorter like termato ketchup), Lum poured hit all over hisn and tuck a bite. Sakes alive! I'll never furgit Lum(s expreshion to my dying days! He sorter moaned and made a grab fur the ice, filling his mouth chuck full. Great tears rolled down his cheeks, and he told me at-terwerds, 'If hell was stewed down to a pint, hit couldn't be as hot as the dad burned stuff in that little bottle.

"The next thing he fotch us was some gyarden sass and some biled beef with a lot of pasly which somebody had keerlessly drapped on hit. About the time we finished this, here he comes with some lettuce and new termatoes, and hit December! I had no idy the gyardens in Louisville was so forrid, but I've herr'n since that Miss Seelback was hern up on her roof, and hit does stand to reason hit would do better up higher the sum and away off whar the chickens and stock can't pester hit. But what gits my goat is how she ever gits her mule up thar to break hit! She kin thank her stars she don't have to work my old Tobe becase he'd raise all kinds of ruckshuns.

Now don't tell this on Miss Seelback becase I'd hate fur hit to git out on her--but she shore does treat cump-ny cool. Why, she never even come in and shuck hands with us--and further more, if she had any perserves, she left 'em all a-settin' in the cupperd, and never fotch in so much as a sasser of apple butter or a little glass of jam. Lum lowd she might at least a-left the merlasses stand in reach and if he had a-knowed she was so dad burned short on sweetnin' he'd a fotch her a poke of dried apples, which would a helped out some. He lowd if he was shore she wasn't techus and hadn't done hit to

slight us, he was aimin' to send her a kag of sorgum the next time we have a stir-off.

"And say, she clean furgot her coffee until atter we had et our pie and was about to leave the table, but 'Better late than never,' as the sayin' is.

"I noticed she didn't have enough knives to go 'round with the pie, and when she got ready to sarve the water, she run out of goblets and had to send ourn in little brass bowls. I was so famished I drank mine down with one gulp, but do you know, I never would have believed the Jedge coule have been so ill mannered, but pon my honor, he washed his hands in his'n.

(Continued in Next Issue)

* * * * *

(Diocesan News continued from Page 1)
working vigorously on their various assignments. Various appropriations have been made for them, and if their work fails to increase, not only the number of interested young people, but get more dues, it looks as though the Treasury would have little left in it by the end of the year.

Official visits by officers are already being made.

The program committee has plans to continue its page in the Crusader. The organizing committee is working (right now to get more than 18 answers to its 93 letters to Diocesan Clergy) and although the fall work hasn't gotten under way in earnest, it seems likely that there will be a number of new groups represented at the Convention.

* * * * *

INFORMATION ABOUT THE CHURCH

The Church of India, Burma, and Ceylon, now an independent national branch of the Anglican Communion, has asked our Church to undertake work in India. Our Church is the only one of the leading American communions that has no work in India.

Your Church has established and maintained three Sanitariums in Arizona for the care of Tuberculosis sufferers, without respect to race or creed. Hundreds of people are helped back to health every year.

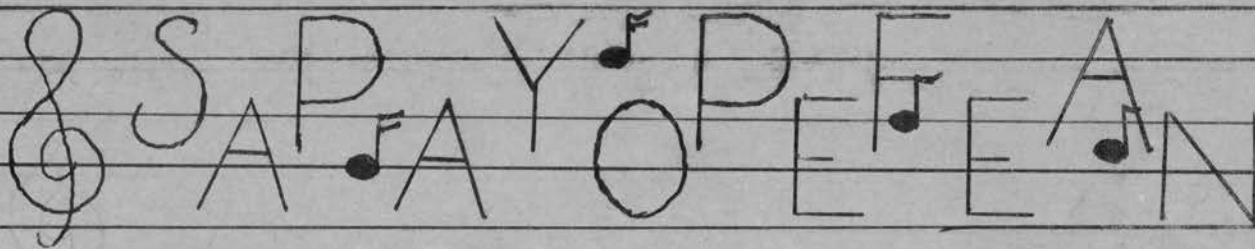
* * * * *

OFF 'N ON

1. What is an alibi?
2. What is the Latin quarters?
3. What will come after the automobile?
4. What lesson do we learn from Daniel in the Lion's Den?

Answers

1. It's a man not being where he was.
2. Where no one speaks Latin and no one has a quarter.
3. Motor cop.
4. We shouldn't eat everything we see.



Editor-in-chief - P. King

Editor - J. O. King

Make-up-clerk - T. Y. Ping

Night Editor - N. A. Ping

**A FEW TIMELY HINTS THAT
ARE NOT YET TOO LATE!**

-CAN YOU ANSWER 'EM-

Although Lent has been observed for many centuries by Church people, the methods of observing it have varied greatly from generation to generation. A few years ago, the conventional way to observe LENT was by "swearing off" this or that pleasure - perhaps it was dancing, theatres or candy, that were "Taboo." And we still hear the question, "What have you given up for LENT?" all too often. This LENT (and what remains from now 'till Easter) is probably the most important part of the season; this LENT, let us, as Young-people try individually to have a positive rather than merely a negative emphasis. Think of it not so much in terms of what you are gaining; not so much of the pain of self-discipline as of the joys of disciplining. For LENT is not primarily a time for giving up things. Whatever we give up is given up only that we may have time and means and strength for doing what is more important.

If our lives are already full, we cannot make serious plans for prayers and Bible study, for quiet thinking, and for neglected Christian service without letting a lot of frivolous things go by the board. But they ought not to be so much consciously "given up" as crowded out. And if we are eagerly interested in what we are doing, we shall not worry about what we left behind.

Whoever enters into LENT with his mind positively inclined comes forth at Easter not exhausted and ripe for a reaction, but readier and more eager than ever to be a closer companion of Christ and stronger servant of His Church. And so may this LENT be for you a memorable and a blessed one.

Amen

1. When are eyes not eyes?
2. What is smarter than a counting horse?
3. Why are a broken chair and a policeman alike?
4. Why is coal a tricky thing?
5. How many insects does it take to make a landlord?

Answers on Page 3.

Parish News

It has been rumored about that St. Paul's Young Peoples Fellowship is planning a GARDEN CARD PARTY for the fifth of April, which is the second Friday after Easter. Father Wrinch is said to have Okayed the date.

We hear that the Annual Rummage Sale of St. Paul's Parish is being held again this year, shortly after Easter.

It is also being told around the city that St. Paul's Parish is presenting the CRUCIFICATION, a cantata by Sir John Stainer, on Palm Sunday evening at 7:30 in the Church. There is no admission.

District News

St. John's of St. Paul has started selling tickets to their Minstrel Show on March twenty-ninth, in the Parish House. The price of admission is 25¢.

According to the announcements there will be a Quiet Day Service held at Christ Church on March 16th. The service starts at 10:00 A.M. and continues until 3 P.M. There will be lunch served in the Parish House. This service is sponsored by the St. Paul District Young Peoples Fellowship.

Continued on Page 3

A Examined
 Reg.
 Checker

AUTOMOBILE DAILY REPORT

MERCURY INSURANCE CO.

Saint Paul, Minnesota

B NAME OF ASSURED No.
 Old No.

ADDRESS OF ASSURED
 No. Street City County State

Subject to all the provisions, exclusions, conditions and warranties contained in this Policy, loss, if any, payable, as interest may appear, to Assured and.....

Address
 TERM OF POLICY: From 19..... noon To 19..... noon.
 (Standard Time at place Policy is issued)

C This insurance is against only such and so many of the Perils named in the Schedule below as are indicated by a specific premium in writing set opposite thereto. The limit of this Company's liability against each of such Perils shall be as stated in the General Conditions of this Policy, not exceeding, however, the limits stated in said Schedule.

PERILS	LIMIT OF LIABILITY	NET RATES	PREMIUM
1. Fire, Lightning and Transportation, as defined in Section F, page 2.	\$		\$
2. Theft, Robbery and Pilferage, as defined in Section G, page 2.	\$		\$
3. Tornado, Cyclone, Windstorm, Hail, Earthquake, Explosion and Water Damage, as defined in Section H, page 2.	\$		\$
4. Comprehensive (excluding Collision or Upset) as defined in Section I, page 2.	\$		\$
	Form of Collision		
5. Collision or Upset, as defined in Section J, page 2.			\$
6. Property Damage, as defined in Section K, page 2.	\$5,000		\$
Total Premium, \$			

WARRANTED BY THE ASSURED

- D
- Assured's occupation or business is
 (If married woman, give husband's occupation or business)
 - Employer's name and address.....
 - The description of the automobile and the facts respecting its purchase are as follows:

Year Model	Trade Name	Type of Body (Give Truck Tonnage)	Serial and Motor Number	No. of Cyls. and Model	Factory List Price	Actual Cost to Assured Including Equipment	Purchased by Assured Month Year New or 2nd Hand
			S	Cyls.			
			M	Mdl.			

- The automobile described is and will be used for the following purposes only:.....
- The automobile described is usually kept in garage, located
 (State whether private or public)

No. Street City County State
 6. The automobile described is fully paid for by the Assured and there is no Lien, Mortgage or other Encumbrance thereon, except as follows:.....
 (Give particulars)

If purchased on a deferred payment plan, the amount unpaid is \$....., represented by..... Notes of \$..... each. Due date of final note is..... 19.....

Countersigned
 this day of, 19..... Agent.
 9249 5M 4-36 S

NOSEY NEWS:

On December 25th four cars left St. Pauls for St. James. The cars were following in Indian file and upon arrival one coupe was missing. Was he handsome or has she (the young lady that was driving) some other excuse to offer?

We hear that Sonny Boy Pope has been going over to St. Clements lately. Could it be that he is changing his affection over there because their methods are more appealing to him or has she something to do with it?

What's wrong? Has he lost his technique or is he just slipping; we haven't heard or seen anything of his many? girl friends lately? ---Can you throw some light on this subject, Mr. Fagley or is it a purely personal topic?

She turns Her affection from one to another and her attitude changes all the time. He stands back perplexed and wondering if he has courage enough.

P.S. She's blond they say and he's not bad at _____. Well you figure it out.

On the Sunday evening when St. Pauls went to St. James, a certain young lady came into the parish house and stated, after looking around, that she didn't know the members any more. After being introduced, it came to pass that she knew them all.---Grace was there some one special; if not, how about coming more often?

We understand that a certain young lady once upset an executive business meeting by knitting.---Henceforth, Marge, we hope that you will be more considerate and leave your knitting in the basket.

P.S. You might knit us all a pair of gloves or mittens though.

Just a question to all. What started the interest in dancing so suddenly? Has leap year made the girls more aggressive or is it vice versa?

"But, my good man," said Mrs. Smith, dubiously, to the tramp at her door, "your story has such a hollow ring."

"Yes, ma'am. That's the natural result of speaking with an empty stomach.

TAIL

ANGELINE AT THE SEALBACH

by

Cordia Greer-Petrie

Angeline entered without the formality of knocking, confiscated the most comfortable chair in the room, and producing from some hidden source a box of snuff, plied her brush vigorously.

Her spring being dry, she came to our well for water, and discovering her to be a character, I invariably inveigled her to rest awhile before retracing her steps up to the steep, rocky hillside to her cabin home.

She wore in lieu of the familiar splint sunbonnet common to her class a fearful and wonderful effect in millinery-evidently her own handiwork; a green shirt waist, which with a breezy freedom characteristic of the wearer, escaped the trammels of a tarnished gilt belt, and a plaid skirt which sagged--the whole grotesque travesty upon the prevailing mode.

Plainly she belonged to what is known south of the Mason Dixon line as POOR WHITE TRASH.

My brief acquaintance had taught me she scorned futile amenities, so after a word of greeting, I sat silent, waiting for her to make up her parable.

Monologue is Angeline's long suit.

"I want to tell you about thatar trip me and Lum made to Louisville, We went up thar with Jedge Bowles to testify in a law suit of his'n so the Jedge 'lowd it was all on him, and tuck us around to the Seelback Hotel. I felt sorter backerd about agwine around thar bekase we didn't KNOW any of them Seelbacks and I shore hated to go in on 'em without lettin 'em know we was A-COMING'. However, ruther than oppose the Jedge, I give in.

"I'd always thought the Phoenix Hotel up at the county seat was some punkins, but sakes alive. Hit ain't a-patchin' to Miss Sellback's place, I wish I could describe the grand things I seed thar, but if I was to tell you HALF, you wouldn't believe me-for I swear I kin hardly believe some of the things myself.

"Miss Seelback's little boy, in a suit all kivered with buttons, opened --

(continued on sheet 3)

HOTEL COMPREHENSIVE LIABILITY

1.	O.L.T. - P.L. Code				5/10
	Total Area	sq. ft. @	=		
	Total Frontage	ft. @	=		
	Total Room Area	sq. ft. @	=		
2.	Elevator P.L. Codes				
	Basic		=	X	=
	Basic	-04%	=	X	=
	Basic	-10%	=	X	=
	Basic	-14%	=	X	=
3.	Fixed Charges:				
	Total Area Premium \$	--Total Room Area Premium \$	=	\$	
	Total Frontage		=	\$	
	Elevator Premium (50% of total)		=	\$	
	Driveway (1 Y car in territory involved)		=	\$	
	Coverage for alleged discrimination (Flat charge \$50.00)		=	\$	
	False Arrest and Malicious Prosecution				
	Premium Charge no. of Rooms	.10 per room	=	\$	
		(minimum premium \$50.00)			
	Miscellaneous Charges			\$	
		Total Fixed Charge		\$	
4.	Variable Charges:				
	Total Room Area			\$	
	Elevator Premium (50% of total)			\$	
				\$	
5.	Estimated Percentage of Room Occupancy				
	% of \$	(Variable Charge)	=	\$	
	(in no case less than 50%)				
6.	Estimated Advance Premium \$				
	(Total of 3 and 5)				
	Minimum Premium \$	(2/3 of 3 and 5)			
7.	Details regarding premium makeup of miscellaneous charges:				

(continued from page 2)

the frontdoor fur us, or ruther, give it a SHOVE. Pon my honor, that door whirled around like a meey-go-round, and a feller had to step lively to keep from gittin' hit on the heels.

"Lum didn't want to go in without knockin' or hollerin' 'Hello,' bekase he as afeard Miss Seelback might have some bad bitin' dogs that would resh out and grab aholt of us afore she could git time to call 'em off, so he stopped to ax the little Seelback boy if his mammy and papwas at home, when bless Pat, that ar door swung round and give Lum a swipe that landed himinside thatar big hall afore Lum know'd whut had struck him, and he looked the foolishest. Lum vows from now on, he's agwin to be on the lookout fur these here RESOLVIN' doors fur the dad burned things air shore TRICKY and will b'ar watchin'.

"Jest then, here come a mighty impudent lookin' darky a skeetin' toward us. He was all dressed up in a green suit and brassbuttons, and quicker'n a flash, he grabbed the Jedge's verlease out of his hand and was a-reaching' fur my kyrpet bag, when I let him know I'D TOTE THATAR BAG MYSELF. La me. That bag helt Lum's other shirt, my new bask and checkered apurn, and some other little fixins, to say nothing' of a batch of vittles I had brung along to run us, I didn't nigh want to resk losing all then thar valubles.

"The fust room we went into was as big as a meetin' house, with a tall, high ceiling helt up with big marble monuments though they didn't have no printin' or poetry on 'em like them in the symetery up at the county seat. And thar was some pictures a-hangin' around on the walls that Miss Seelback ought to have been ashamed to have OWNED, let alone the brazen women that set fur 'em.

"Somehwar behind a passel of Pa'm trees a band was playin', and thar was one feller (I tuck him fur old man Seelback hissself) who was a-playin' on the biggest fiddle I ever set my two eyes on. Pon my honor, hit was the as long as thatdoor and big in purporshun. He couldn't nigh rest hit under his chin, but sot hit on the floor and played on hit a standin' up.

Thar was so many peoples a-settin' around thinks I to myself, 'If all these here people air here fur the night, SOMEBODY'S agwine to have to set up, ' and I hoped hit wouldn't be ME, fur I was plum tuckered out with lookin' and seein' so much at onct.

(Continued in next issue)

District News Continued

The probable priest for the day will be Father Zoubek, but this is not a certainty.

HOLY WEEK-LENTEN SERVICES

These services are being held in the building near Cedar on 6th between Waba Wabasha and Cedar.

MONDAY - Rev. Leland Stark

Stillwater - Episcopal

TUESDAY - Dr. Vance

Macalaster - Presbyterian

WEDNESDAY - Rev. Donald E. Henning

Christ Church - Episcopal

THURSDAY - Rev. L'a. Rice

Ascension - Episcopal

FRIDAY - Dr. Lee O'Dell

House of Hope - Presbyterian

INFORMATION ABOUT THE CHURCH

In the total population of the United States 1.6 per cent are Episcopalians. In the total student population 5.5 per cent are Episcopalians.

Five of the ministers of the Nanking Government heading such important departments as Finance, Foreign Affairs, Agriculture, etc., are members of the Christian Church. One is Dr. H.H. Kung, a lineal descendant of Confucius.

Can you guess 'em answers

1. When the wind makes them water.
2. A Spelling bee.
3. Both will pinch you if you don't park right.
4. Because when bought it usually goes to the seller. (cellar)
5. Tenants (ten ants).

A Examined
 Reg.
 Checker

AUTOMOBILE DAILY REPORT
MERCURY INSURANCE CO.

Saint Paul, Minnesota

B NAME OF ASSURED No. Old No.

ADDRESS OF ASSURED
 No. Street City County State

Subject to all the provisions, exclusions, conditions and warranties contained in this Policy, loss, if any, payable, as interest may appear, to Assured and

Address
 TERM OF POLICY: From 19..... noon To 19..... noon.
 (Standard Time at place Policy is issued)

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4. Comprehensive (excluding Collision or Upset) as defined in Section I, page 2.	\$		\$
	Form of Collision		
5. Collision or Upset, as defined in Section J, page 2.			\$
6. Property Damage, as defined in Section K, page 2.	\$5,000		\$
Total Premium, \$			

WARRANTED BY THE ASSURED

- D
- Assured's occupation or business is
 (If married woman, give husband's occupation or business)
 - Employer's name and address
 - The description of the automobile and the facts respecting its purchase are as follows:

Year Model	Trade Name	Type of Body (Give Truck Tonnage)	Serial and Motor Number	No. of Cyls. and Model	Factory List Price	Actual Cost to Assured Including Equipment	Purchased by Assured Month Year New or 2nd Hand
			S	Cyls.			
			M	Mdl.			

- The automobile described is and will be used for the following purposes only:
- The automobile described is usually kept in garage, located
 (State whether private or public)

No. Street City County State

- The automobile described is fully paid for by the Assured and there is no Lien, Mortgage or other Encumbrance thereon, except as follows:
 (Give particulars)

If purchased on a deferred payment plan, the amount unpaid is \$....., represented by Notes of \$..... each. Due date of final note is 19.....

Countersigned
 this day of, 19..... Agent.

P A R I S H H Y M N

Written by Mrs. John Wright.

Tune 256.

Church of God! Thy vine-clad walls
Bear a history well known;
Hieroglyphs of memory dear
Deeply cut in every atom.

As the Past comes crowding back,
Bearing palms of Christian will,
Ye who all these years have toiled
Turn your faces sunwards still!

There's a harvest yet to reap,
Much to do now "In His Name".
Many saints their vigils keep,
And the good work shall remain.

Shout, ye Christians! Triumph still
Waits the Church of God to crown.
Sing our great Redeemer's will!
And in majesty ride on!

.

AULD LANG SYNE

Should auld acquaintance be forgot,
And never brought to mind,
Should auld acquaintance be forgot
And days of Auld Lang Syne?

For Auld Lang Syne, my
Dear, For Auld Lang Syne,
We'll take a cup of kindness
Yet, For Auld Lang Syne.

Mrs. Engberg.
Mrs. Blossel.

She may
Beiggins - Fleming's sister

MEMBERSHIP LIST OF ST. MARTHA'S GUILD.

- Mrs. A.L. Batchelder, 1057 Selby Ave. Da 6459 ✓
- Mrs. J.S. Buckingham, Brimhall Em 9807 ✓
- Mrs. E.G. Carpenter, 2129 Lincoln Em 7716 ✓
- Mrs. C.L. Chalupsky, 1701 St. Clair Em 7602 ✓
- Enacted* Mrs. C.S. Elwood, ^{737 Lincoln del. manager -} 1240 Goodrich Ave. Em 0231 *EL 5745*
- Engberg -* Mrs. B.W. Jewell, 1525 N. Hamline ~~MI 2125~~ ✓ *ouch*
- Lyons* Mrs. J.S. Loomis *Eng, Munn.* *Wa 4264*
- Mrs. W.F. Martin, 428 Macalester *Em 1938* Em 6637
- Mrs. E.E. Mears, Brimhall Em 9807
- Mrs. G.O. Miles, 1897 Lincoln Em 8756
- Mrs. J.A. Miller, 1894 James Em 8203 - *8478 #*
- Mrs. W.F. Parsons, 539 W. Wheelock Pkwy. Hu 3989
- Mrs. Louis Sanford, 261 So. Pascal Em 3172, Bergerson
- Mrs. J.M. Trinka, 1671 Edmund Mi 4432
- Mrs. C. E. Sawyer, 408 Macalester Em 7184
- Mrs. G.H. Wrinch, 1981 Lincoln Em 8073
- Mrs. W.S. Carpenter, 2129 Lincoln Em 7716
- Mrs. C.S. Wynn, 356 Macalester Ave. Em. 5918 -

ASSOCIATE MEMBERSHIP LIST

- ~~Mrs. Methven~~ Fort Snelling
- Mrs. Polanek ✓
- ~~Mrs. Donald Miles.~~

* *Lyons*
Fleming

ST. PAUL'S CHURCH ON THE HILL ORGANIZATIONAL CHART

+++++		+++++
+ RECTOR +		+ ASSC. RECTOR +
+ +-----+		+ +
+ FR. DAVID +		+ FR. TED +
+ WEAVER +		+ LOTTSFELDT +
+++++		+++++

STAFF

+++++	+++++	+++++	+++++	+++++
+ C. E. +	+ C. E. +	+ CHOIR +	+ SECRETARY +	+ SEXTON +
+ CO-ORD- +	+ CO-ORD. +	+ MASTER/ +	+ + +	+ + +
+ INATOR +	+ ASST. +	+ ORGANIST +	+ + +	+ + +
+ + +	+ + +	+ + +	+ + +	+ + +
+ BETH +	+ MADONNA +	+ PHIL +	+ LORRIE +	+ CHUCK +
+ MCNAMARA +	+ MARQUARDT +	+ STEEN +	+ ROUTHE +	+ ROUTHE +
+++++	+++++	+++++	+++++	+++++

ORGANIZATIONS

COMMITTEES

+++++	+++++	+++++	+++++
+ ECH +	+ ALTAR +	+ PERSONNEL +	+ LITURGY/ +
+ + +	+ GUILD +	+ + +	+ FINE ARTS +
+ + +	+ LYNN +	+ + +	+ + +
+ + +	+ BLUMTHAL +	+ RECTOR +	+ + +
+++++	+++++	+++++	+++++

+++++	+++++	+++++	+++++
+ WARDENS AND VESTRY +		+ TREASURER +	
+ +-----+		+ + +	
+ IAN MORTON, SR. WARDEN +		+ MAXINE +	
+ BERNIE BROCKHAUS, JR. WARDEN +		+ JASMIN +	
+++++		+++++	

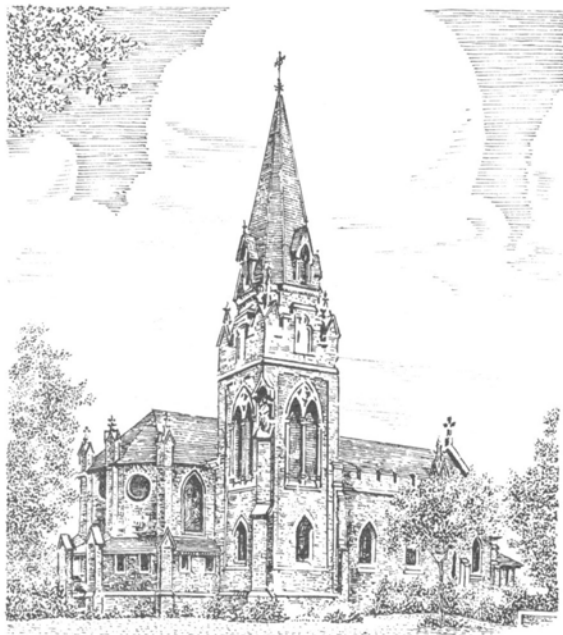
STANDING COMMITTEES

+++++	+++++	+++++	+++++	+++++
+ BLDGS & +	+ CHRISTIAN +	+ FINANCE/ +	+ PASTORAL +	+ SOCIAL +
+ GROUNDS +	+ EDUCATION +	+ STEWARDSHIP +	+ CARE +	+ OUTREACH +
+ + +	+ + +	+ + +	+ + +	+ + +
+ RAY WADE & +	+ ROYANN +	+ RICH +	+ DAVID +	+ GEORGE +
+ BOB KOMAREK +	+ WILKINSON +	+ WALTER +	+ WILKINSON +	+ MUSCHAMP +
+++++	+++++	+++++	+++++	+++++

AD HOC COMMITTEES

LONG RANGE COMMISSIONS

+++++	+++++	+++++	+++++
+ BY-LAWS +	+ SEARCH +	+ EVANGELISM +	+ FACILITIES +
+ + +	+ + +	+ + +	+ PLANNING +
+ BETTY PAT +	+ + +	+ BARB & FRAN +	+ + +
+ LEACH +	+ + +	+ LEONARD +	+ IAN MORTON +
+++++	+++++	+++++	+++++



St. Paul's Church - On-The-Hill

St. Paul, Minnesota

*C*recks •
creations
JOHNSON CREEK, WIS.

13,199

**Welcome
To
St. Paul's
Church On-The-Hill**

**1524 Summit Ave. (at Saratoga)
St. Paul Minnesota 55105
Phone: 698-0371**

LET US INTRODUCE OURSELVES.

We are an Episcopal parish which worships in the Anglo-Catholic tradition — with a strong commitment to the ecumenical movement — and an equally strong commitment to social concern and action, as a part of Christian living.

WHAT IS THE EPISCOPAL CHURCH?

Our organization dates back to Jesus and the Apostles.

Our clergy have been ordained, in uninterrupted sequence, from the Apostles in the time of Christ to the clergy of the church today. We believe that this continuity is important and meaningful.

The Episcopal Church stands firmly in the central position of Christianity today. We are the *Protestant* Episcopal Church — and worship in the *Anglo-Catholic* tradition.

Thus we may be said to stand midway between Roman Catholicism and the Orthodox churches on the one hand and the numerous Protestant denominations on the other. We believe in, and practice, ecumenical cooperation in both directions.

WHAT IS WORSHIP IN THE ANGLO-CATHOLIC TRADITION?

We could write a book on this. But the most familiar hallmark is probably this — centrality of Eucharistic worship.

Holy Communion is always a part (and the central part) of the principal Sunday service — and usually of other services as well.

Many people think of Anglo-Catholic worship as “high” church. To them, this is likely to mean greater emphasis on ceremonial aspects of worship than is true of the “low” church.

This is correct, but it is not of prime importance. Much more important is the centrality of the Eucharist — also our respect for basic Christian tradition and teaching, in addition to the words of Scripture (which, taken alone, can give rise to some strange interpretations).

WHAT ABOUT SOCIAL CONCERN AND ACTION?

We are strongly for both. Most of us believe that a church which is concerned with its members only is doing no more than half a job — maybe not even that.

We emphatically reject the “private club” concept of a church. We do not see the Rector as our private chaplain. We see the Rector and ourselves as called by Christ to serve others.

Most of us feel strongly that we should reach out beyond our group — should truly care about people — all kinds of people — even as Christ cared — and that we should do something about it, even as He did.

As a result of caring about people, many of us have become involved in the human rights movement — in environmental protection activity — in the relief of hunger at home and abroad — and other outreach efforts.

One activity of special importance is our day school for retarded children, which meets in the parish house five days a week, attended by 36 children. The school also serves 10 homebound infants, with parental help and cooperation.

In the adult discussion group which follows our principal Sunday service (and really is a part of it), we consider and discuss problems of other people in our community, nation and the world. Well-known speakers talk informally with this group quite often.

each bringing his or her own expertise and so enabling us to approach social and human problems on an informed basis

We have some lively discussions, too — with different views expressed by different members of the group. This expression of opinion is encouraged. We are not a group of “yes—persons” or “no—persons”. We try to be thinking persons who are not afraid to face the baffling facts of the world today — without taking refuge in concern for tradition only.

WHAT SHOULD I BELIEVE TO BE A MEMBER?

Well, you surely should believe in God — and love God — and want to do His will.

But let's face it. Different people have different concepts of God. And your image of God may change (a little or a lot) as you grow in knowledge of Him. The important thing is to want to grow, and try to grow, in this direction.

You should believe in Christ Jesus, of course, as the Son of God and Son of Man. And you should believe in His teachings — trying to put these

teachings into practice as best you can.

Then there is God the Holy Spirit — less understood perhaps than God the Father and God the Son — but no less important as part of the Trinity. The Holy Spirit, in our view, is the expression of God in action *now — today*.

We believe that God did not create the world — then leave it — that he did not send His son to earth on a brief visit that ended completely 2,000 years ago. It is our firm belief that God is with us now, working through people who want to work with Him. The Holy Spirit, we think, is the best expression of this immediacy — this *nowness* — of God. We are traditionalists, yes. But our greatest concern is with God in action today and tomorrow.

We are a credal church. We have creeds — the Apostles' and Nicene Creeds. Without these, we know we would disintegrate and each one lose his way in the darkness. But a creed need not be as rigid as some people imply.

Think how difficult it is for learned judges to agree on the meaning of an article of the United States constitution. Just so, there are differences of credal interpretation between theologians, clergy

and laymen. In this imperfect world, where (as St. Paul said) we see "through a glass darkly," that's the way it has to be. Nobody at St. Paul's is going to "split hairs" about credal interpretation.

WHAT DO ST. PAUL'S PEOPLE DO...

...besides sing and pray and celebrate the Eucharist?

We do a lot, of course. We are busy people. Any member (new or old) can be just about as busy with church activity as he or she is willing and able to be.

Our calendar year is filled with religious events.

At Christmas, we renew our joy in the birth of Christ. During Lent, we try to relearn the value of self discipline and self denial. In Holy Week, we remind ourselves that Christ suffered and died for us all, and we try to comprehend how great, and how important, this sacrifice was.

At Easter, we relive the joy of Christ's resurrection. There is Pentecost, too — and all the Saint's days — and special days like Rogation Sunday,

when we bless the crops, the animals and the bounty of nature. And more.

WE HAVE SOCIAL EVENTS, TOO...

...some traditional, occurring each year — some special, one - time - only events.

On the Sunday before Christmas, we have the Hanging of the Greens. This is both a work session and a family party, where we sing carols, enjoy refreshments and decorate the church with greenery.

In the summer, we have our parish picnic, another family fun affair. And the Young Adults group has social events, of various kinds, throughout the year. Here "young" means young in spirit — not necessarily in years.

We have a number of guilds and clubs and groups. We have both a prayer group and a bridge group, and we think both are important. We have dinners and lectures and such, at different times, sponsored by the parish's ECW (Episcopal Church Women).

We have many and varied events for teenagers and young people. Children have their parties, too, and attend all family affairs.

Yes, we are all happily busy. Parish life can be fun, as well as rewarding in more serious ways.

WHAT ABOUT OUR CHURCH BUILDING?

We have a beautiful, old church building — English Gothic with French influence. And it has something of a history.

It did not always stand where it now is. The first church building for this parish was built in 1857 and stood where a freeway now is, in St. Paul's "Lower Town."

We sometimes say that this building was moved to its present location in 1911, following the movement of families from "Lower Town" to "the Hill." But it is not quite correct to speak of moving the entire structure. This was not done. However, the present building is composed of stone from the original building — also many windows, tiles and other materials from the original church.

The present building was designed (in much the same style as the original) by Masqueray and Associates, who also designed the Roman Catholic cathedral in St. Paul.

The present building was budgeted for \$40,000 and actually cost \$90,000 — a lot of money in 1911.

The building is beautiful, we think, and we wouldn't trade it for a more modern one — even though the roof was not properly designed for Minnesota snow and ice, the furnace has a big job on its hands with all the space we have, and there are other features which could be termed "impractical."

The stained glass windows were all done (and beautifully done) by local artists. Some came from the old church. Some were designed and installed when the present building was built. A good many have been added since, usually paid for by special donations. The latest is the Rose Window, added in 1968.

The High Altar is constructed from the last slab of marble that was taken from the same quarry which supplied material for the Roman baths built by Caracalla. Work on the altar was done with great care. It is said that almost two years were spent in cutting and polishing the 10-foot long marble slab.

There are many other interesting features of the "new" building — too many to mention here, but there are many of us who will be glad to tell you about them.

HOW DOES THE PARISH OPERATE — WHO RUNS IT?

The parish is "governed" by the Rector, by two Wardens (Senior and Junior) elected by the entire congregation — and by an elected group of parishioners known as the Vestry.

Under the direction of these administrators, we have five groups of committees — finance, education, physical environment, parish life and a special group. Committees within these groups are composed of church members, and all who wish to do so (including new members) are invited to take part in committee work.

WHO IS WELCOME AT ST. PAUL'S CHURCH-ON-THE-HILL?

Just about anyone who loves God and wants to grow in knowledge and love of Him and his Son, our Savior, Jesus Christ — and who wants to serve both God and Man.

But we must make a confession here. We Episcopalians have one fault (which may also be a virtue). We are not very good gladhanders. We don't rush forth with outstretched hand, when we see a visitor approaching our door. Maybe we should. But, somehow or other, we don't.

But you are most welcome. Truly, you are. We would like to have you visit us often. Or better still, become a member of our parish family, if you want to do so.

We have tried to tell you a little about ourselves in this booklet. And we would like to tell you more, if you are interested — as much more as you want to know. Then, if you want to do so, we would like to have you join us — perhaps on a trial basis, to see how you like us after longer acquaintance.

If you would like to know more about St. Paul's Church On - The - Hill turn this page.

IF YOU WOULD LIKE TO KNOW MORE ABOUT US...

...and if you would like to do this with no obligation
(as they say in the ads) just call our *church office* —

Phone 698-0371

Or if you would rather, just write your name, address and telephone number below — tear off that part of the page and put it in the collection plate — or give it to an usher.

We will follow through from there.

We will be glad to talk with you and to send you our weekly publication, "The Messenger", if you wish.

.....

I would like to know more about St. Paul's Church-on-the-Hill. Please call me on the phone.

Name _____

Address _____

Telephone Number _____

Please send me your weekly publication, The Messenger.



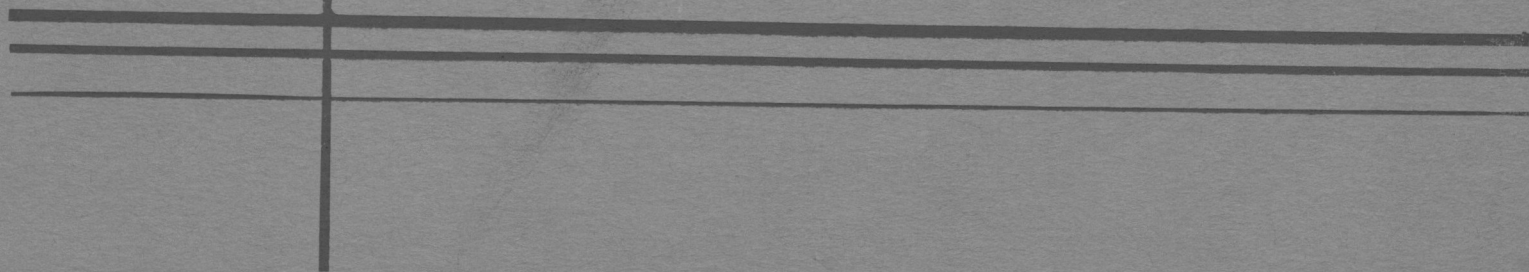
Presenting

A. R. GAUL'S
ORATORIO

The
Holy
City

St. Paul's Church on the Hill

NOV. 5



PART I

CONTEMPLATION

No. 1. INTRODUCTION

No. 2. CHORUS

No shadows yonder?
All light and song!
Each day I wonder,
And say, "How long
Shall time me sunder
From that dear throng?"

SOLO -- Tenor

No weeping yonder!
All fled away!
While here I wander
Each weary day,
And sigh as I ponder
My long, long stay.

QUARTET (Unaccompanied)

No partings yonder?
Time and space never
Again shall sunder.
Hearts cannot sever:
Dearer and fonder,
Hands clasp for ever.

CHORUS

None wanting yonder!
Bought by the Lamb,
All gathered under
The ever-green palm;
Loud as night's thunder
Ascends the glad psalm.

No. 3. AIR -- Tenor

My soul is athirst for God,
yea, even for the living God:
when shall I come to appear
before the presence of God?
My tears have been my meat day
and night, while they daily say
unto me, Where is now thy God?
O bring Thou me out of my
trouble.

No. 4. TRIO (Unaccompanied)

It shall come to pass that at
eventide it shall be light.
And sorrow and sighing shall
be no more.
For the former things have passed
away.

No. 5. CHORUS

They that sow in tears shall
reap in joy: he that now goeth
weeping shall come again re-
joicing.
For God so loved the world that
He gave His only begotten Son,
that whosoever believeth in Him
should not perish, but have ever-
lasting life.
For God sent not His Son into the
world to condemn the world: but
that the world, through Him,
might be saved.
God is love.

No. 6. AIR -- Contralto

Eye hath not seen, ear hath not
heard, neither have entered into
the heart of man the things which
God hath prepared for them that
love Him.
For He hath prepared for them a
city, whose builder and maker is
God.
There remaineth, therefore, a
rest for the people of God.
Therefore fear lest any come short
of it.

No. 7. CHORUS

For thee, O dear, dear country,
Mine eyes their vigils keep;
For very love, beholding
Thy happy name, they weep.
The mention of thy glory
Is unction to the breast,
And medicine in sickness,
And love and life and rest.

O one, O only mansion!
O Paradise of joy!
Where tears are ever banished,
And smiles have no alloy;
The Lamb is all thy splendour,
The Crucified thy praise,
His laud and benediction
Thy ransomed people raise.

With jasper glow thy bulwarks,
Thy streets with emeralds blaze,
The sardius and the topaz
Unite in thee their rays;
Thine ageless walls are bonded
With amethyst unpriced;
The saints build up its fabric,
And the corner-stone is Christ.

No. 8. CHORUS

Thine is the Kingdom, for ever
and ever.
I have looked for Thee, that I
might behold Thy power and glory.

OFFERTORY

PART II

ADORATION

No. 9. INTERMEZZO

No. 10. AIR -- Bass

Thus saith the Lord, Behold, I
create new heavens and a new
earth; and the former shall not
be remembered nor come into mind.
But be ye glad and rejoice for
ever in that which I create; for,
behold, I create Jerusalem a re-
joicing, and her people a joy.
And I saw a new heaven and a new
earth: for the first heaven and
earth were passed away. And I
saw the Holy City, New Jerusalem.

CHORUS

Holy, holy, holy is the Lord of
Hosts.

AIR -- Bass

And I heard a great voice out
of heaven saying, Behold the
tabernacle of God is with men,
and they shall be His people,
and God shall be with them,
and be their God. And God
shall wipe away all tears from
their eyes; and there shall be
no more death, neither sorrow,
nor crying, nor any more pain;
for the former things have
passed away.

CHORUS

Holy, holy, holy is the Lord
of Hosts.

AIR -- Bass

I saw also the Lord sitting
upon a throne, high and lifted
up, and His train filled the
temple. Above it stood the
Seraphim, and one cried unto
another, and said, Holy, holy,
holy is the Lord of Hosts.

No. 11a CHORUS

Let the Heavens rejoice, and
let the earth be glad! let
the sea make a noise, and all
that therein is!

No. 11b AIR -- Tenor

To the Lord our God belong
mercies and forgivenesses.
For like as a father pitieth
his children, even so is the
Lord merciful to them that
fear Him.

No. 12a AIR -- Contralto

Then shall the King say, Come,
ye blessed of My Father, in-
herit the kingdom prepared for
you from the foundation of the
world.
For it is your Father's good
pleasure to give you the king-
dom.

No. 12b SEMI-CHORUS

The fining pot is for silver,
and the furnace for gold: but
the Lord tryeth the hearts.

No. 13 AIR -- Soprano

These are they which came out
of great tribulation, and have
washed their robes, and made
them white in the blood of the
Lamb; therefore are they be-
fore the throne of God, and
serve Him day and night in His
temple.
And they shall shine as the
brightness of the firmament,
and as the stars for ever and
ever.

No. 14. DUET

They shall hunger no more,
neither thirst any more; neither
shall the sun light on them,
nor any heat. And He that
sitteth on the throne shall
dwell among them.

No. 15 QUARTET and CHORUS

List! the Cherubic host in
thousand choirs.
Touch their immortal harps
of golden wires.
With those just spirits who
wear victorious palms
Singing everlastingly devout
and holy psalms.

SOLO -- Bass

And I heard the voice of harpers
harping with their harps; and
they sung as it were a new song
before the throne; and no man
could learn that song but they
which were redeemed.

No. 16. CHORUS

Great and marvellous are Thy
works, Lord God Almighty; just
and true are Thy ways, Thou King
of Saints!
To Thee all angels cry aloud,
the Heavens and all the Powers
therein. To Thee Cherubim and
Seraphim continually do cry,
Holy, holy, holy is the Lord of
Hosts!

Before the mountains were brought
forth, or the earth and the world
were made, Thou art from ever-
lasting.
Alleluia! Amen.

Recessional Hymn -- No. 542

Specifications of Organ

Great Organ, 61 notes.

Open diapason 16'
 Open diapason 8'
 Doppel floete 8'
 Viol d'Gamba 8'
 Flute harmonic 4'
 Octave 4'
 Fifteenth 2'
 Twelfth 2 2/3'
 Mixture, 3 ranks 8'
 Trumpet 8'

Swell Organ, 61 notes.

Bourdon treble 8'
 Bourdon bass 16'
 Open diapason 8'
 Stopped diapason 8'
 Aeoline 8'
 Vox celeste 8'
 Viola 8'
 Quintadena 8'
 Flute traverso 4'
 Violina 4'
 Flautina 2'
 Dolce cornet, 3 ranks
 Cornopean 8'
 Oboe 8'
 Vox humana 8'
 Tremolo

Choir Organ, 61 notes.

Geigen principal 8'
 Melodia 8'
 Dulciana 8'
 Fugara 4'

Flute d' Amour 4'
 Piccolo 2'
 Clarinet 8'
 Tremolo

Pedal Organ, 30 notes.

Open diapason 16'
 Bourdon 16'
 Violincello 8'
 Trombone 16'

Couplers by tilting tablets

Great to pedal
 Swell to pedal
 Choir to pedal
 Great to pedal 4'
 3 adjustables on Great
 Swell to choir
 Swell to swell 4'
 Swell to swell 16'
 4 adjustables on Swell
 2 adjustables on Choir
 Swell to Great
 Choir to Great
 Swell to Great 16'
 Swell to Great 4'
 Choir to Great 16'
 Crescendo indicator
 Crescendo pedal
 Balanced swell pedal
 Balanced choir pedal
 4 adjustable pedals affecting Swell
 3 adjustable pedals affecting Great
 2 adjustable pedals affecting Choir
 Sforzando pedal

Direct current motor—Three-horse power. Kinetic blower.

Organ installed by the Austin Organ Company of Hartford, Conn.

St. Paul's Church-on-the-Hill

Summit and Saratoga Avenues
 St. Paul, Minn.

Dedication of the Organ

SUNDAY, APRIL 10, 1921

4:00 P. M.

The Rev. E. H. Eckel, Jr., Rector.

Keith T. Sward,
 Organist.

Arthur F. Zache,
 Choirmaster.

Messrs. G. H. Fairclough and G. A. Thornton
 at the Organ.

St. Paul's Choir assisted by the Choir of the
 Church of St. John the Evangelist and
 Mr. J. H. Boyd of St. Clement's Choir.

Dedication Service

Sunday, April 10th, at 4:00 p. m.

Prelude — (a) Grand Chorus - - - - - Hollins
(b) Allegretto - - - - - Wely

Processional Hymns—“Onward, Christian Soldiers” (516),
and “He is Risen” (117).

Let us Pray.

“Direct us, O Lord,” etc.

Lord, have mercy upon us,

Christ have mercy upon us.

Lord have mercy upon us.

Our Father, etc.

Dedicatory Prayers

O Lord God, Who didst inspire Thy servant David with Thy Holy Spirit to sing the songs of Zion and to play upon the harp; accept, we beseech Thee, at our hands, this Organ and instrument of music which we now dedicate and set apart for use in this House of Prayer, to the glory of Thy Name, and grant that we, who offer to Thee through its use our Services of Praise and Thanksgiving, may hereafter sing Thy praises in the Assembly of Saints, through Jesus Christ our Lord. Amen.

Grant, O Lord, we beseech Thee, that when Thy children join their voices to the sacred sounds of this Organ, the Spirit of devotion may grow in them and that they may proclaim Thy Majesty, exult in Thy Glory, and rejoice in Thy Mercy, with all the company of Angels in Heaven and Saints upon earth, through Jesus Christ our Lord. Amen.

V. O Lord, open Thou our lips.

R. And our mouth shall show forth Thy praise.

Glory be to the Father, etc.

V. Praise ye the Lord.

R. The Lord's Name be praised.

Psalm 98. — Cantate Domino.

1. O sing unto the Lord a new song: for he hath done marvellous things.

2. With his own right hand, and with his holy arm: hath he gotten himself the victory.

3. The Lord declared his salvation: his righteousness hath he openly showed in the sight of the heathen.

4. He hath remembered his mercy and truth

toward the house of Israel: and all the ends of the world have seen the salvation of our God.

5. Show yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

6. Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

7. With trumpets also and shawms: O show yourselves joyful before the Lord, the King.

8. Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

9. Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10. With righteousness shall he judge the world: and the people with equity.

Psalm 150. — Laudate Dominum.

1. O praise God in his holiness: praise him in the firmament of his power.

2. Praise him in his noble acts: praise him according to his excellent greatness.

3. Praise him in the sound of the trumpet: praise him upon the lute and harp.

4. Praise him in the cymbals and dances: praise him upon the strings and pipe.

5. Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

6. Let everything that hath breath: praise the Lord.

Lesson — II Chronicles v.

Solo: “The Lord is My Light” - - - - - Allitsen
Mr. J. H. Boyd.

Collects and Grace.

Hymn: “Angel Voices Ever Singing” (304).

Address.

Offertory Anthems: “Send Out Thy Light” - - - - Gounod
Hallelujah Chorus, from “The Messiah” - Handel

(The offerings of the congregation will be divided equally between the Organ Fund and the Choir Outing Fund.)

Doxology—“Praise God from Whom all blessings flow.”

Closing Prayers and Benediction.

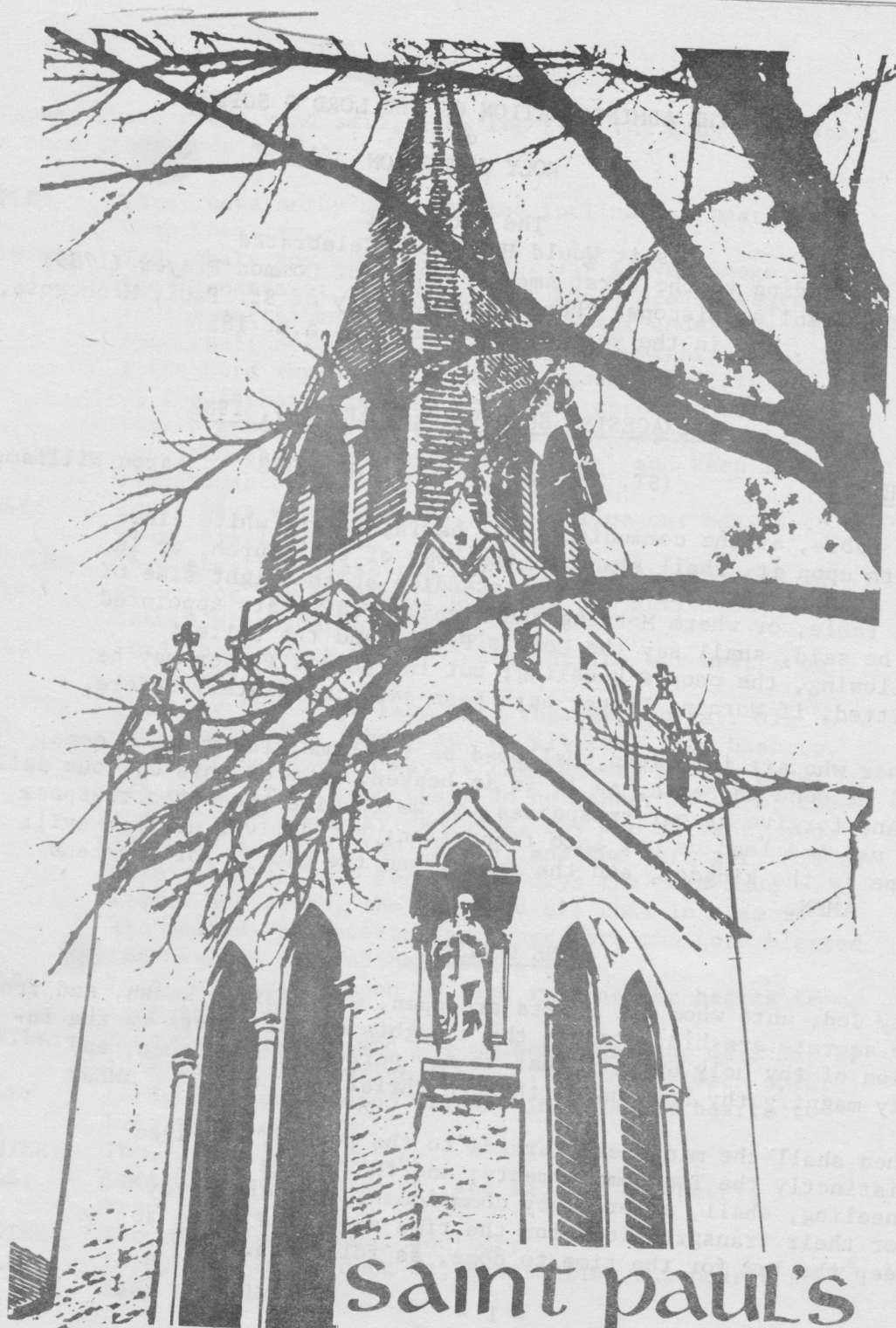
Recessional Hymn: “Rejoice, ye Pure in Heart” (520).

Postlude in D - - - - - Smart

ORGAN RECITALS

Sunday, April 17th, at 4:00 p. m. - - Mr. G. A. Thornton

Sunday, April 24th, at 4:00 p. m. - - Mr. G. H. Fairclough



Saint Paul's
church on the hill

THE ORDER FOR
THE ADMINISTRATION OF THE LORD'S SUPPER
or
HOLY COMMUNION

The Eucharist
As it Would Have Been Celebrated
According to the First American Book of Common Prayer (1789)
at St. Paul's Episcopal Church, in the City of St. Paul, Minnesota,
in the year of its Founding, A.D. 1857

SEXAGESIMA SUNDAY (FEBRUARY 14), 1982

OPENING HYMN: (ST. THOMAS) ...NO. 388 Aaron Williams

The table, at the communion time, having a fair white linen cloth upon it, shall stand in the body of the church, or in the chancel; and the minister, standing at the right side of the table, or where Morning and Evening Prayer are appointed to be said, shall say the Lord's Prayer and the Collect following, the people kneeling; but the Lord's Prayer may be omitted, if Morning Prayer hath been said immediately before.

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 COLLECT

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy holy Spirit; that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord. AMEN.

Then shall the minister, turning to the people, rehearse distinctly the Ten Commandments; and the people still kneeling, shall, after every commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come, as followeth.

MINISTER

God spake these words, and said, I am the Lord thy God: Thou shalt have none other gods but me.

PEOPLE: Lord, have mercy upon us, and incline our hearts to keep this law.

MINISTER: Thou shalt not make to thyself any graven image, not the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them nor worship them; For I the Lord thy God am a jealous God; and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me, and keep my commandments.

PEOPLE: Lord, have mercy upon us, and incline our hearts to keep this law.

MINISTER: Thou shalt not take the name of the Lord thy God in vain: For the Lord will not hold him guiltless, that taketh his name in vain.

PEOPLE: Lord, have mercy upon us, and incline our hearts to keep this law.

MINISTER: Remember that thou keep holy the sabbath day. Six days shalt thou labour and do all that thou hast to do; but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man servant, and thy maid servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it.

PEOPLE: Lord, have mercy upon us, and incline our hearts to keep this law.

MINISTER: Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

PEOPLE: Lord, have mercy upon us, and incline our hearts to keep this law.

MINISTER: Thou shalt do no murder.

PEOPLE: Lord, have mercy upon us, and incline our hearts to keep this law.

MINISTER: Thou shalt not commit adultery.

PEOPLE: Lord, have mercy upon us, and incline our hearts to keep this law.

MINISTER: Thou shalt not steal.
 PEOPLE: Lord, have mercy upon us, and incline our hearts to keep this law.
 MINISTER: Thou shalt not bear false witness against thy neighbour.
 PEOPLE: Lord, have mercy upon us, and incline our hearts to keep this law.
 MINISTER: Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.
 PEOPLE: Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

(Then the minister may say,)

Hear also what our Lord Jesus Christ saith.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

Let us pray.

O almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments, that, through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. AMEN.

Then shall be said the Collect of the day: and immediately after the Collect, the minister shall read the Epistle, saying The Epistle (or The Portion of scripture appointed for the epistle) is written in the _____ chapter of _____ beginning at the _____ verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall be read the Gospel (the people all standing up) saying; The holy Gospel is written in the _____ chapter of _____ beginning at the _____ verse.

THE COLLECT OF THE DAY

O Lord God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. AMEN.

THE EPISTLE. 2 Corinthians xi. 19.

Ye suffer fools gladly, seeing ye yourselves are wise. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? So am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

(Here the people shall say,) GLORY BE TO THEE, O LORD.

THE GOSPEL. St. Luke viii. 4.

When much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way-side are they that hear; then cometh the

devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

Then shall be read the Apostles' or Nicene Creed: unless one of them hath been read immediately before, in the Morning Service.

THE NICENE CREED

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds; God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again, according to the scriptures, and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe one catholick and apostolick church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. AMEN.

Then the minister shall declare unto the people what Holydays, or Fasting days, are in the week following to be observed; and (if occasion be) shall notice be given of the Communion, and of the Banns of Matrimony, and other matters to be published.

Then shall follow the Sermon: after which the minister, when there is a Communion, shall return to the Lord's Table,

and begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient.

HOMILY

Lay not up for yourselves treasures upon earth, where moth and rust doth currupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

Whilst these sentences are in reading, the Deacons, Church wardens, or other fit persons appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent bason to be provided by the parish for that purpose; and reverently bring it to the priest, who shall humbly present and place it upon the holy table.

And the priest shall then place upon the table so much bread and wine, as he shall think sufficient. After which done, he shall say,

Let us pray for the whole state of Christ's church militant.

Almighty and ever living God, who, by thy holy apostle, hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech thee most mercifully (*to accept our alms and oblations, and) to receive these our prayers, which we offer unto thy divine Majesty: beseeching thee to inspire continually the universal church with the spirit of truth, unity, and concord; and grant that all they who do confess thy holy name may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also, so to direct and dispose the hearts of all Christian rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all bishops and other ministers; that they may, both by their life and doctrine, set forth thy true and lively word, and rightly and duly administer thy holy sacraments. And to all thy people give thy heavenly grace; and especially to this congregation here present; that with meek heart, and due reverence, they may hear, and receive thy holy word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to

comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom; Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. AMEN.

*If there be no alms or oblations, then shall the words (to accept our alms and oblations, be left unsaid.)

At the time of the celebration of the Communion, the priest shall say this Exhortation.

Dearly beloved in the Lord, ye who mind to come to the holy communion of the body and blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy sacrament; so is the danger great, if we receive the same unworthily. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent ye truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be made partakers of those holy mysteries. And above all things, ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of earth; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious bloodshedding he hath obtained for us, he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness, all the days of our life. AMEN.

Then shall the priest say to those who come to receive the Holy Communion:

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

Then shall this general Confession be made, by the priest and all those who are minded to receive the holy Communion, humbly kneeling.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine majesty; provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant, that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord. AMEN.

Then shall the priest (the bishop, if he be present) stand up, and turning to the people, say,

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto 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.

(Then shall the priest say,)

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

Come unto me, all ye that travail, and are heavy laden, and I will refresh you.

So God loved the world, that he gave his only begotten Son, to

the end that all that believe in him should not perish, but have everlasting life.

Hear also what St. Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.

Hear also what St. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.

(After which the priest shall proceed, saying,)

Lift up your hearts.

ANSWER: We lift them up unto the Lord.

PRIEST: Let us give thanks unto our Lord God.

ANSWER: It is meet and right so to do.

(Then shall the priest turn to the Lord's table and say,)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O lord, (*Holy Father) almighty, everlasting God:

(*These words (Holy Father) must be omitted on Trinity Sunday)

Here shall follow the proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the priest and people.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory; Glory be to thee, O Lord Most High. AMEN.

Then shall the priest, kneeling down at the Lord's table, say, in the name of all those who shall receive the communion, this prayer following:

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood,

and that we may evermore dwell in him, and he in us. AMEN.

When the priest, standing before the table, hath so ordered the bread and wine, that he may with the more readiness and decency break the bread before the people, and take the cup into his hands; he shall say the Prayer of Consecration as followeth:

All glory be to thee, almighty God our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy gospel command us to continue a perpetual memory of that his precious death and sacrifice until his coming again: For in the night in which he was betrayed (a) he took bread; and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) This is my body, which is given for you; Do this in remembrance of me. Likewise after supper (d) he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for (e) this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins: Do this as oft as ye shall drink it, in Remembrance of me.

- (a) Here the priest is to take the paten into his hands.
- (b) And here to break the bread.
- (c) And here to lay his hands upon all the bread.
- (d) Here he is to take the cup into his hand.
- (e) And here he is to lay his hand upon every vessel, in which there is any wine to be consecrated.

THE OBLATION

Therefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we thy humble servants, do celebrate and make here before thy divine Majesty, with these holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

THE INVOCATION

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood, and we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this holy communion, may worthily receive the most precious body and blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences; through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father almighty, world without end. AMEN.

HYMN: (Rockingham) ...NO. 203 Edward Miller

Then shall the priest first receive the Communion in both kinds himself, and proceed to deliver the same to the bishops, priest and deacons, in like manner (if any be present) and, after that, to the people also in order, into their hands, all devoutly kneeling: And when he delivereth the bread, he shall say,

The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life: Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

(And the minister who delivereth the cup shall say,)

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life: Drink this in remembrance that Christ's blood was shed for thee and be thankful.

If the consecrated bread and wine be spent before all have communicated, the priest is to consecrate more according to the form before prescribed; beginning at -All glory be to thee, Almighty God - and ending with these words - Partakers of his most blessed body and blood.

When all have communicated, the minister shall return to the Lord's table, and reverently place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.

Then shall the minister say the Lord's Prayer, the people repeating after him every petition.

PRIEST: Our Father who art in heaven, Hallowed be thy name;
PEOPLE: Our Father who art in heaven, Hallowed be thy name;
PRIEST: Thy kingdom come;
PEOPLE: Thy kingdom come;
PRIEST: Thy will be done on earth, as it is in heaven;
PEOPLE: Thy will be done on earth, as it is in heaven;
PRIEST: Give us this day our daily bread;
PEOPLE: Give us this day our daily bread;
PRIEST: And forgive us our trespasses, as we forgive those who trespass against us;
PEOPLE: And forgive us our trespasses, as we forgive those who trespass against us;
PRIEST: And lead us not into temptation;
PEOPLE: And lead us not into temptation;
PRIEST: But deliver us from evil;
PEOPLE: But deliver us from evil;
PRIEST: For thine is the kingdom, and the power, and the glory, for ever and ever. AMEN.
PEOPLE: For thine is the kingdom and the power, and the glory, for ever and ever. AMEN.

(After shall be said as followeth,)

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very

members incorporate in the mystical body of thy son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that Holy fellowship, and do all such good works as thou hast prepared for us to walk in through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. AMEN.

[Then shall be said or sung, all standing, Gloria in Excelsis or some proper Hymn from the Selection.]

GLORIA IN EXCELSIS

...NO. 707

Merbecke

[Then the priest (the bishop, if he be present) shall let them depart with this blessing.]

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessings of God almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. AMEN.

[Collects that may be said after the Collects of Morning or Evening Prayer, or communion, at the discretion of the minister.]

Direct us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that all our works, begun, continued, and ended in thee, we may glorify thy holy name; and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. AMEN.

[Upon the Sundays and other holydays (if there be no Sermon or Communion) shall be said all that is appointed at the Communion, unto the end of the Gospel, concluding with the blessing. And if any of the consecrated bread and wine remain after the Communion, it shall not be carried out of the church; but the minister and other communicants shall, immediately after the blessing, reverently eat and drink the same.]

CLOSING HYMN:

THE PARISH ANNIVERSARY HYMN (See next page)
..To the tune of ...NO. 308.

1887 - 1892

ANNIVERSARY HYMN

Written by a member of the Parish for the Fifth Anniversary of the Rector, Rev. John Wright, D.D. St. Paul's Church, St. Paul, Minnesota, Sunday, August 7th, 1892.

CHURCH OF GOD! THY VINE-CLAD WALLS
BEAR A HISTORY WELL KNOWN;
HIEROGLYPHS OF MEMORY DEAR
DEEPLY CUT IN EVERY STONE.

MANY AT THY SACRED FONT
FIRST HAVE CLAIMED A CHRISTIAN NAME;
MANY HERE THAT RITE RECEIVED
WHICH THROUGH CHRIST'S APOSTLES CAME.

MANY FOND AND HAPPY HEARTS
HERE HAVE PLIGHTED MARRIAGE VOW.
BRING THE MEMORY OF THAT JOY
TO LIGHT UP THIS ALTAR NOW!

HERE HAVE BISHOP, DEACON, PRIEST,
REGISTERED THEIR SERVICE LEAL,
CONSECRATING TO GOD'S WORK
HANDS OF IRON, HEARTS OF STEEL.

THINK OF ALL THE SAINTED DEAD
WHO THESE SACRED AISLES HAVE TROD,
GONE TO PACE THE GOLDEN STREETS
OF THE PARADISE OF GOD.

(continued)

THEY ARE WITH US AT THIS FEAST,
KNEELING BY OUR SIDES TO PRAY,
CHANTING WITH THE CHOIR AGAIN,
BIDDING US BE GLAD TO-DAY.

AS THE PAST COMES CROWDING BACK,
BEARING PALMS OF CHRISTIAN WILL,
YE WHO ALL THESE YEARS HAVE TOILED,
TURN YOUR FACES SUNWARDS STILL!

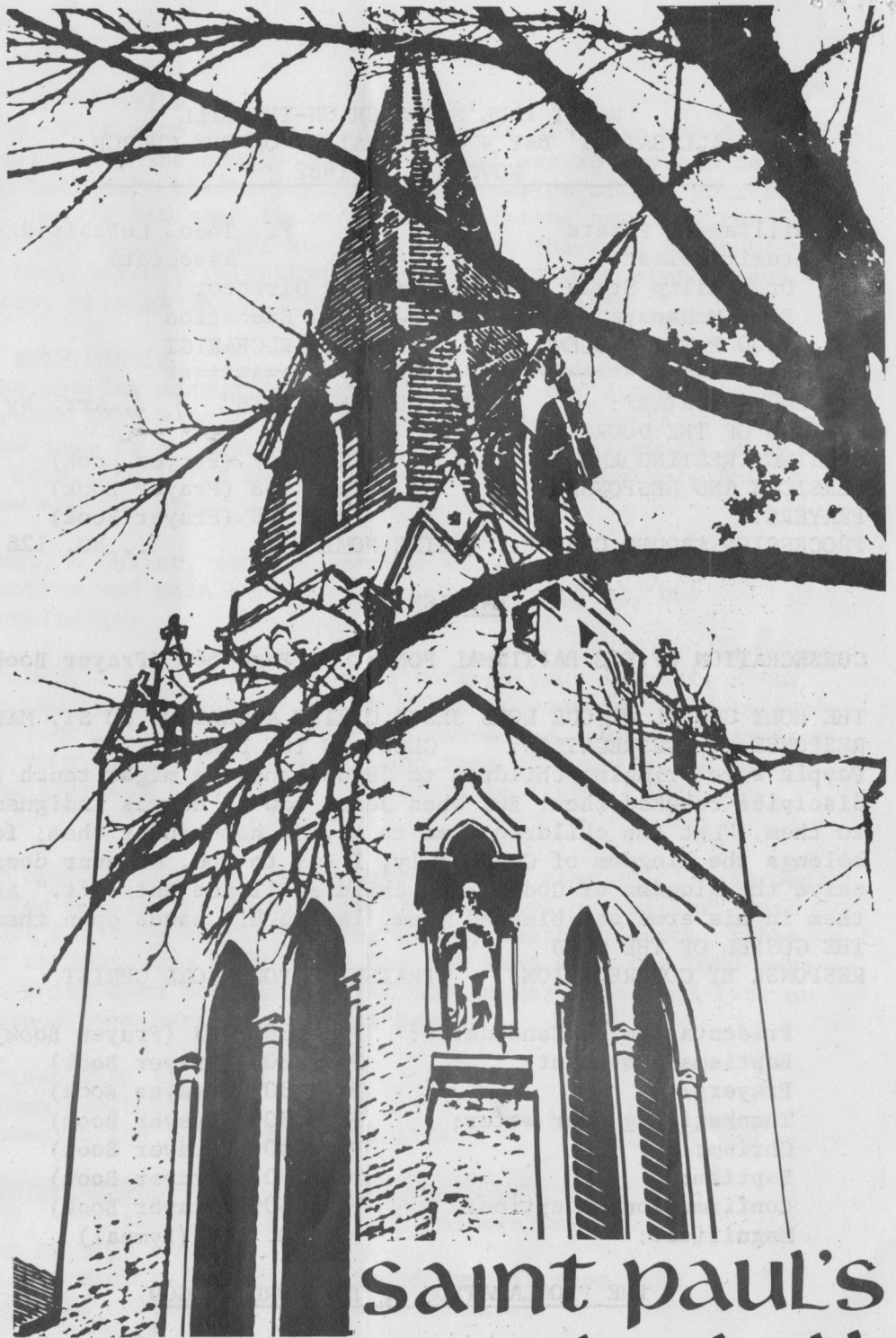
THERE'S HARVEST YET TO REAP,
MUCH TO DO NOW "IN HIS NAME";
MANY SAINTS THEIR VIGILS KEEP,
AND THE GOOD WORK SHALL REMAIN.

SHOUT, YE CHRISTIANS! TRIUMPH STILL
WAITS THE CHURCH OF GOD TO CROWN.
SING OUR GREAT REDEEMER'S WILL!
AND IN MAJESTY RIDE ON!

DIFFERENCES BETWEEN THE COMMUNION SERVICE OF 1789, THAT OF 1928,
AND RITE I OF 1976. (Major differences are starred.)

- (1) In neither 1789 nor 1928 do we find the present opening antiphon. In both, the Lord's Prayer usually began the service.
- (2) In 1789, there is no Kyrie after Our Lord's Summary of the Law.
- * (3) In both 1789 and 1928, the Gloria in Excelsis follows the Thanksgiving at the end of the service, instead of coming (as now) near the start.
- (4) In 1789, there is no introduction ("The Lord be with you," etc.) to the Collect of the Day.
- * (5) In neither 1789 nor 1928 is there an Old Testament Lesson.
- (6) In 1789, the Gloria tibi ("Glory be to Thee, O Lord") is said before the Gospel, but there is no response after the Gospel.
- * (7) In both 1789 and 1928, the Creed comes before the Sermon.
- * (8) In 1789, the Prayer for the Whole State of Christ's Church is specifically for the "Church Militant". In 1928, "Militant" was dropped, and the prayer modified to include the Church Expectant by the addition of "Beseeching thee to grant them continual growth in thy love and service".
- (9) In 1789 only is the Exhortation an integral part of the Service.

- *(10) In neither 1789 nor 1928 is the Peace exchanged.
- (11) In both 1789 and 1928, the only Proper Prefaces are those for major feasts.
- (12) Only in 1976 is the Benedictus actually printed in the Prayer Book after the Sanctus.
- *(13) In 1789, the Prayer of Humble Access comes before the Canon. In both 1928 and 1976, it precedes the Reception and follows the Lord's Prayer.
- *(14) In 1789, the Lord's Prayer follows the Reception and is said antiphonally.
- (15) Only in 1976 is there an explicit Fraction, followed by the antiphon "Christ our Passover....."
- (16) Only in 1976 is the Agnus Dei actually printed in the Prayer Book. In 1789, a hymn (but not the Agnus Dei) is required after the Prayer of Consecration and before the Reception.
- (17) Only in 1976 is there an explicit Dismissal ("Let us go forth.....")



Saint Paul's
church on the hill

SAINT PAUL'S CHURCH ON-THE-HILL
ALL SAINTS' DAY - CONSECRATION OF THE CHURCH
NOVEMBER 1, 1982

Fr. William F. Fraatz Fr. Theo. Lottsfeldt
Interim Priest Associate

Dr. Philip Steen - Organist/Choir Director
Beth McNamara - Director Christian Education
7:00 P.M. - SOLEMN HIGH PONTIFICAL EUCHARIST

OPENING VOLUNTARY: "FOR ALL THE SAINTS" ...Arr. by Paul Manz
OPENING OF THE DOORS
OPENING GREETING AND PRAYERS: Page 567 (Prayer Book)
VERSICLE AND RESPONSE: Page 568 (Prayer Book)
PRAYERS: Page 568 (Prayer Book)
PROCESSION AROUND CHURCH: (SINE NOMINE) ...NO. 126

BAPTISM

CONSECRATION OF THE BAPTISMAL FONT: Page 569 (Prayer Book)

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO ST. MARK(10:13-16)

RESPONSE BY CONGREGATION: GLORY TO YOU LORD CHRIST

People were bringing children to Jesus, that he might touch them; and the disciples rebuked them. But when Jesus saw it he was indignant, and said to them, "Let the children come to me, do not hinder them; for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it." And he took them in his arms and blessed them, laying his hands upon them. (RSV)

THE GOSPEL OF THE LORD

RESPONSE BY CONGREGATION: PRAISE TO YOU, LORD CHRIST

Presentation of Candidates: Page 301/303 (Prayer Book)
Baptismal Covenant: Page 304 (Prayer Book)
Prayers: Page 305 (Prayer Book)
Thanksgiving over water: Page 306 (Prayer Book)
Chrism: Page 307 (Prayer Book)
Baptism: Page 307 (Prayer Book)
Confirmation/Reception: Page 309 (Prayer Book)
Magnificat: ... NO. 658 (Hymnal)

THE PROCLAMATION OF THE WORD OF GOD

DEDICATION OF LECTURN AND PULPIT: Page 570, 571 (Prayer Book)

PRAYER FOR THE DEPARTED

Almighty God, with whom still live the spirits of those who die in the Lord, and with whom the souls of the faithful are in joy and felicity: We give you heartfelt thanks for the good examples of all your servants, who, having finished their course in faith, now find rest and refreshment. May we, with all who have died in the true faith of your holy Name, have perfect fulfillment and bliss in your eternal and everlasting glory, through Jesus Christ our Lord. AMEN.

PRAYER FOR RUTH DENNIS

O God, whose mercies cannot be numbered: Accept our prayers on behalf of your servant Ruth Dennis, and grant her an entrance into the land of light and joy, in the fellowship of your saints; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. AMEN.

V. Give rest, O Christ, to your servant with your saints,
R. Where sorrow and pain are no more, neither sighing, but life everlasting.

Into your hands, O merciful Savior, we commend your servant, Ruth. Acknowledge, we humbly beseech you, a sheep of your own fold, a lamb of your own flock, a sinner of your own redeeming. Receive her into the arms of your mercy, into the blessed rest of everlasting peace, and into the glorious company of the saints in light. AMEN.

COMMITTAL

In sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ, we commend to Almighty God our sister, Ruth and we commit her body to its resting place; earth to earth, ashes to ashes, dust to dust. The Lord bless her and keep her, the Lord make his face to shine upon her and be gracious to her, the Lord lift up his countenance upon her and give her peace. AMEN.

Christ is risen from the dead
Trampline down death by death
And upon those in the tombs bestowing life.

CONSECRATION OF ALTARS: Page 573 (Prayer Book)

Hymn: (Abbot's Leight) Black Folders page 25

Vesting of High Altar

(While the High Altar is vested and hymn is sung, the Bishop will consecrate the Chapel Altars.)

CONSECRATION OF ALTAR VESSELS AND MISSAL

PRESENTATION

- V. All things come from you, O Lord;
R. And from your own gifts do we give to you.
V. Prosper the work of our hands;
R. Prosper our handiwork.
V. Show your servants your works;
R. And your splendor to their children.

Let us pray.

Almighty God, we thank you that you have put it into the hearts of your people to make offerings for your service, and have been pleased to accept their gifts. Be with us now and bless us as we set apart these vessels and this book to your praise and glory and in memory of May Fraatz; through Jesus Christ our Lord. AMEN.

THE COLLECT OF DEDICATION

Taste and see that the Lord is good; happy are they who trust in him.

- V. The cup of blessing which we bless is a sharing in the Blood of Christ.
R. The bread which we break is a sharing in the Body of Christ.

Let us pray. (Silence)

Almighty God, whose blessed Son instituted the Sacrament of his Body and Blood: Grant that all who receive the holy Mysteries from these vessels, which we now consecrate for use in your Church, may be sustained by his presence and enjoy for ever his heavenly benediction; who lives and reigns in glory everlasting. AMEN.

Glorify the Lord all you works of the Lord; praise him and highly exalt him for ever.

- V. All kings shall bow down before him:
R. All nations shall do him service.

Glorify the Lord all you works of the Lord; praise him and highly exalt him for ever.

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The following may be reproduced for congregational use in worship services.

The Lord Is In This Place

by Lloyd Pfautsch

CONSECRATION

PRESENTATION

V. All things
R. And from
V. Prosper
R. Prosper
V. Show your
R. And your

Let us pray.

Almighty God
people to make
accept their
vessels and
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THE COLLECT

Taste and see

V. The cup
of Christ
R. The bread

Let us pray.

Almighty God
and Blood: Give
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Glorify the
exalt him for

V. All kings
R. All nations

Glorify the
exalt him for

Minister: We promise and covenant with God and one with another to receive whatsoever light or truth shall be made known to us from his written Word, for we are confident that the Lord has more truth and light yet to break forth out of his holy Word. (Paraphrased from a sermon delivered by John Robinson, pastor of the Pilgrims, before their departure from Leyden on July 22, 1620.)

Choir: Surely the Lord is in this place. This is the house of the Lord our God. (Gen. 28:16-17)
How shall we sing in a strange land? (Ps. 137:4)

Sopranos: What a Friend We Have in Jesus (Gospel Song)
Altos: 'Tis the Gift to Be Simple (Shaker Hymn)
Tenors: Nobody Knows the Trouble I've Seen (Spiritual)
Basses: How Firm a Foundation (Folk Hymn)

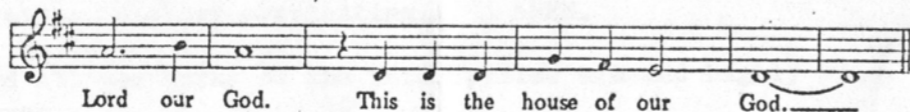
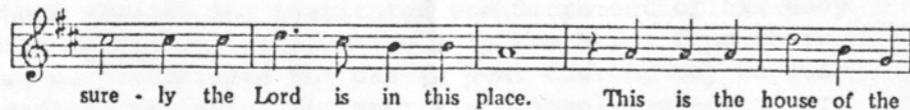
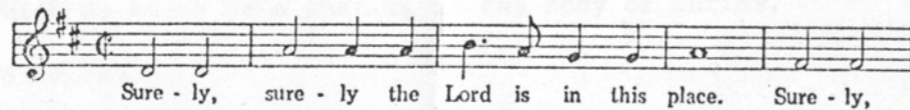
May the peace of God unite and bless all our churches and may the Word of Truth be made each day the means of sanctification. So let us pray. (From a report to the American Baptist Home Mission Society, April 27, 1832.)

Congregation (led by Minister):

O God, we pray thee to revive in us the hardy spirit of our forebears that we may establish and complete their work, building on the basis of their democracy the firm edifice of a cooperative commonwealth, in which both government and industry shall be of the people, by the people, and for the people. May we, who now live, see the oncoming of the great day of God, when all human beings shall stand side by side in equal worth and real freedom, all toiling and all reaping, masters of nature but brothers and sisters of all, exultant in the tide of the common life, and jubilant in the adoration of thee, the source of their blessings and the Father of all. Amen. (From PRAYERS OF THE SOCIAL AWAKENING by Walter Rauschenbusch, 1910, alt.)

Choir: If today you hear His voice, open your hearts. If today you hear His voice, greet Him with thanksgiving singing joyfully to our God. (Paraphrased from Ps. 95.)

Choir and Congregation join to sing:



The Lord Is In This Place by Lloyd Pfautsch
Music Copyright © 1975 by Abingdon Press

Item Code No. 522048

FIRST LESSON: Ecclesiasticus 44:1-10,13,14

Let us now praise famous men and our fathers in their generations. The Lord apportioned to them great glory, his majesty from the beginning. There were those who ruled in their kingdoms and were men renowned for their power, giving counsel by their understanding and proclaiming prophecies; leaders of the people in their deliberations and in understanding of learning for the people, wise in their words of instruction; those who composed musical tunes, and set forth verses in writing; rich men furnished with resources, living peaceably in their habitations - all those were honored in their generations and were the glory of their times. There are some of them who have left a name, so that men declare their praise. And there are some who have no memorial, who have perished as though they had not lived; they have become as though they had not been born, and so have their children after them. But these were men of mercy, whose righteous deeds have not been forgotten; their posterity will continue for ever and their glory will not be blotted out. Their bodies were buried in peace and their name lives to all generations. (RSV)

THE WORD OF THE LORD

RESPONSE BY CONGREGATION: THANKS BE TO GOD

HYMN:

TE DEUM

...NO. 613

SECOND LESSON: Revelations 7:2-4, 9-17

I saw another angel ascend from the rising of the sun, with the seal of the living God, and he called with a loud voice to the four angels who had been given power to harm earth and sea saying, "Do not harm the earth or the sea or the trees, till we have sealed the servants of God upon their foreheads." And I heard the number of the sealed, a hundred and forty-four thousand sealed, out of every tribe of the sons of Israel. After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits upon the throne, and to the Lamb!" And all the angels stood round the throne and round the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, saying, AMEN! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God for ever and ever! Amen." Then one of the elders addressed me, saying, "Who are these, clothed in white robes, and whence have they come?" I said to him, "Sir, you know." And he said to me, "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb. Therefore are they before

the throne of God, and serve him day and night within his temple; and he who sits upon the throne will shelter them with his presence. They shall hunger no more, neither thirst any more; the sun shall not strike them, nor any scorching heat. For the Lamb in the midst of the throne will be their shepherd and he will guide them to springs of living water; and God will wipe away every tear from their eyes." (RSV)

THE WORD OF THE LORD

RESPONSE BY CONGREGATION: THANKS BE TO GOD

Alleluia! ALLELUIA!

I will worship toward thy holy temple,
AND WILL SING PRAISES UNTO THY NAME. ALLELUIA!

GRADUAL HYMN: (QUAM DILECTA) ...NO. 398

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO ST. MATTHEW(5:1-12)

RESPONSE BY CONGREGATION: GLORY TO YOU LORD CHRIST

Seeing the crowds, Jesus went up on the mountain, and when he sat down his disciples came to him. And he opened his mouth and taught them, saying, "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called sons of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you." (RSV)

THE GOSPEL OF THE LORD

RESPONSE BY CONGREGATION: PRAISE TO YOU, LORD CHRIST

SERMON HYMN: (DUNDEE) ...NO. 397

SERMON: The Right Reverend Robert M. Anderson

PASTORAL OFFICES

Blessing of Pregnant Women

Columbarium Consecration: Internment of the Remains of Ruth Dennis

PRAYER OF CONSECRATION

O God, whose blessed Son was laid in a sepulcher in the garden: Bless, we pray, this Columbarium, and grant that those whose bodies are and will be buried here may dwell with Christ in paradise, and may come to your heavenly kingdom; through your Son Jesus Christ our Lord. AMEN.

Let us pray. (Silence)

Bless this book and bless us, O Lord of hosts, as we use this missal which we dedicate to your service, and grant that as your saints and angels always serve you in heaven, so we may worship you acceptably on earth; through Jesus Christ our Lord. AMEN.

THE PRAYER OF COMMEMORATION

THE PEACE

OFFERTORY: O Lord God, in the uprightness of my heart
I have willingly offered all these things,
AND NOW I HAVE SEEN WITH JOY THY PEOPLE
WHICH ARE PRESENTED HERE.
O Lord God of Israel, keep for ever, this imagination,
OF THE HEART OF THY PEOPLE.

OFFERTORY ANTHEM: THE LORD IS IN THIS PLACE ...Lloyd Pfautsch
(see insert)

READING OF THE NECROLOGY

SURSUM CORDA: PRAYER 'D' Page 372 (Prayer Book)

SANCTUS-BENEDICTUS: (WILLAN) Black Folders page 1

THE LORD'S PRAYER: (MISSA MARIALIS) ...NO. 722

COMMUNION VOLUNTARY

COMMUNION HYMNS: ... NO. 223

NO. 197

POST COMMUNION PRAYER: Page 365 (Prayer Book)

PONTIFICAL BLESSING AND DISMISSAL

RECESSIONAL HYMN: ...NO. 599

SACRED MINISTERS

THE RT. REV. ROBERT M. ANDERSON Celebrant
Bishop of Minnesota

THE REV. WILLIAM F. FRAATZ Master of Ceremonies
Interim priest-in-charge Concelebrant

THE REV. T. RONALD TAYLOR Officiant at Baptism
Past Rector Concelebrant

THE REV. E. THEODORE LOTTSFELDT Deacon
Associate Rector

MR. BERNARD BROCKHAUS Sub Deacon

THE REV. THOMAS MONNAT Bishop's Chaplain
Assistant St. Stephen's Church

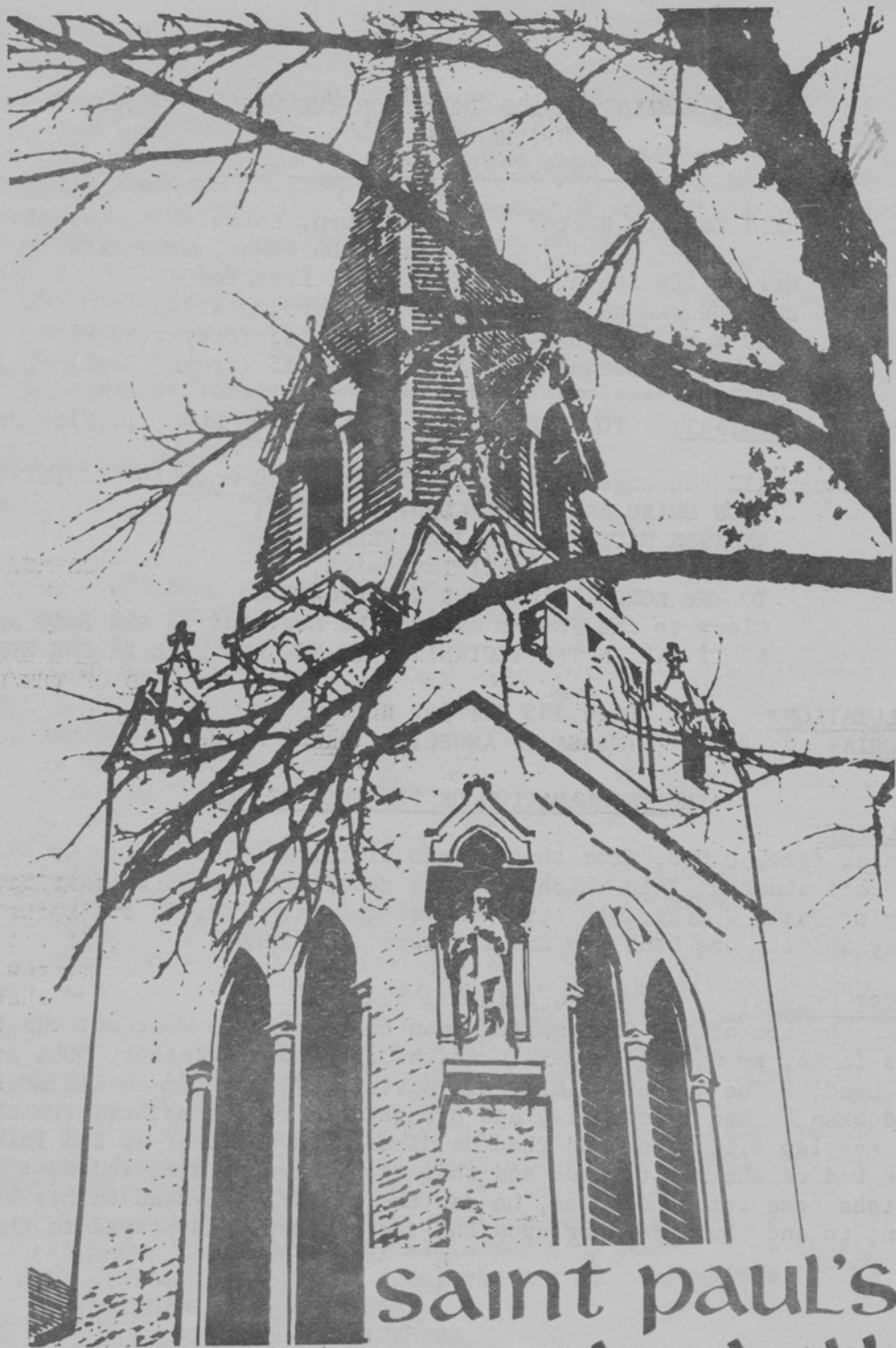
THE REV. BR. DAVID BURGDORF Officiant at
Society of St. Francis Burial Office

We welcome you all to this truly historic occasion for St. Paul's Church on-the-Hill. After 125 years of dedicated service to Christ, his church and the world, we are now finally consecrating our church building. This parish is steeped in its heritage of Anglo-Catholic worship. We hold to both the centrality of the Eucharist and the propriety of beautiful and ancient ritual as a means to honor and worship Our Lord.

As a parish we look now toward the future as we recall and honor our past and those who have served God in this place. This service is thus far more than the consecration of a building, it is also a rededication of ourselves to serve Christ in our generation.

All Baptized Christians who receive Holy Communion in their own churches, of whatever denomination, are invited to receive the Sacrament at our Altar. The entire congregation is also invited to a reception following this service in the Great Hall.

...Fr. Bill Fraatz



Saint Paul's
church on the hill

SAINT PAUL'S CHURCH ON-THE-HILL
EPIPHANY V
FEBRUARY 7, 1982

Fr. T. Ronald Taylor, Rector Fr. Theo. Lottsfeldt, Associate
Fr. John Cowan, Associate

Dr. Philip Steen - Organist/Choir Director
Beth Meuwissen - Director Christian Education

8:00 a.m. - Second Service - Page 355 (Prayer Book)
10:00 a.m. - Second Service - Page 355 (Prayer Book)

OPENING VOLUNTARY: TO THEE, O LORD, THE GOD OF ALL ...Flor Peeters

INTROIT

Antiphon: All you angels of God, Fall down and worship before him,
ZION HEARD AND WAS EXCEEDING JOYFUL,
AND THE DAUGHTERS OF JUDA WERE GLAD.

Psalm 142: I cry to the Lord with my voice,
TO THE LORD I MAKE LOUD SUPPLICATION.
Glory to the Father and to the Son, and to the Holy Spirit.
AS IT WAS IN THE BEGINNING, IS NOW, AND WILL BE FOR EVER. AMEN.

SALUTATION: Page 355 (Prayer Book)
GLORIA: (MISSA DI ANGELIS) Black Folder

THE PROCLAMATION OF THE WORD OF GOD

COLLECT

Set us free, O God, from the bondage of our sins, and give us the liberty
of that abundant life which you have made known to us in your Son our
Savior Jesus Christ; who lives and reigns with you, in the unity of the
Holy Spirit, one God, now and for ever. AMEN.

FIRST LESSON: II Kings 4:18-21, 32-37

When the son of the Shunammite woman had grown, he went out one day to
his father among the reapers. And he said to his father, "Oh, my head,
my head!" The father said to his servant, "Carry him to his mother."
And when he had lifted him, and brought him to his mother, the child sat
on her lap till noon, and then he died. And she went up and laid him on
the bed of the man of God, and shut the door upon him, and went out. When
Elisha came into the house, he saw the child lying dead on his bed. So he
went in and shut the door upon the two of them, and prayed to the Lord.

Then he went up and lay upon the child, putting his mouth upon his
mouth, his eyes upon his eyes, and his hands upon his hands; and as he
stretched himself upon him, the flesh of the child became warm. Then
he got up again, and walked once to and fro in the house, and went up,
and stretched himself upon him; the child sneezed seven times, and the
child opened his eyes. Then he summoned Gehazi and said, "Call this
Shunammite". So he called her, and when she came to him, he said,
"Take up your son". She came and fell at his feet, bowing to the
ground; then she took up her son and went out. (RSV)

THE WORD OF THE LORD

RESPONSE BY CONGREGATION: THANKS BE TO GOD

PSALM 142

I POUR OUT MY COM-/PLAINT BE-/FORE HIM;
AND/TELL HIM/ALL MY/TROUBLES.
WHEN/MY SPIRIT LANGUISES WITHIN ME, YOU/KNOW MY/PATH.
IN THE WAY WHEREIN I WALK/THEY HAVE/HIDDEN A/TRAP FOR ME.
I LOOK TO MY RIGHT HAND AND FIND/NO ONE WHO/KNOWS ME;
I HAVE NO PLACE TO FLEE, AND/NO ONE/CARES FOR/ME.
I CRY OUT TO/YOU, O/LORD,
I SAY, "YOU ARE MY REFUGE, MY PORTION/IN THE/LAND OF THE/LIVING.
GLORY TO THE FATHER AND/TO THE/SON;
AND/TO THE/HOLY/SPIRIT.
AS IT WAS IN THE BEGINNING, /IS/NOW;
AND WILL BE FOR/EVER./ A-/MEN.

SECOND LESSON: I Corinthians 9:16-23

If I preach the gospel, that gives me no ground for boasting. For
necessity is laid upon me. Woe to me if I do not preach the gospel!
For if I do this of my own will, I have a reward; but if not of my own
will, I am entrusted with a commission. What then is my reward? Just
this: that in my preaching I may make the gospel free of charge, not
making full use of my right in the gospel. For though I am free from
all men, I have made myself a slave to all, that I might win the more.
To the Jews I became a Jew, in order to win Jews; to those under the
law I became as one under the law - though not being myself under the
law - that I might win those under the law. To those outside the law I
became as one outside the law - not being without law toward God but
under the law of Christ - that I might win those outside the law. To
the weak I became weak, that I might win the weak. I have become all
things to all men, that I might by all means save some. I do it all
for the sake of the gospel, that I may share in its blessings. (RSV)

THE WORD OF THE LORD

RESPONSE BY CONGREGATION: THANKS BE TO GOD

Alleluia! ALLELUIA!
Bring me out of prison, that I may give thanks to your name,
WHEN YOU HAVE DEALT BOUNTIFULLY WITH ME,
THE RIGHTEOUS WILL GATHER AROUND ME. ALLELUIA!

GRADUAL HYMN: (PUER NOBIS) ...NO. 47

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO ST. MARK (1:29-39)
RESPONSE BY CONGREGATION: GLORY TO YOU, LORD CHRIST

Immediately Jesus left the synagogue, and entered the house of Simon and Andrew, with James and John. Now Simon's mother-in-law lay sick with a fever, and immediately they told him of her. And he came and took her by the hand and lifted her up, and the fever left her; and she served them. That evening, at sundown, they brought to him all who were sick or possessed with demons. And the whole city was gathered together about the door. And he healed many who were sick with various diseases, and cast out many demons; and he would not permit the demons to speak, because they knew him. And in the morning, a great while before day, he rose and went out to a lonely place, and there he prayed. And Simon and those who were with him followed him, and they found him and said to him, "Every one is searching for you." And he said to them, "Let us go on to the next towns, that I may preach there also; for that is why I came out". And he went throughout all Galilee, preaching in their synagogues and casting out demons. (RSV)

THE GOSPEL OF THE LORD
RESPONSE BY CONGREGATION: PRAISE TO YOU, LORD CHRIST

SERMON HYMN: (TIDINGS) ...NO. 261
SERMON

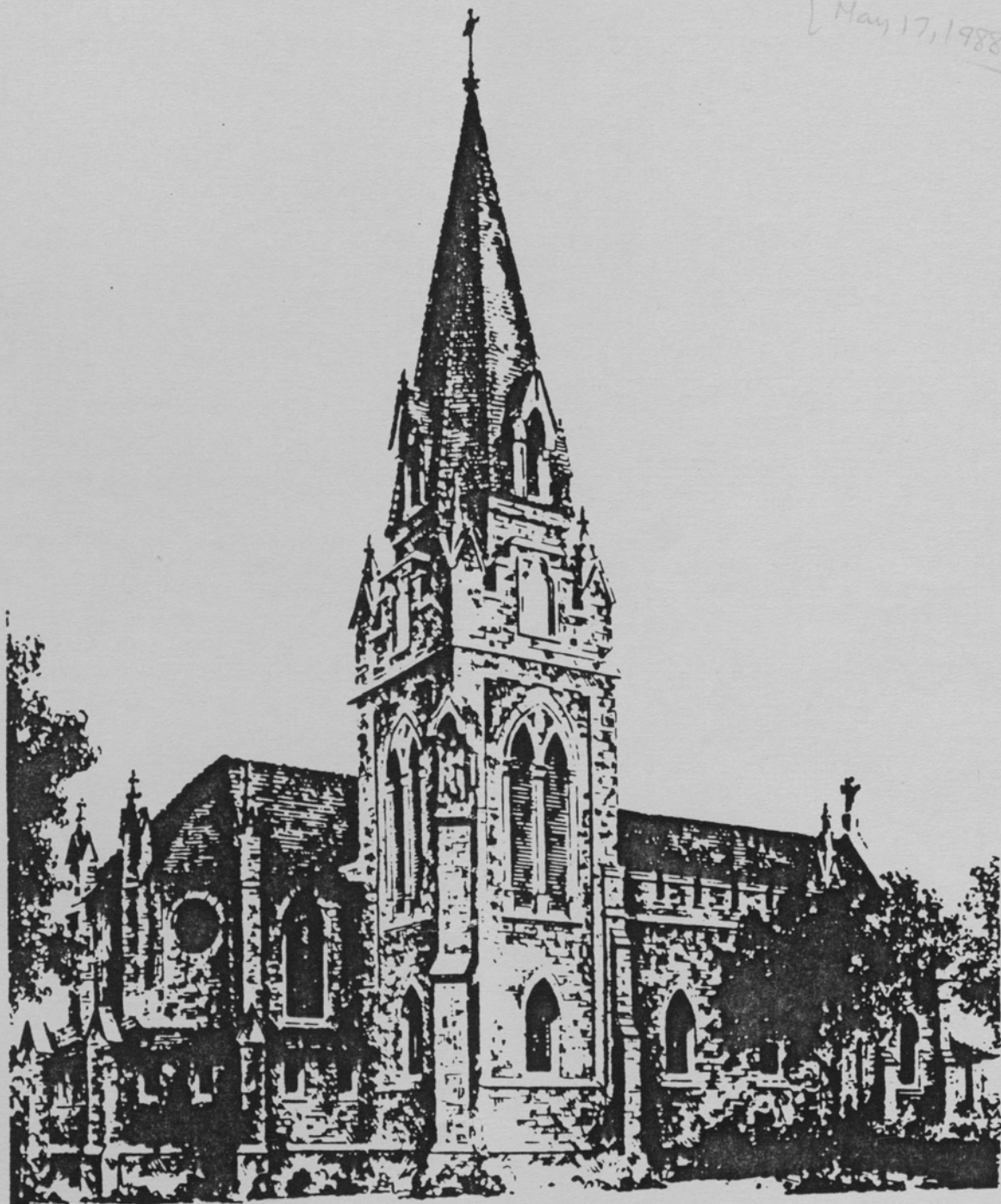
THE NICENE CREED: Page 358 (Prayer Book)
PRAYERS OF THE PEOPLE: Page 383 (Prayer Book)
CONFESSION OF SIN: Page 360 (Prayer Book)

OFFERTORY: It is a good thing to give thanks to the Lord,
AND TO SING PRAISES TO YOUR NAME, O MOST HIGH.

SURSUM CORDA: Page 361 (Prayer Book)
SANCTUS-BENEDICTUS: (MISSA DI ANGELIS) Black Folders
THE LORD'S PRAYER: (MISSA MARIALIS) ...NO. 722
COMMUNION VOLUNTARY: LORD, JESUS, THINK ON ME ...Flor Peeters
COMMUNION HYMN: (WEMAN) ...NO. 193
POST COMMUNION PRAYER: Page 365 (Prayer Book)

CLOSING VOLUNTARY: MY GOD, ACCEPT MY HEART THIS DAY ...Flor Peeters

[May 17, 1988]



Saint Paul's Church-on-the-Hill

CELEBRATION OF A NEW MINISTRY

TUESDAY, 17 MAY 1988

7:00 PM

+++++

Musical Selections
Macalester University Student Brass Quintet

Processional: Grand Processional Martin Shaw

Introit Hymn "Praise to the Lord" Lobe den Herren

1 Praise to the Lord, the Al - might - y, the King of cre -
 2 Praise to the Lord; o - ver all things he glo - rious - ly
 3 Praise to the Lord, who doth pros - per thy way and de -
 4 Praise to the Lord! O let all that is in me a -

a - tion; O my soul, praise him, for he is thy
 reign - eth: borne as on ea - gle - wings, safe - ly his
 fend thee; sure - ly his good - ness and mer - cy shall
 dore him! All that hath life and breath come now with

health and sal - va - tion: join the great throng, psal - ter - y,
 saints he sus - tain - eth. Hast thou not seen how all thou
 ev - er at - tend thee; pon - der a - new what the Al -
 prais - es be - fore him! Let the a - men sound from his

or - gan, and song, sound - ing in glad ad - o - ra - - - tion.
 need - est hath been grant - ed in what he or - dain - - - eth?
 might - y can do, who with his love doth be - friend thee.
 peo - ple a - gain; glad - ly for ev - er a - dore him.

Words: Joachim Neander (1650-1680); tr. *Hymnal 1940*, alt.
 Music: *Lobe den Herren*, melody from *Erneuerarten Gesangbuch*, 1665;
 harm. *The Chorale Book for England*, 1863; desc. Craig Sellar Lang (1891-1971) 14 14. 478

The Institution

Presentation of the New Rector

(The Wardens, standing before the bishop with the new minister, say these words)

Bishop Anderson, we have come together today to welcome Phillip Wallace Ayers, who has been chosen to serve as Rector of St. Paul's Church on-the-Hill. We believe that he is well qualified, and that he has been prayerfully and lawfully selected.

(The Bishop reads the Letter of Institution)

(The Bishop then says)

Phillip, do you, in the presence of this congregation, commit yourself to this new trust and responsibility?

New Minister I do.

(The Bishop then addresses the congregation)

Will you who witness this new beginning support and uphold Phillip in this ministry?

People We will

Let us then offer our prayers to God for all his people, for this congregation, and for Phillip their Rector.

Litany for Ordinations

Cantor God the Fa - ther, *People* Have mer - cy on us.

Cantor God the Son, *People* Have mer - cy on us.

Cantor God the Holy Spir - it, *People* Have mer - cy on us.

Cantor Holy Trini - ty, one God, *People* Have mer - cy on us.

Cantor We pray to you, Lord Christ. *People* Lord, hear our prayer.

Cantor For the holy Church of God, that it may be filled with truth and love, and be found without fault at the Day of your Coming,

People we pray to you, O Lord. Lord, hear our prayer.

For all members of your Church in their vocation and ministry, that they may serve you in a true and godly life,
we pray to you, O Lord.

Lord, hear our prayer.

For Edmund, our Presiding Bishop, and for all bishops, priests, and deacons, that they may be filled with your love, may hunger for truth, and may thirst after righteousness,
we pray to you, O Lord.

Lord, hear our prayer.

For Phillip, priest, in your Church,
we pray to you, O Lord.

Lord, hear our prayer.

That he may faithfully fulfill the duties of this ministry, build up your Church, and glorify your Name,
we pray to you, O Lord.

Lord, hear our prayer.

That by the indwelling of the Holy Spirit he may be sustained and encouraged to persevere to the end,
we pray to you, O Lord.

Lord, hear our prayer.

For his family [the members of his household or community], that they may be adorned with all Christian virtues,
we pray to you, O Lord.

Lord, hear our prayer.

For all who fear God and believe in you, Lord Christ, that our divisions may cease and that all may be one as you and the Father are one,
we pray to you, O Lord.

Lord, hear our prayer.

For the mission of the Church, that in faithful witness it may preach the Gospel to the ends of the earth,
we pray to you, O Lord.

Lord, hear our prayer.

For those who do not yet believe, and for those who have lost their faith, that they may receive the light of the Gospel,
we pray to you, O Lord.

Lord, hear our prayer.

For the peace of the world, that a spirit of respect and forbearance may grow among nations and peoples,
we pray to you, O Lord.

Lord, hear our prayer.

For those in positions of public trust [especially _____], that they may serve justice and promote the dignity and freedom of every person,
we pray to you, O Lord.

Lord, hear our prayer.

For a blessing upon all human labor, and for the right use of the riches of creation, that the world may be freed from poverty, famine, and disaster,
we pray to you, O Lord.

Lord, hear our prayer.

For the poor, the persecuted, the sick, and all who suffer; for refugees, prisoners, and all who are in danger; that they may be relieved and protected,
we pray to you, O Lord.

Lord, hear our prayer.

For ourselves; for the forgiveness of sins, and for the grace of the Holy Spirit to amend our lives,
we pray to you, O Lord.

Lord, hear our prayer.

For all who have died in the communion of your Church, and those whose faith is known to you alone, that, with all the saints, they may have rest in that place where there is no pain or grief, but life eternal,
we pray to you, O Lord.

Lord, hear our prayer.

Rejoicing in the fellowship of [the ever-blessed Virgin Mary, (blessed N.) and] all the saints,
let us commend ourselves, and one another

People

and all our life to Christ our God. To you, O Lord our God.

The Kyries may be sung as follows, or by the choir or congregation to any setting, whether in English or Greek, in threefold, sixfold, or ninefold form.

Cantor People Cantor and People

Lord, have mer · cy, Christ, have mer · cy. Lord, have mer · cy.

Bishop (standing) People Bishop

The Lord be with you. And also with you. Let us pray.

The Bishop sings the appointed Collect.

Setting: Ver. Hymnal 1982
© 1985, The Church Pension Fund

Everliving God, strengthen and sustain Phillip, that
with patience and understanding he may love and care
for your people; and grant that together they may
follow Jesus Christ, offering to you their gifts and
talents; through him who lives and reigns with you and
the Holy Spirit, one God, for ever and ever. **Amen**

THE WORD OF GOD

Old Testament Lesson: Joshua 1:7-9

Only be strong and very courageous, being careful
to do according to all the law which Moses my
servant commanded you; turn not from it to the
right hand or to the left, that you may have good
success wherever you go. This book of the law
shall not depart out of your mouth, but you shall
meditate on it day and night, that you may be

careful to do according to all that is written in
it; for then you shall make your way prosperous,
and then you shall have good success. Have I not
commanded you? Be strong and of good courage; be
not frightened, neither be dismayed; for the Lord
your God is with you wherever you go.

(Silence)

Gradual Psalms 133:2-5 and 134:1-2

(The Congregation will join in the Refrain after the
Choir has introduced it. Remain seated.)

REFRAIN

Oh, how good and pleas-ant it is,

when breth-ren live to-geth-er in u-ni-ty!

PSALMS 133:2-5 AND 134:1-2 TONE VI

- 2 It is like fine oil / up-ón the head*
that runs / down up-ón the beard,
- 3 Upon the beard / of Aár-on,*
and runs down upon the / col-lär óf his robe.

REFRAIN

- 4 It is like the dew / of Hér-mon*
that falls upon the / hills öf Zí-on.
- 5 For there the LORD has ordained / the bléss-ing:*
life / for ev-ér-more.

REFRAIN

- 1 *Be - höld* now, bless the LORD, all you ser - / vants
 of the LORD,*
 you that stand by night in / the höuse of the LORD.
- 2 Lift up your hands in the holy place / and bléss
 the LORD;*
 the LORD who made heaven and earth bless
 you / out of Zí-on.

REFRAIN

Epistle: Ephesians 4:7, 11-16

But grace was given to each of us according to the measure of Christ's gift. And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ; so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love.

(Silence)

Sequence Hymn "Put forth, O God, your spirit's might"

1 Put forth, O God, thy Spi - rit's might and
 2 Let works of dark - ness dis - ap - pear be -
 3 Let what a - pos - tles learned of thee be
 4 O Judge di - vine of hu - man strife! O

bid thy Church in - crease, in breadth and length, in
 fore thy con - quering light; let ha - tred and tor -
 ours from age to age; their stead - fast faith our
 Van - quish - er of pain! To know thee is e -
 depth and height, her u - ni - ty and peace.
 ment - ing fear pass with the pass - ing night.
 u - ni - ty, their peace our her - it - age.
 ter - nal life, to serve thee is to reign.

Words: Howard Chandler Robbins (1876-1952)
 Music: *Chelsea Square*, Howard Chandler Robbins (1876-1952);
 harm. Ray Francis Brown (1897-1964); desc. Lois Fyfe (b. 1927)

CM

Gospel: John 15:9-16

As the Father has loved me, so have I loved you; abide in my love, If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. These things I have spoken to you, that my joy may be in you, and that your joy may be full. This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you.

Sermon:

Avery Brooke, Obl., OHC

(Silence)

Hymn "Lord, you give the great commission"



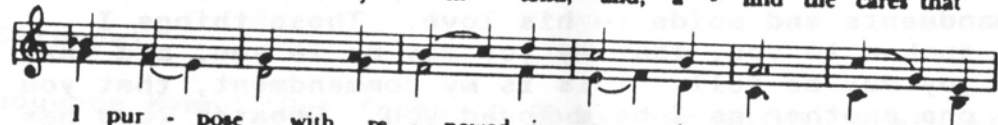
1 Lord, you give the great com - mis - sion: "Heal the sick and
 2 Lord, you call us to your serv - ice: "In my name bap
 3 Lord, you make the com - mon ho - ly: "This my bo - dy,
 4 Lord, you show us love's true mea - sure: "Fa - ther, what they
 5 Lord, you bless with words as - sur - ing: "I am with you



1 preach the word." Lest the Church ne - glect its mis - sion
 2 tize and teach." That the world may trust your prom - ise,
 3 this my blood." Let your priests, for earth's true glo - ry,
 4 do, for - give." Yet we hoard as pri - vate trea - sure
 5 to the end." Faith and hope and love re - stor - ing,



1 and the Gos - pel go un - heard, help us wit - ness to your
 2 life a - bun - dant meant for each, give us all new fer - vor,
 3 dai - ly lift life hea - ven - ward, ask - ing that the world a -
 4 all that you so free - ly give. May your care and mer - cy
 5 may we serve as you in - tend, and, a - mid the cares that



1 pur - pose with re - newed in - teg - ri - ty;
 2 draw us clos - er in com - mu - ni - ty;
 3 round us share your chil - dren's lib - er - ty; with the
 4 lead us to a just so - ci - e - ty;
 5 claim us, hold in mind e - ter - ni - ty;



Spi - rit's gifts em - power us for the work of min - is - try.

Music: Abbot's Leigh, Cyril Vincent Taylor (b. 1907)

Words: Jeffery Rowthorn (b. 1934)

The Induction

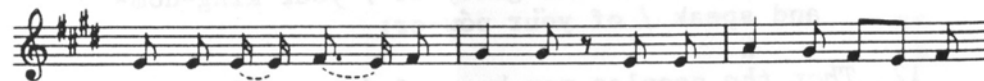
(Representatives of the congregation, the clergy of the diocese, and the ecumenical community stand before the Bishop with the new Rector and present to him symbols and tokens of ministry.)

(A Bible is presented:)

Phillip, accept this Bible, and be among us as one who proclaims the Word.
 People: Amen.

(At the Procession to the Font:)

Hymn "Surely it is God who saves me"



1 Sure - ly it is God who saves me; trust - ing him, I shall not
 2 Make his deeds known to the peo - ples; tell out his ex - alt - ed



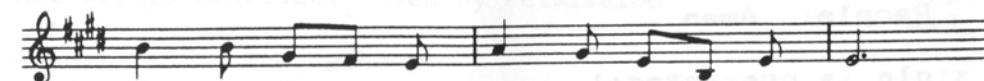
fear. For the Lord de - fends and shields me and his sav - ing
 Name. Praise the Lord, who has done great things; all his works his



help is near. So re - joice as you draw wa - ter from sal -
 might pro - claim. Zi - on, lift your voice in sing - ing; for with



va - tion's liv - ing spring; in the day of your de -
 you has come to dwell, in your ve - ry midst, the



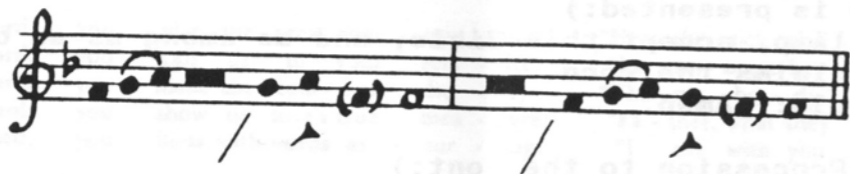
liv - erance thank the Lord, his mer - cies sing.
 great and Ho - ly One of Is - ra - el.

Words: Carl P. Daw, Jr. (b. 1944); para. of *The First Song of Isaiah*
 Music: Thomas Merton, Ray W. Urwin (b. 1950)

87. 87. D

(The Bishop presents a vessel of water:)
Phillip, take this water, and help me baptize in
obedience to our Lord.
People: Amen.

(The Procession moves to St. Timothy's Chapel:)
Psalm 145:10-14, 22
Tone VI



- 10 All *yö*ur works praise / you, Ó LORD,*
and your faithful / ser-vañts bléss you.
- 11 They make known the glory of / your kíng-dom*
and speak / of *yö*ur pów-er;
- 12 That *thé* peoples may know of / your pów-er*
and the glorious splendor / of *yö*ur kíng-dom.
- 13 Your kingdom is an everlast - / ing kíng-dom;*
your dominion endures through - / out äll ág-es.
- 14 The LORD is faithful / in äll his words*
and merciful / in äll his deeds.
- 22 My mouth shall speak the praise / of thé LORD;*
let all flesh bless his holy Name for ev - / er äñd
év-er.

(Olive oil is presented:)
Phillip, use this oil, and be among us as a healer and
reconciler.
People: Amen.

(A stole is presented:)
Phillip, receive this stole, and be among us as a
pastor and priest.
People: Amen.

(A Book of Common Prayer is presented:)
Phillip, receive this Prayer Book, and be among us as a
man of prayer.
People: Amen.

Con-celebrants at the Altar:

The Bishop
The Rector
The Rector Emeritus
David Selzer
Frank Hegedus
Theodore Lottsfeldt
Theodore Neuhaus

Additional Officers of the Parish:

Cathy Carpenter, Clerk of the Parish
Margaret Varney, Treasurer

Put forth, O God, thy Spirit's might
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C. Robbins. Harmonization copyright © 1940,
Estate of Ray F. Brown. Used by permission.
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Surely it is God who saves me
Words © 1982, Carl P. Daw, Jr. Music © 1984,
Ray W. Urwin.

God of the prophets
Words, St. 3 © 1982, Carl P. Daw, Jr. From
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ented:)
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God.

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g us to

(The Bible is presented:)
Phillip, take this book, and let the doors of this place be open to all people.
People: Amen.

(The Psalms are presented:)
Psalm 145



10

11

12

13

14

22

(Olive oil is presented:)
Phillip, receive this oil, and be among us to lead us and encourage us in the spiritual praises of God.
People: Amen.

(A stole is presented:)
Phillip, receive this stole, and share with the ecumenical community in our oneness in the wider Christian community and our common life as God's people.
People: Amen.

(A Book of the Gospels is presented:)
Phillip, receive this book, and be among us as a mentor in our journey in theological education and to ordination.
People: Amen.

(The keys of the church are presented:)
Phillip, receive these keys, and let the doors of this place be open to all people.
People: Amen.

(The Constitution and Canons of the Church are presented:)
Phillip, obey these canons, and be among us to share in the councils of this diocese.
People: Amen.

(A Hymnal is presented:)
Phillip, receive this hymnal, and be among us to lead us and encourage us in the musical praises of God.
People: Amen.

(A Map of the City is presented:)
Phillip, receive this map, and share with the ecumenical community in our oneness in the wider Christian community and our common life as God's people.
People: Amen.

(A theological book is presented:)
Phillip, receive this book, and be among us as a mentor in our journey in theological education and to ordination.
People: Amen.

(A bulletin of Macalester College is presented:)
Phillip, receive this college bulletin, and share with us in our mutual ministry on the campus of Macalester College.
People: Amen.

(A copy of the Franciscan Rule is presented:)
Phillip, receive this rule, and support us in keeping our rule of life and encourage us in our spiritual formation.
People: Amen.

(Bread and wine are presented:)
Phillip, take this bread and wine, and be among us to break the Bread and bless the Cup.
People: Amen.

(The Bishop then says:)

Phillip, let all these be signs of the ministry which is mine and yours in this place.

People: Amen.

(The new Rector kneels in the midst of the church, and says:)

O Lord my God, I am not worthy to have you come under my roof; yet you have called your servant to stand in your house, and to serve at your altar. To you and to your service I devote myself, body, soul, and spirit. Fill my memory with the record of your mighty works; enlighten my understanding with the light of your Holy Spirit; and may all the desires of my heart and will center in what you would have me do. Make me an instrument of your salvation for the people entrusted to my care, and grant that I may faithfully administer your holy Sacraments, and by my life and teaching set forth your true and living Word. Be always with me in carrying out the duties of my ministry. In prayer, quicken my devotion; in praises, heighten my love and gratitude; in preaching, give me readiness of thought and expression; and grant that, by the clearness and brightness of your holy Word, all the world may be drawn into your blessed kingdom. All this I ask for the sake of your Son our Savior Jesus Christ. AMEN.

(The Bishop then presents the new minister to the congregation, saying:)

Greet your new Rector.

The Peace

(The New Rector)

AT THE EUCHARIST

Anthem: "Thy Word Is a Lantern" Henry Purcell

Offertory Hymn "Christ is made the sure foundation"
Westminster Abbey

1 Christ is made the sure foun - da - tion, Christ the head and
2 All that ded - i - cat - ed ci - ty, dear - ly loved of
3 To this tem - ple, where we call thee, come, O Lord of
4 Here vouch - safe to all thy serv - ants what they ask of

cor - ner - stone, cho - sen of the Lord, and pre - cious,
God on high, in ex - ult - ant ju - bi - la - tion
Hosts, to - day; with thy wont - ed lov - ing - kind - ness
thee to gain; what they gain from thee, for ev - er

bind - ing all the Church in one; ho - ly Zi - on's
pours per - pet - ual mel - o - dy; God the One in
hear thy serv - ants as they pray, and thy full - est
with the bless - ed to re - tain, and here - af - ter

help for ev - er, and her con - fi - dence a - lone.
Three a - dor - ing in glad hymns e - ter - nal - ly.
ben - e - dic - tion shed with - in its walls al - way.
in thy glo - ry ev - er - more with thee to reign.

Eucharistic Prayer D:

Prayer Book, p.372

Sanctus and Benedictus Qui Venit,

Ho - ly, ho - ly,
 ho - ly Lord, God of power and might,
 heaven and earth are full of your glo - ry. 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.

Setting: William Mathias (b. 1934)

Memorial Acclamation

We praise you, we bless you, we give thanks
 to you, and we pray to you, Lord our God.

Setting: Ambrosian chant; adapt. Richard Proulx (b. 1937)

The Lord's Prayer

Missa Marialis

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.

Breaking of the Bread

Christ Our Passover

Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;
 There - fore let us keep the feast. Al - le - lu - ia.

This setting may be sung full by all, or by the choir, or as a versicle and response.

Setting: Ambrosian chant; adapt. Mason Martens (b. 1933)

During Communion:
Choir Motet, "Come, Holy Ghost" Eric Thiman

Hymn "Let us break bread together"

1 Let us break bread to - geth-er on our knees; _____
2 Let us drink wine to - geth-er on our knees; _____

let us break bread to - geth-er on our knees; _____
let us drink wine to - geth-er on our knees; _____

Refrain

when I fall on my knees, with my face to the ris - ing sun,

O Lord, have mer - cy on me. _____

3 Let us praise God to - geth-er on our knees; _____

let us praise God to - geth-er on our knees; _____

Refrain

when I fall on my knees, with my face to the ris - ing sun,

O Lord, have mer - cy on me. _____

Words: Afro-American spiritual
Music: *Let Us Break Bread*, Afro-American spiritual

10 10 with Refrain

Hymn "Come my way, my truth, my life"

1 Come, my Way, my Truth, my Life: such a
2 Come, my Light, my Feast, my Strength: such a
3 Come, my Joy, my Love, my Heart: such a

way as gives us breath; such a truth as ends all
light as shows a feast; such a feast as mends in
joy as none can move; such a love as none can

strife; such a life as kill eth death.
length; such a strength as makes his guest.
part; such a heart as joys in love.

Words: George Herbert (1593-1633)
Music: *The Call*, Ralph Vaughan Williams (1872-1958)
Music: Copyright © 1911 by Stainer and Bell Ltd. All Rights Reserved. Used by permission.

77. 77

Postcommunion Prayer

Almighty Father, we thank you for feeding us with the holy food of the Body and Blood of your Son, and for uniting us through him in the fellowship of your Holy Spirit. We thank you for raising up among us faithful servants for the ministry of your Word and Sacraments. We pray that Phillip may be to us an effective example in word and action, in love and patience, and in holiness of life. Grant that we, with him, may serve you now, and always rejoice in your glory; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Blessing:

May Almighty God, who has redeemed us and made us his children through the resurrection of his Son our Lord, bestow upon you the riches of his blessing. AMEN

May God, who through the water of baptism has raised us from sin into newness of life, make you holy and worthy to be united with Christ for ever. AMEN

May God, who has brought us out of bondage to sin into true and lasting freedom in the Redeemer, bring you to your eternal inheritance. AMEN

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. AMEN.

Hymn "God of the prophets"

1 God of the pro - phets, bless the pro - phets' heirs! E - li - jah's
2 A - noint them pro - phets! Teach them thine in - tent: to hu - man
3 A - noint them priests! help them to in - ter - cede with all thy
*4 A - noint them kings! Yea, king - ly kings, O Lord! A - noint them
5 Make them a - pos - tles, her - alds of thy cross; forth may they

1 man - tle o'er E - li - sha cast: each age for thine own sol - emn
2 need their quick - ened hearts a - wake; fill them with power, their lips make
3 roy - al priest - hood born of grace; through them thy Church pre - sents in
4 with the Spi - rit of thy Son: theirs not a mon - arch's crown or
5 go to tell all realms thy grace: in - spired of thee, may they count

1 task pre - pares, make each one strong - er, no - bler than the last.
2 el - o - quent for right - eous - ness that shall all e - vil break.
3 word and deed Christ's one true sac - ri - fice with thank - ful praise.
4 ty - rant's sword; theirs by the love of Christ a king - dom won.
5 all but loss, and stand at last with joy be - fore thy face.

Words: St. 1-2 and 4-5, Denis Wortman (1835-1922), alt.: st. 3, Carl P. Daw, Jr. (b. 1944)
Music: Toulon, melody from Pseaumes octante trois de David, 1551, abridged;
harm. Charles Winfred Douglas (1867-1944)

10 10. 10 10

Recessional: "Entrata Festiva Flor Peeters

Dismissal:

Deacon
Let us go forth in the name of Christ, al - le - lu - ia,

al - le - lu - ia.

People
Thanks be to God, al - le - lu - ia, al - le - lu - ia.

+ + + + +

All are invited to the reception in the Great Hall after the dismissal.

PARTICIPANTS

Chief Celebrant/President: Robert Marshall Anderson, STD,
Bishop of Minnesota

Guests of Honor: Frederick Warren Putnam, DD,
Retired Bishop of Navajoland

George Metcalf,
Oratory of St. Mary's, Afton

Master of Ceremonies: James A. Newman, Rector All Saints,
Northfield/Holy Cross, Dundas

The Rector: Phillip Wallace Ayers

Senior Warden: John F. Ebner, JD

Junior Warden: Sandra H. Hauck, WSHS

Preacher: Avery Brooke, Oblate of the Order of the Holy
Cross, Darien, Connecticut

Litanist: David Owen Selzer, Chaplain, United Episcopal
Ministries, University of Minnesota

Reader of the Old Testament Lesson: Sarah Tesch
Subdeacon: John Haley, Co-chair, Search Committee
Deacons: James Young, All Saints, Northfield/Holy Cross,
Dundas: Evelyn Lawyer, St. Matthew's Church,
St. Paul

At the Induction - Presenters of Symbols of Ministry:

Bible - Ray Wade, Co-chair, Search Committee; John
and Nora Gappa
Water - The Bishop
Oil - Frank Hegedus, Interim Vicar, Church of the
Advent, Farmington; Mary Barbara LaZerte,
Bette McCord
Stole - Mary Jane Chittenden, Director, St. Mary's
Altar Guild, Stephen Grochala
Book of Common Prayer - Haskel Lentz, Parish Assistant,
Stephen Riendl, MD
Keys to the Parish - The Wardens
Book of Canons - Henry Hoover, Archdeacon
Hymnal - Philip Steen, PhD, Organist
Map of the City - James Zappa, Pastor, Immaculate Heart
of Mary Roman Catholic Church,
St. Paul
Theology Textbook - Sandra Hauck, Worker Sister of the Holy
Spirit
Macalester College Bulletin - Brent Coffin, Chaplain;
Ann Tuttle, Jodie
McDonald, Students
Christian Education Textbook - Lynn Vogt, Youth
Director; Lucas
Bergstrom, Erin Voges

Franciscan Rule - Julia Bergstrom, Gage Colby, DDS,
Members of The Third Order, Society
of St. Francis

Bread and Wine - LaVera Ayers, Betty Pat Leach, Robert
McCord

Ministers of Communion - The Bishop, The Rector and The
Deacons

Ushers Coordinated by Philip Baird and James Zweber.

Choir of St. Paul's Church on-the-Hill, Philip Steen, PhD,
Director, assisted by the Choir of Church of Gethsemane,
Larry Reynolds, Director.

Thanks to David Wilkinson for the printing of the
invitations.

Acolytes - Kevin Haley, Katherine Leonard, Douglas
Wilkinson. Directed by David Dixon.

Brass Quintet - James Quigley, Trumpet; Samantha Crossley,
Trumpet; Ann Tuttle, Horn; Peter Dysart, Trombone; John
Kudlaty, Tuba.

The Vestry of St. Paul's Church on-the-Hill:

Robert Foy	David Ingram
John Gappa	Lois Komarek
Steve Grochala	Francis Leonard
John Haley	Ann Meissner
Wayne Hassell	Jane Peiffer
Marcia Hunter	Duane Waldoch

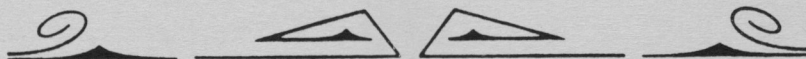
Parish Ministries:

St. Mary's Altar Guild - Mary Jane Chittenden;
Befrienders - Julia Bergstrom/Karen Ostrin;
Building/Grounds Committee - David Ingram; Christian
Education Commission - Anne Haley; Evangelism
Commission - Phillip Baird; Facilities Planning
Commission - Wayne Hassell; Finance Committee - Jane
Peiffer; Investment Committee - John Gappa; Long Range
Planning Commission - Ann Meissner; Parish Life
Committee - Lois Komarek/Duane Waldoch; Pastoral Care
Commission - Marcia Hunter; Social Concerns Commission
- Elizabeth Leach; Stewardship Committee - Robert Foy;
Worship Commission - Haskel Lentz

**saint paul's
church
on-the-hill**



Robert Marshall Anderson, Bishop of Minnesota
Phillip Wallace Ayers, Rector
T. Ronald Taylor, Rector Emeritus
Philip Steen, Organist/Choir Director
Haskel Lentz, Parish Assistant
Lynn Vogt, Youth Director
John Ebner, Senior Warden
Sandra Hauck, Junior Warden
All the Baptized People, Ministers



Weekly Schedule:

Sunday Services

8:00 AM Eucharist
10:00 AM Sung Eucharist

Monday through Friday

8:30 AM Morning Prayer
5:30 PM Evening Prayer

Wednesday

6:00 PM Eucharist

Saturday

9:30 AM Eucharist

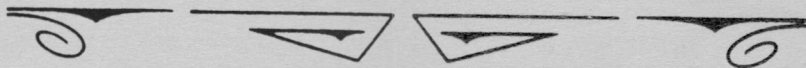
Holy Days as announced

...Welcome to our visitors....If you are a visitor at St. Paul's Church on-the-Hill we extend a special welcome to you.

...For Children....A nursery is provided for small children during this service. Ask the usher to direct you.

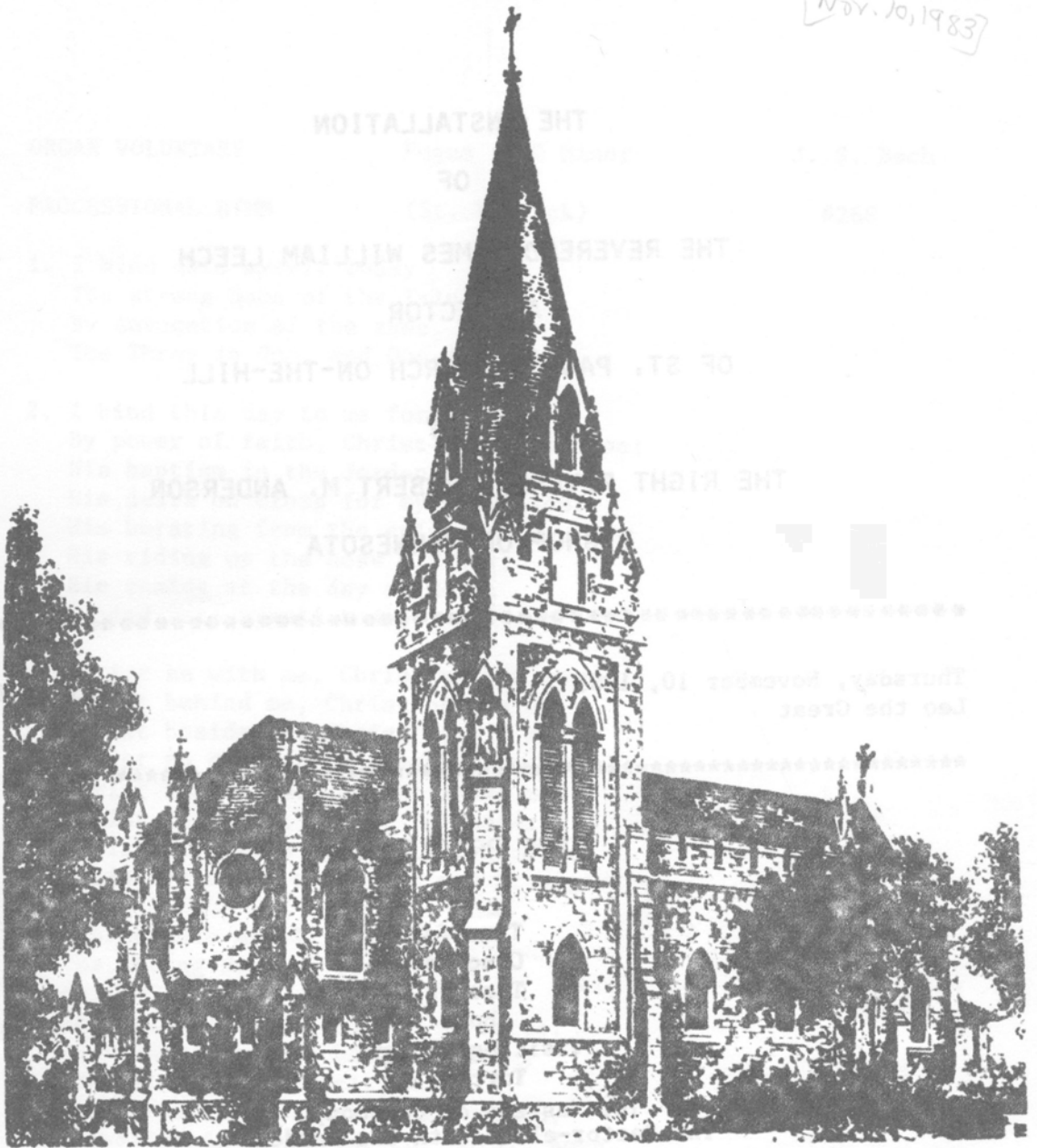
All baptized Christians are welcomed and encouraged to participate in all services of worship in this Parish Church and to receive Communion at any celebration of the Holy Eucharist.

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1524 summit ave. · st. paul, mn. 55105 · 698-0371

[Nov. 10, 1983]



*St. Paul's Church
on the Hill*

THE INSTALLATION

OF

THE REVEREND JAMES WILLIAM LEECH

AS RECTOR

OF ST. PAUL'S CHURCH ON-THE-HILL

BY

THE RIGHT REVEREND ROBERT M. ANDERSON

BISHOP OF MINNESOTA

Thursday, November 10, 1983
Leo the Great

7:30 P.M.

THE PROCESSION

Thurifer
Crucifer
Torches
Choir

Visiting Clergy
Torches

The Masters of Ceremony
The Rector-elect with the Wardens

The Preacher

The Deacon and Subdeacon
The Bishop's Chaplain
The Bishop of Minnesota

ORGAN VOLUNTARY

Fugue in D Minor

J. S. Bach

PROCESSIONAL HYMN

(St. Patrick)

#268

1. I bind unto myself today
The strong Name of the Trinity,
By invocation of the same,
The Three in One, and One in Three.

2. I bind this day to me forever,
By power of faith, Christ's Incarnation;
His baptism in the Jordan river;
His death on cross for my salvation;
His bursting from the spiced tomb;
His riding up the heav'nly way;
His coming at the day of doom:
I bind unto myself today.

6. Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me,
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

7. I bind unto myself the Name,
The strong Name of the Trinity;
By invocation of the same,
The Three in One, and One in Three.
Of whom all nature hath creation;
Eternal Father, Spirit, Word:
Praise to the Lord of my salvation,
Salvation is of Christ the Lord. Amen.

THE INDUCTION

The Wardens, standing before the Bishop with the new Rector, say these words.

Bishop Anderson, we have come together today to welcome James William Leech, who has been chosen to serve as Rector of St. Paul's Church on-the-Hill. We believe that he is well qualified, and that he has been prayerfully and lawfully selected.

The Letter of Institution is read.

The Bishop then says

James, do you, in the presence of this congregation, commit yourself to this new trust and responsibility?

The new Rector says

I do.

The Bishop then addresses the congregation

Will you who witness this new beginning support and uphold James in this ministry?

People We will.

The Bishop, standing, says

Let us then offer our prayers to God for all his people, for this congregation, and for James their Rector.

THE LITANY FOR ORDINATIONS *(Led by the Deacon of the Mass)*

God the Father,
Have mercy on us.

God the Son,
Have mercy on us.

God the Holy Spirit
Have mercy on us.

Holy Trinity, one God,
Have mercy on us.

We pray to you, Lord Christ.
Lord, hear our prayer.

For the holy Church of God, that is may be filled with truth and love, and be found without fault at the Day of your Coming, we pray to you, O Lord.
Lord, hear our prayer

For all members of your Church in their vocation and ministry, that they may serve you in a true and godly life, we pray to you, O Lord.
Lord, hear our prayer

For John, our Presiding Bishop, and for Robert, William, and Robert our Bishops, and for all bishops, priests, and deacons, that they may be filled with your love, may hunger for truth, and may thirst after righteousness, we pray to you, O Lord.
Lord, hear our prayer

For James, chosen Rector in your Church, we pray to you, O Lord.
Lord, hear our prayer

For all who fear God and believe in you, Lord Christ, that our divisions may cease and that all may be one as you and the Father are one, we pray to you, O Lord.
Lord, hear our prayer

For the mission of the Church, that in faithful witness it may preach the Gospel to the ends of the earth, we pray to you, O Lord.
Lord, hear our prayer

For those who do not yet believe, and for those who have lost their faith, that they may receive the light of the Gospel, we pray to you, O Lord.
Lord, hear our prayer

For the peace of the world, that a spirit of respect and forbearance may grow among nations and peoples, we pray to you, O Lord.
Lord, hear our prayer.

For those in positions of public trust that they may serve justice and promote the dignity and freedom of every person, we pray to you, O Lord.
Lord, hear our prayer.

For the poor, the persecuted, the sick, and all who suffer; for refugees, prisoners, and all who are in danger; that they may be relieved and protected, we pray to you, O Lord.
Lord, hear our prayer.

For all who have died in the communion of your Church, and those whose faith is known to you alone, that, with all the saints, they may have rest in that place where there is no pain or grief, but life eternal, we pray to you, O Lord,
Lord, hear our prayer.

Rejoicing in the fellowship of the ever-blessed Virgin Mary, St. Paul our patron, St. Leo the Great and all the saints, let us commend ourselves, and one another, and all our life to Christ our God.
To you, O Lord our God.

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

At the end of the litany, the Bishop, standing, says the following Collects.

The Lord be with you.
And also with you.
Let us pray.

O Lord our God, grant that your Church, following the teaching of your servant Leo of Rome, may hold fast the great mystery of our redemption, and adore the one Christ, true God and true Man, neither divided from our human nature nor separate from your divine Being; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Everliving God, strengthen and sustain James, that with patience and understanding he may love and care for your people; and grant that together they may follow Jesus Christ, offering to you their gifts and talents; through him who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Chris Ballard, a Macalester student, reads
The Old Testament Lesson Micah 6:6-8
At the conclusion of the Lesson
The word of the Lord
Thanks be to God

Psalm 77:11-15

I will remember the works of the Lord,*
and call to mind your wonders of old time.

I will meditate on all your acts*
and ponder your mighty deeds.

Your way, O God, is holy;*
who is so great a god as our God?

You are the God who works wonders*
and have declared your power among the peoples.

By your strength you have redeemed your people,*
the children of Jacob and Joseph.

The Subdeacon reads
The Epistle 2 Timothy 1:6-14
At the conclusion of the Lesson
The word of the Lord
Thanks be to God

Alleluia, ALLELUIA, You are a priest for ever,
AFTER THE ORDER OF MELCHISEDECK, ALLELUIA.
This is a priest, WHO THE LORD HAS CROWNED.
ALLELUIA.

GRADUAL HYMN (Moscow)

#272

- | | |
|---|---|
| 1 Thou, whose almighty word
Chaos and darkness heard,
And took their flight;
Hear us, we humbly pray,
And, where the Gospel day
Sheds not its glorious ray,
Let there be light! | 2 Thou who didst come to bring
On thy redeeming wing
Healing and sight,
Health to the sick in mind,
Sight to the inly blind,
O now, to all mankind,
Let there be light! |
| 3 Spirit of truth and love,
Life-giving, holy Dove,
Speed forth thy flight!
Move on the waters' face
Bearing the gifts of grace,
And, in earth's darkest place,
Let there be light! | 4 Holy and blessed Three,
Glorious Trinity,
Wisdom, love, might;
Boundless as ocean's tide,
Through the world, far and wide,
Let there be light! Amen. |

The Deacon reads
THE HOLY GOSPEL Matthew 5:13-19

THE SERMON

The Very Reverend Lawrence R. Boyd
The Dean of Eau Claire

HYMN (Christmas)

#577

- | | |
|--|--|
| 1 Awake, my soul,
stretch ev'ry nerve,
And press with vigor on;
A heav'nly race demands thy zeal,
And an immortal crown,
And an immortal crown. | 2 A cloud of witnesses around
Hold thee in full survey;
Forget the steps already trod,
And onward urge thy way,
And onward urge thy way. |
| 3 'Tis God's all-animating voice
That calls thee from on high;
'Tis his own hand presents the prize
To thine aspiring eye.
To thine aspiring eye. | 4 Then wake, my soul,
stretch every nerve,
And press with vigor on;
A heav'nly race demands thy zeal,
And an immortal crown.
And an immortal crown. |

THE INDUCTION

Representatives of the congregation and of the clergy of the diocese
stand before the Bishop with the new Rector.

Beth McNamara, Director of Christian Education, presents a Bible,
saying:

James, accept this Bible and be among us as one who proclaims the
word.
People AMEN

The Bishop presents a vessel of water, saying:

James, take this water, and help me baptize in obedience to our Lord.
People AMEN

Bernie Brockhaus, Acolyte Master, presents a stole, saying:

James, receive this stole and be among us as a pastor and priest.
People AMEN

Barbara and Winifred Roome, members of the Altar Guild and Parish
Librarians, present a book of prayers, saying:

James, receive this book and be among us as a man of prayer.
People AMEN

Linda Ann Long, M.D., member of the Vestry, presents olive oil,
saying:

James, use this oil and be among us as a healer and reconciler.
People AMEN

Richard Walter, Senior Warden, presents the keys to the Church, saying:

James, receive these keys, and let the doors of this place be open
to all people.
People AMEN

The Reverend William Fraatz, a Priest of the Diocese presents the Constitution and Canon of this church, saying:

James, obey these Canons, and be among us to share in the councils of this diocese.

People AMEN

The Schuelke family presents bread and wine, saying:

James, take this bread and wine, and be among us to break the Bread and bless the Cup.

People AMEN

The Bishop then says:

James, let all these be signs of the ministry which is mine and yours in this place.

People AMEN

The new Rector kneels in the midst of the Church, and says:

O Lord my God, I am not worthy to have you come under my roof; yet you have called your servant to stand in your house, and to serve at your altar. To you and to your service I devote myself, body, soul, and spirit. Fill my memory with the record of your mighty works; enlighten my understanding with the light of your Holy Spirit; and may all the desires of my heart and will center in what you would have me do. Make me an instrument of your salvation for the people entrusted to my care, and grant that I may faithfully administer your holy Sacraments, and by my life and teaching set forth your true and living Word. Be always with me in carrying out the duties of my ministry. In prayer, quicken my devotion; in praises, heighten my love and gratitude; in preaching, give me readiness of thought and expression; and grant that, by the clearness and brightness of your holy Word, all the world may be drawn into your blessed kingdom. All this I ask for the sake of your Son our Savior Jesus Christ. Amen.

The Bishop now presents Father Leech to the Congregation, saying:

Greet your new Rector.

The Congregation expresses its approval. Applause is appropriate.

The new Rector then says to the people
THE PEACE OF THE LORD BE ALWAYS WITH YOU
People And also with you

The peace is exchanged.

THE HOLY EUCHARIST

OFFERTORY VERSE My truth also and my mercy shall be with him, AND
IN MY NAME SHALL HIS HORN BE EXALTED.

OFFERTORY ANTHEM I was Glad when They Said Unto Me Hubert Parry

Then is sung the Sursum Corda and proper preface:

V. The Lord be with you
R. And also with you
V. Lift up your hearts
R. We lift them to the Lord
V. Let us give thanks to the Lord our God
R. It is right to give Him thanks and praise

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Through the great shepherd of your flock, Jesus Christ our Lord; who after his resurrection sent forth his apostles to preach the Gospel and to teach all nations; and promised to be with them always, even to the end of the ages.

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

(Sung by the Choir)

William Mathias

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

THE BISHOP CONTINUES:

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, 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; and when he had given thanks, he gave it to them, 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."

Therefore we proclaim the mystery of faith:

Bishop and people

Christ has died.

Christ has risen.

Christ will come again.

The Bishop continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your HOLY Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

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 for ever. AMEN.

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

THE LORD'S PRAYER

(Missa Marialis)

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 BREAKING OF THE BREAD

Then is sung:

Alleluia. Christ our Passover is sacrificed for us;
Therefore let us keep the feast. Alleluia.

Facing the people, the Bishop says the following invitation.

The Gifts of God for the People of God.

COMMUNION VERSE He that will come after me, let him deny himself;
AND TAKE UP HIS CROSS AND FOLLOW ME.

COMMUNION ANTHEM A New Magnificat Carolyn Jennings
Soloists: Helen Edinger
Maria Jette

COMMUNION HYMN (Adoro Devote) #204

- 1 Humbly I adore thee, Verity unseen,
Who thy glory hidest 'neath these shadows mean;
Lo, to thee surrendered, my whole heart is bowed,
Tranced as it beholds thee, shrined within the cloud.
- 2 Taste, and touch, and vision, to discern thee fail;
Faith, that comes by hearing, pierces through the veil.
I believe whate'er the Son of God hath told;
What the Truth hath spoken, that for truth I hold.
- 3 O memorial wondrous of the Lord's own death;
Living Bread, that givest all thy creatures breath,
Grant my spirit ever by thy life may live,
To my taste thy sweetness never failing give.
- 4 Jesus, whom now veiled, I by faith descry,
What my soul doth thirst for, do not, Lord, deny,
That thy face unveiled, I at last may see,
With the blissful vision blest, my God, of thee.
Amen.

After Communion the Bishop leads the people in the following thanksgiving

Almighty Father, we thank you for feeding us with the holy food of the Body and Blood of your Son, and for uniting us through him in the fellowship of your Holy Spirit. We thank you for raising up among us faithful servants for the ministry of your Word and Sacraments. We pray that James may be to us an effective example in word and action, in love and patience, and in holiness of life. Grant that we, with him, may serve you now, and always rejoice in your glory; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

THE BLESSING

THE DISMISSAL Deacon Go in peace to love and serve the Lord
People Thanks be to God

RECESSIONAL HYMN (Dundee) #397

- 1 Let saints on earth in concert sing
With those whose work is done;
For all the servants of our King
In heav'n and earth are one.
- 2 One family we dwell in him,
One Church, above, beneath,
Through now divided by the stream,
The narrow stream of death.
- 3 One army of the living God,
To his command we bow;
Part of the host have crossed the flood,
And part are crossing now.
- 4 E'en now by faith we join our hands
With those that went before,
And greet the ever-living bands
On the eternal shore.
- 5 Jesus, be thou our constant Guide;
Then, when the word is giv'n,
Big Jordan's narrow stream divide,
And bring us safe to heav'n.
Amen.

CLOSING VOLUNTARY (Carillon) Vierne

PARTICIPANTS IN THE LITURGY

- Celebrant** The Rt. Rev'd Robert M. Anderson
Bishop of Minnesota
- Deacon** The Rev'd Theo. Lottsfeldt
Associate, St. Paul's on-the-Hill
- Subdeacon** Mr. Brian Ingram
- Masters of Ceremony** Mr. Bernie Brockhaus
Mr. John Haley
- Preacher** The Very Rev'd Lawrence R. Boyd
Dean, Christ Church Cathedral
Eau Claire, Wisconsin
- Bishop's Chaplain** The Rev'd William F. Fraatz
Rector, St. Nicholas Church
Richfield, Minnesota

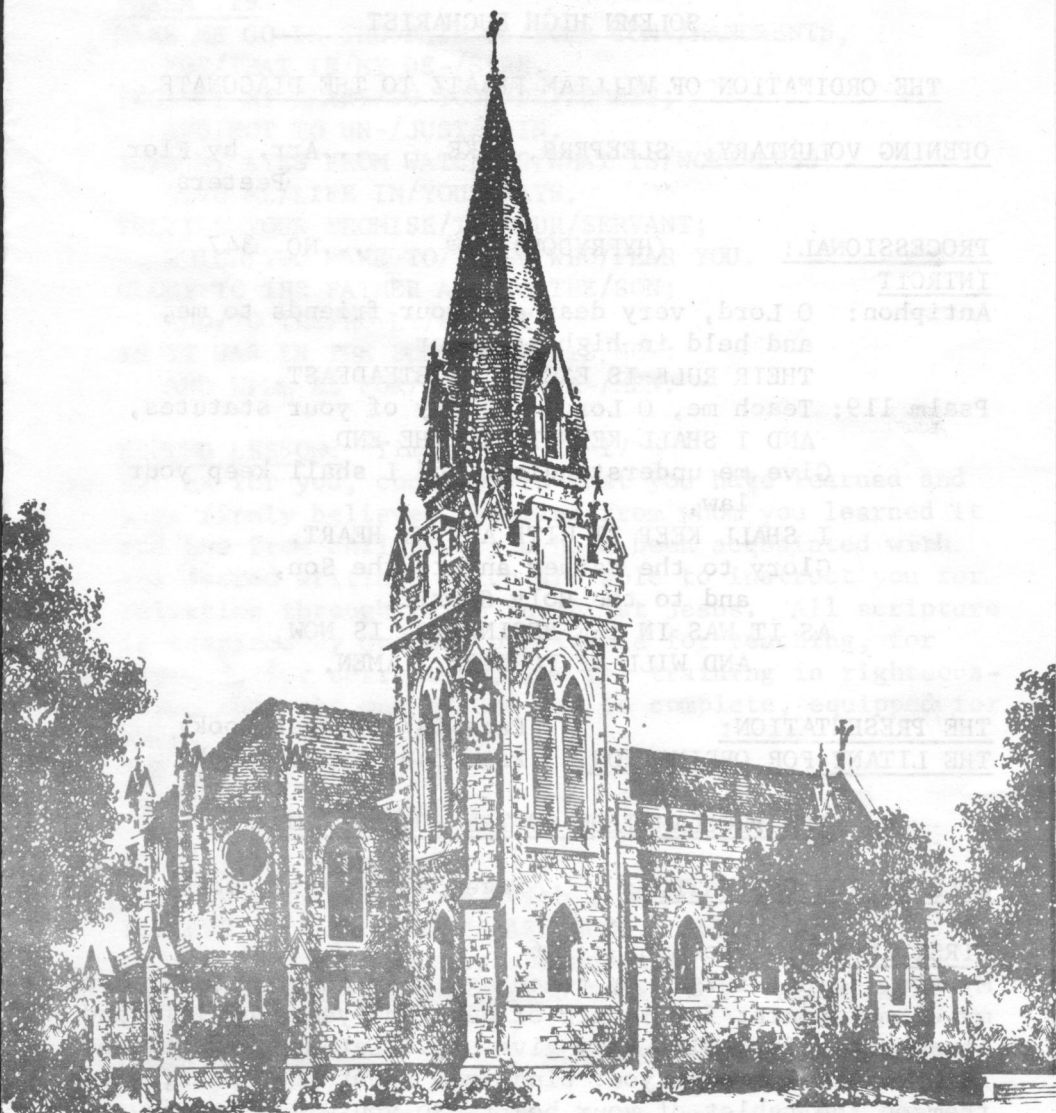
The Acolytes and Choir of St. Paul's Church on-the-Hill

ALL ARE INVITED TO A RECEPTION IMMEDIATELY FOLLOWING THE SERVICE
IN THE GUILD HALL.

We are grateful to the members of The Anglican Singers and to
Kathy Handford, their organist, for joining our choir in providing
the music for this evening's celebration.

The offering at this service is for the Rector's Discretionary Fund.

Sept. 24, 1981



Saint Paul's Church on the Hill
St. Paul, Minnesota

SAINT PAUL'S CHURCH ON-THE-HILL
SEPTEMBER 24, 1981
SOLEMN HIGH EUCHARIST

THE ORDINATION OF WILLIAM FRAATZ TO THE DIACONATE

OPENING VOLUNTARY: SLEEPERS, WAKE ...Arr. by Flor Peeters

PROCESSIONAL: (HYFRYDOL) ...NO. 347

INTROIT

Antiphon: O Lord, very dear are your friends to me,
and held in highest honor,
THEIR RULE IS EXCEEDING STEADFAST.

Psalms 119: Teach me, O Lord, the way of your statutes,
AND I SHALL KEEP IT TO THE END,
Give me understanding, and I shall keep your
law,

I SHALL KEEP IT WITH ALL MY HEART.
Glory to the Father and to the Son,
and to the Holy Spirit;

AS IT WAS IN THE BEGINNING, IS NOW,
AND WILL BE FOREVER. AMEN.

THE PRESENTATION: Page 537 (Prayer Book)

THE LITANY FOR ORDINATION: Page 548 (Prayer Book)

THE PROCLAMATION OF THE WORD OF GOD

COLLECT FOR ORDINATION: Page 540 (Prayer Book)

FIRST LESSON: Proverbs 3:1-6

My son, do not forget my teaching, but let your heart keep my commandments; for length of days and years of life and abundant welfare will they give you. Let not loyalty and faithfulness forsake you; bind them about your neck, write them on the tablet of your heart. So you will find favor and good repute in the sight of God and man. Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge him, and he will make straight your paths. (RSV)

THE WORD OF THE LORD

RESPONSE BY CONGREGATION: THANKS BE TO GOD

PSALM 119

MAKE ME GO IN THE PATH OF/YOUR COM-/MANDMENTS,
FOR/THAT IS/MY DE-/SIRE.

INCLINE MY HEART/TO YOUR/DE-/CREES;
AND/NOT TO UN-/JUST/GAIN.

TURN MY EYES FROM WATCHING/WHAT IS/WORTHLESS;
GIVE ME/LIFE IN/YOUR/WAYS.

FULFILL YOUR PROMISE/TO YOUR/SERVANT;
WHICH/YOU MAKE TO/THOSE WHO/FEAR YOU.

GLORY TO THE FATHER AND/TO THE/SON;
AND/TO THE/HO-LY/SPIRIT;

AS IT WAS IN THE BEGINNING,/IS/NOW;
AND WILL BE FOR/EVER./ A-/MEN.

SECOND LESSON: Timothy 3: 14-17

But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus. All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work. (RSV)

THE WORD OF THE LORD

RESPONSE BY CONGREGATION: THANKS BE TO GOD

Alleluia! ALLELUIA!

Turn away the reproach which I dread,
BECAUSE YOUR JUDGEMENTS ARE GOOD. ALLELUIA!

Behold, I long for your commandments,
IN YOUR RIGHTEOUSNESS PRESERVE MY LIFE. ALLELUIA!

GRADUAL HYMN: (ST. PATRICK) ...NO. 268

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO
ST. MATTHEW (9:9-13)

RESPONSE BY CONGREGATION: GLORY TO YOU, LORD CHRIST
As Jesus passed on from there, he saw a man called

Matthew sitting at the tax office; and he said to him, "Follow me." And he rose and followed him, And as he sat at table in the house, behold, many tax collectors and sinners came and sat down with Jesus and his disciples. And when the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" But when he heard it, he said, "Those who are well have no need of a physician, but those who are sick. Go and learn what this means, 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners." (RSV)

THE GOSPEL OF THE LORD
RESPONSE BY CONGREGATION: PRAISE TO YOU, LORD CHRIST

SERMON HYMN: (DOWN AMPNEY) ...NO. 376
SERMON

THE NICENE CREED: Page 541 (Prayer Book)

THE EXAMINATION: Page 543 (Prayer Book)

HYMN: (VENI CREATOR SPIRITUS) ...NO. 217

THE CONSECRATION OF THE DEACON:
Page 545 (Prayer Book)

THE PEACE

OFFERTORY

O Lord, you have set a crown of pure gold upon his head,
HE ASKED LIFE OF YOU,
AND YOU GAVE HIM A LONG LIFE. ALLELUIA!

OFFERTORY ANTHEM: PRAISE THE LORD ...Mandel

HYMN: (ST. MAGNUS) ...NO. 106

SURSUM CORDA: Page 367 (Prayer Book)
Form 'B'

SANCTUS-BENEDICTUS:

(MISSA DI ANGELIS)
Black Folders page 5

THE LORD'S PRAYER:

(MISSA MARIALIS) ...NO. 722

COMMUNION VOLUNTARY:

DECK THYSELF
(Arr. by Flor Peeters)

COMMUNION HYMNS:

(ADORO DEVOTE) ...NO. 204
(PICARDY) ...NO. 197

POST COMMUNION PRAYER:

Page 546 (Prayer Book)

RECESSIONAL:

(VIGILES ET SANCTI) ...NO. 599

CLOSING VOLUNTARY

THE MINISTERS OF THE ORDINATION

Celebrant Rt. Rev. Robert M. Anderson
Litanist Rev. John Cowan
Deacon Rev. E. T. Lottsfeldt
Sub Deacon John Haley
Preacher Rev. T. R. Taylor
Presenters Jo Michelle Fraatz
Dr. Linda Long
Richard Walter
Rev. T. R. Taylor
