

The Cathedral Church of St. Paul

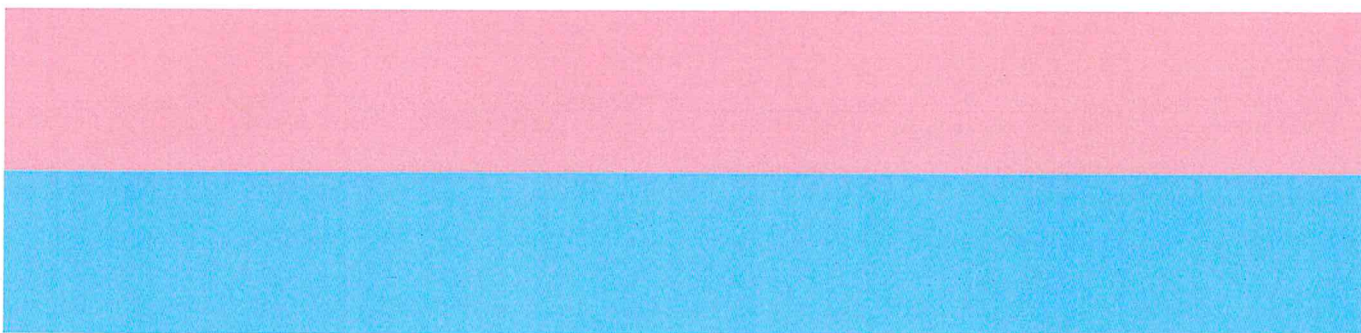
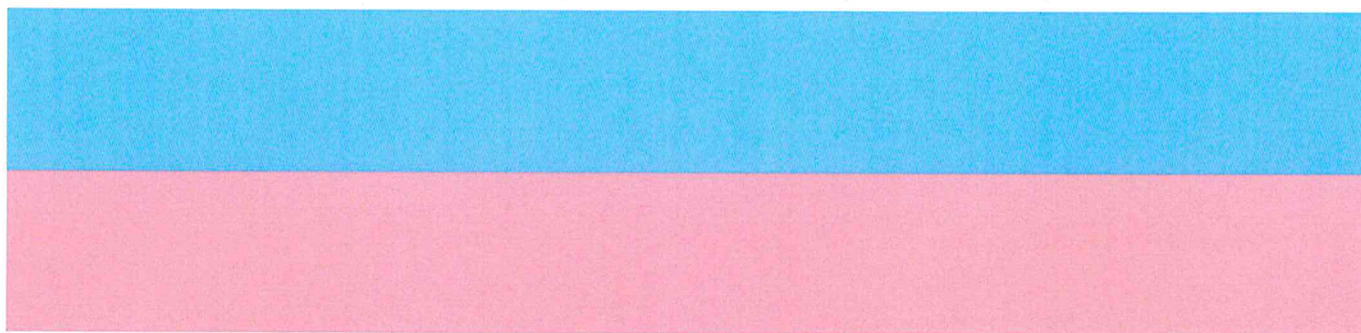
in the City of Detroit...for the Diocese of Michigan



The Very Reverend Dr. S. Scott Hunter
Dean of the Cathedral

The Right Reverend Dr. Bonnie A. Perry
Eleventh Bishop of the Diocese of Michigan

Welcome to the Cathedral! Our vision is to be an extraordinary spiritual gathering place where people of all backgrounds and ages are welcome to question and learn, pray, worship and serve; being loved by God in ways that change and improve their lives and the lives of others.



Sunday, March 26, 2023
The Fifth Sunday in Lent

Cathedral Evensong
with Observance of International Day of Transgender Visibility
4:00 p.m.

Concerning the service

Evensong is an offering in song to God, the giver of all beauty and goodness. Based on services held daily in the medieval Church, Evensong as arranged in the Book of Common Prayer of the Anglican Church has been sung regularly since the sixteenth century, with only a few breaks (during the Commonwealth in the seventeenth century). This atmospheric and deeply personal form of worship appeals to persons of many faiths and has been adopted as an American tradition in many parishes and cathedrals of the Episcopal Church

Following the Invitatory, we sing (at times) a setting of the ancient *Phos hilaron*, a hymn originally sung in Greek at the lighting of the lamps at the time of Evening Prayer. This is followed by the singing of the appointed psalm. A lesson, usually from the Old Testament (except of Saints days and in Easter season) is read and we then sing the first of the traditional Evening Canticles, *Magnificat*, the song of the Blessed Virgin Mary when the promises of the Old Testament came true (Luke 1). A lesson from the New Testament proclaims the good news of Jesus Christ, and this is followed by the *Nunc Dimittis*, the song of the aged Simeon when he had seen our Lord in the Temple at Jerusalem (Luke 2). *Nunc Dimittis* is a particularly appropriate text at the end of one's day.

All then say the Apostles' Creed, an expression of faith of those who, generation by generation in the Christian Church, respond to the Gospel of Jesus Christ, crucified and alive. Prayers are then sung and said, ending with the Collects which collect our thoughts.

The timeless and simple liturgy of Evensong readily embraces musical expressions from many centuries. Here in the Cathedral, Evensong is offered weekly at 4:00 p.m., September through May. On the first and third Sundays of the month, Cathedral Evensong (the service offered this afternoon) is sung by the congregation. On the second and fourth Sundays of the month, Choral Evensong is sung by one of the Cathedral choirs.

Next Sunday

April 2, 4:00 p.m.

At the Cross: words and music for Passiontide

sung by the Schola Cantorum

*Please silence all electronic devices.
This service is also being streamed on our YouTube channel.*

Organ

Adagio (from *Symphony No. 1 for organ*, op. 18)

Olivia Margaret Ontko
(b. 1947)

*Please stand as you are able. The Officiant then begins with
The Opening Sentences*

If I say, "Surely the darkness will cover me, and the light around me turn to night," darkness is not dark to you, O Lord; the night is as bright as the day; darkness and light to you are both alike. *Psalm 139:10,11*

Jesus said, "I am the light of the world; whoever follows me will not walk in darkness, but will have the light of life."
John 8:12

The Invitatory

Officiant O God, let our mouth proclaim your praise.
People Come quickly to help us, O God.

All Praise to the holy and undivided Trinity, one God:
As it was in the beginning, is now, and will be for ever. Amen.

All sing the following refrain as indicated.

Phos hilaron

André Gouzes (b. 1943)

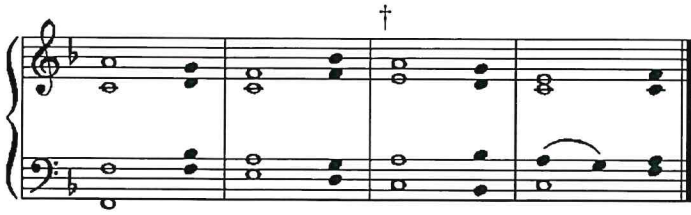
The musical score for "Phos hilaron" is presented in two systems. Each system consists of a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one flat (B-flat major or D minor), and the time signature is common time (C). The lyrics are: "O ra - diant Light, e - ter - - nal joy of the Fa - ther, O ho - ly and bless - ed Je - sus Christ!". The piano accompaniment features a steady, rhythmic pattern of eighth notes in the right hand and quarter notes in the left hand, providing a harmonic foundation for the vocal line.

Now at the setting of the sun, our eyes behold the fading light,
We praise the Father and the Son, and the Holy Spirit of God. *Refrain*

Worthy are you at all time to be praised by the song of all the saints,
Son of God who gave us Life, let the world sing forth your praise. *Refrain*

Please be seated. All then sing

Psalm 145:1-3, 8-9, 14-22 *Exaltabo te, Deus*



1 I will extol you, my God and / King, * and bless your name forever and / ever.

2 Every day I will / bless you * and praise your name forever and / ever.

3 Great is the Lord and greatly to be / praised; * his greatness is un-/ searchable.

8 The Lord is gracious and / merciful, slow to anger and abounding in steadfast / love.

9 The Lord is good to / all, * and his compassion is over all that he has / made.

14 The Lord is faithful in all his / words * and gracious in all his / deeds.

†15 The Lord upholds all who are / falling * and raises up all who are bowed / down.

16 The eyes of all look to / you, * and you give them their food in due / season.

17 You open your / hand, * satisfying the desire of every living / thing.

18 The Lord is just in all his / ways * and kind in all his / doings.

19 The Lord is near to all who / call on him, * to all who call on him in / truth.

†19 He fulfills the desire of all who / fear him; * he also hears their cry and saves / them.

20 The Lord watches over all who / love him, * but all the wicked he will de-/ stroy.

21 My mouth will speak the praise of the / Lord, * and all flesh will bless his holy name forever and / ever.

Please stand as you are able.

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.

Please be seated.

The First Lesson *Exodus 3:16—4:12*

God said to Moses, "Go and assemble the elders of Israel, and say to them, 'The LORD, the God of your ancestors, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying: I have given heed to you and to what has been done to you in Egypt. I declare that I will bring you up out of the misery of Egypt, to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey.' They will listen to your voice; and you and the elders of Israel shall go to the king of Egypt and say to him, 'The LORD, the God of the Hebrews, has met with us; let us now go a three days' journey into the wilderness, so that we may sacrifice to the LORD our God.' I know, however, that the king of Egypt will not let you go unless compelled by a mighty hand. So I will stretch out my hand and strike Egypt with all my wonders that I will perform in it; after that he will let you go. I will bring this people into such favor with the Egyptians that, when you go, you will not go empty-handed; each woman shall ask her neighbor and any woman living in the neighbor's house for jewelry of silver and of gold, and clothing, and you shall put them on your sons and on your daughters; and so you shall plunder the Egyptians." Then Moses answered, "But suppose they do not believe me or listen to me, but say, 'The LORD did not appear to you.'" The LORD said to him, "What is that in your hand?" He said, "A staff." And he said, "Throw it on the ground." So he threw the staff on the ground, and it became a snake; and Moses drew back from it. Then the LORD said to Moses, "Reach out your hand, and seize it by the tail"—so he reached out his hand and grasped it, and it became a staff in his hand—"so that they may believe that the LORD, the God of their ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you." Again, the LORD said to him, "Put your hand inside your cloak." He put his hand into his cloak; and when he took it out, his hand was leprous, as white as snow. Then God said, "Put your hand back into your cloak"—so he put his hand back into his cloak, and when he took it out, it was restored like the rest of his body—"If they will not believe you or heed the first sign, they may believe the second sign. If they will not believe even these two signs or heed you, you shall take some water from the Nile and pour it on the dry ground; and the water that you shall take from the Nile will become blood on the dry ground." But Moses said to the LORD, "O my Lord, I have never been eloquent, neither in the past nor even now that you have spoken to your servant; but I am slow of speech and slow of tongue." Then the LORD said to him, "Who gives speech to mortals? Who makes them mute or deaf, seeing or blind? Is it not I, the LORD? Now go, and I will be with your mouth and teach you what you are to speak."

Please stand as you are able and sing
Magnificat

1 My soul pro-claims your great-ness, Lord; I sing my Sav-ior's praise!
2 To all who live in ho-ly fear your mer-cy ev-er flows.
3 To Is-ra-el, your ser-vant blest, your help is ev-er sure;

You looked up-on my low-li-ness, and I am full of grace.
With might-y arm you dash the proud, their schem-ing hearts ex-pose.
the prom-ise to our par-ents made their chil-dren will se-cure.

Now ev-'ry land and ev-'ry age this bless-ing shall pro-claim—
The ruth-less you have cast a-side, the low-ly throned in-stead;
Sing glo-ry to the Ho-ly One, give hon-or to the Word,

great won-ders you have done for me, and ho-ly is your name.
the hun-gry filled with all good things, the rich sent off un-fed.
and praise the Pow'r of the Most High, one God, by all a-dored.

Words paraphrase of the *Magnificat*
Music Kingsfold, arr. Ralph Vaughan Williams (1872-1958)

Please be seated.

The Second Lesson *Mark 8:31—9:1*

Jesus he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things." He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny

themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels." And he said to them, "Truly I tell you, there are some standing here who will not taste death until they see that the kingdom of God has come with power."

The Cantor then sings

Nunc dimittis

setting: *Eugene Hancock* (1929-1993)

Lord, now lettest thou thy servant depart in peace,
according to thy word;
For mine eyes have seen thy salvation,
which thou hast prepared before the face of all people,
To be a light to lighten the Gentiles,
and to be the glory of thy people Israel.

Please stand as you are able.

Glory be to the Father, and to the Son, and to the Holy Ghost:
as it was in the beginning, is now, and ever shall be, world without end. Amen.

Carl Clendenning, bass

Remaining standing, all say together

A New Creed

from the United Church of Canada

We are not alone,
we live in God's world.
We believe in God:
who has created and is creating,
who has come in Jesus,
the Word made flesh,
to reconcile and make new,
who works in us and others
by the Spirit.
We trust in God.
We are called to be the Church:
to celebrate God's presence,
to live with respect in Creation,
to love and serve others,
to seek justice and resist evil,
to proclaim Jesus, crucified and risen,
our judge and our hope.
In life, in death, in life beyond death,
God is with us.
We are not alone.
Thanks be to God.

The Prayers

Officiant The Lord be with you.

People And also with you.

Officiant Let us pray.

Officiant and People

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 Suffrages

setting: *Carl MaultsBy* (b. 1949)

Cantor *All*
Show us your mercy, O Lord, And grant us your sal- vation.

Cantor *All*
Clothe your ministers with right- eous- ness, Let your people sing with joy.

Cantor *All*
Give peace, O Lord, in all the world, For only in you can we live in safety.

Cantor *All*
Lord, keep this nation under your care, And guide us in the way of jus- tice and truth.

Cantor *All*
Let your way be known up- on earth, Your saving health a- mong all nations.

Cantor *All*
Let not the needy, O Lord be for- gotten, Nor the hope of the poor be ta- ken a- way.

Cantor *All*
Create in us clean hearts, O God, And sustain us with your Ho- ly Spirit.

The Officiant continues with
The Collects

The Collect of the Day

Almighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our

hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

A Collect for International Day of Transgender Visibility

God of all genders and none, Source of our glorious difference and true harmony, Bearer of all pain and Spirit of transformation, we give you thanks that you have created us in your own image, in the many-splendored forms of our human diversity. Hear us as we remember and affirm gender diverse people. Transform the violence, pain and struggles of the past and present, bring new life out of death, hopelessness and despair, and empower us with your grace, strength and joy. In the name of Christ incarnate in a thousand places, and more. *Amen.*

A Collect for Mission

Keep watch, dear Lord, with those who work, or watch, or weep this night, and give your angels charge over those who sleep. Tend the sick, Lord Christ; give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, shield the joyous; and all for your love's sake. *Amen.*

Please be seated.

Greetings and Announcements

Please stand as you are able and sing

Hymn

Grant, O Lord, that we may serve thee

Newberry Hall



1 Grant, O Lord, that we may serve thee all our lives with stead-fast hearts
2 O Christ, keep us ev-er mind-ful all our souls are bound to thee,
3 Calm, O Lord, our storm-tossed spir-its; in our sor-rows draw thou near.



by the love we bear our neigh-bors and the peace thy grace im-parts.
and our lives to one an-oth-er: one op-pressed means none is free.
May we ev-er-more re-mem-ber we are thine, and there-fore dear.



Save our souls from self-ish liv-ing; teach our minds to seek your will,
Take our hands and work thou through them; take our voic-es for thine own;
Thou art close as our own breath-ing, close as blood, as bone, as bread.



so that we may by the giv-ing of our-selves bring good from ill.
take our wear-y hearts, re-new them; cast down ev-ery earth-ly throne.
Hold us fast in joy, in griev-ing, thou who knows the road we tread.

Words Mary Grahame Hunter (b. 1996)

Music *Newberry Hall*, Ray Stilwell (b. 1941)

The Homily

The Very Reverend M.E. Eccles
Rector, St. Martin's Episcopal Church,
Des Plaines, Illinois

Please kneel as you are able.

Prayers of Intercession

God of love, we give thanks this day for the wonder and diversity of your creation, and especially for the glorious gender diversity of humanity, created in your image. We give thanks for trans, gender fluid, nonbinary, and gender diverse people, here and throughout the world. God of creativity and wonder, in your mercy,

People Hear our prayer.

We pray for the Church, that it may fully recognize, affirm, and celebrate the lives, bodies, and gifts of its diverse members. Move all cisgender people within the Church to repent of hatred and refusal to recognize gender diverse people as fully part of the Body of Christ; to center gender diverse voices and concerns; and to work to heal those who suffer. God of repentance and renewal, in your mercy, *hear our prayer.*

We pray for the wider community and the world, that they too may embrace the gifts of gender diversity. We ask for a true spirit of listening and commitment to the real needs of gender diverse people. Strengthen those who bring light rather than clouds of ignorance, fear, and oppression. God of radical inclusion, in your mercy, *hear our prayer.*

We pray for healing and renewal for all who have been rejected by family, friends, and other loved ones. We give thanks for those who are supportive; for chosen families; for informed and caring health professionals; for life-giving support networks, agencies and individuals; and, above all, for those who walk in solidarity. God of the rejected and outcast, in your mercy, *hear our prayer.*

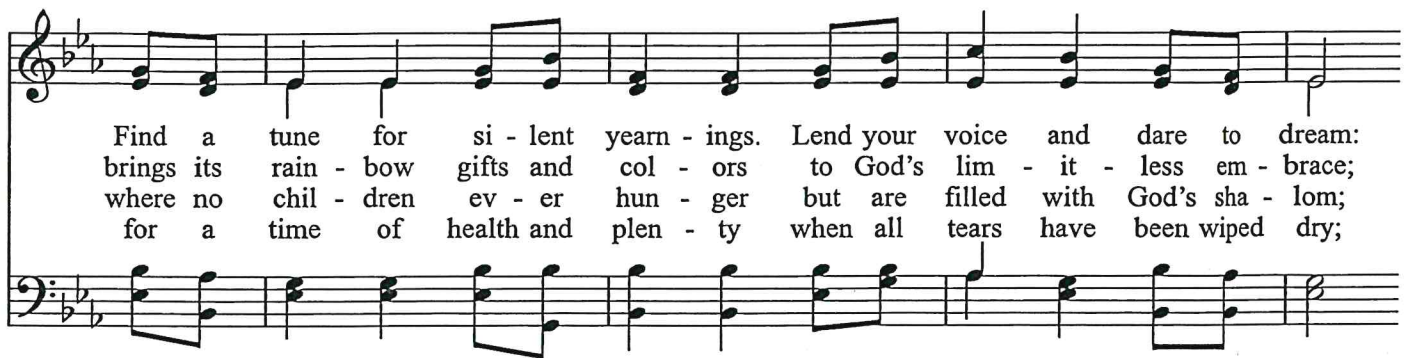
We pray for those in any need or trouble, especially for trans, gender fluid, nonbinary, and gender diverse people. We ask that the whole Church may hear their cry and provide material, spiritual, and emotional assistance. God of embodied love, in your mercy, *hear our prayer.*

We mourn those trans, gender fluid, nonbinary, and gender diverse people who have died by violence; suicide; neglect; or inadequate medical care and housing. We mourn those who live with violence, insults, isolation, deprivation, and indifference daily. Strengthen those of us who have the means to stand in solidarity and fight for justice. God of righteousness, in your mercy, *hear our prayer.*

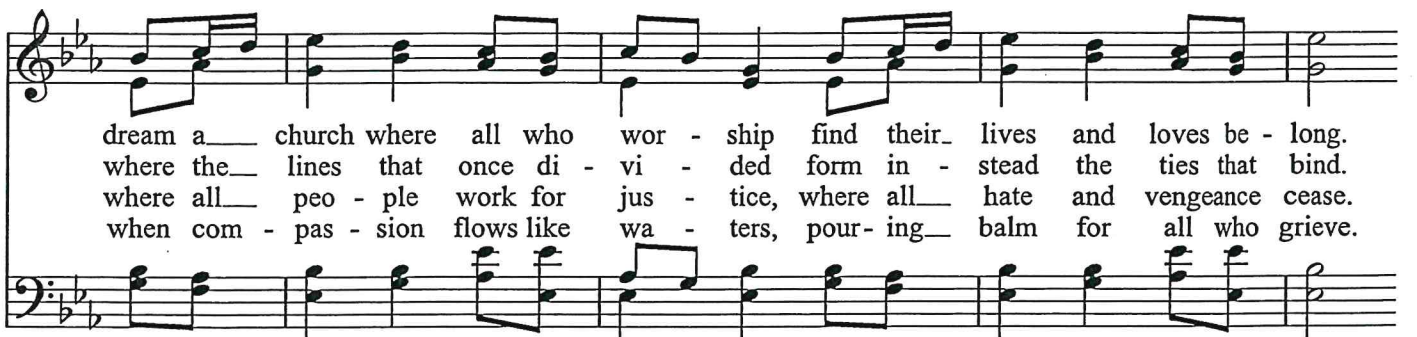
We give thanks for our gender diverse forbears who are numbered among the saints. Inspired by their love, faith and courage, grant that we, and all your people, may come home to your abiding love, know your peace, strength and joy, and flourish more in your eternal presence, God of unending possibilities, in your mercy, *hear our prayer.*



1. Sing a new world in - to be - ing. Sound a bold and hope - ful theme.
2. Sing a new world in - to be - ing where each gen - der class and race
3. Sing a new world in - to be - ing where the home - less find a home.
4. Sing a new world in - to be - ing. Join the an - cient proph - ets' cry



Find a tune for si - lent year - ings. Lend your voice and dare to dream:
brings its rain - bow gifts and col - ors to God's lim - it - less em - brace;
where no chil - dren ev - er hun - ger but are filled with God's sha - lom;
for a time of health and plen - ty when all tears have been wiped dry;



dream a church where all who wor - ship find their lives and loves be - long.
where the lines that once di - vi - ded form in - stead the ties that bind.
where all peo - ple work for jus - tice, where all hate and vengeance cease.
when com - pas - sion flows like wa - ters, pour - ing balm for all who grieve.



Sing a new world in - to be - ing. Sing as Christ in - spires your song!
Sing a new world in - to be - ing: risk trans - form - ing heart and mind!
Sing a new world in - to be - ing: raise the har - mo - nies of peace.
Sing a new world in - to be - ing: live the prom - ise you be - lieve!

Words Mary Louise Bringle (b. 1952)

Music Nettleton, from *A Repository of Sacred Music, Part Second*, 1813

All say together

A Prayer of St. Chrysostom

Almighty God,
you have given us grace at this time with one accord
to make our common supplication to you;
and you have promised through your well-beloved Son
that when two or three are gathered together in his Name
you will be in the midst of them:
Fulfill now, O Lord,
our desires and petitions as may be best for us;
granting us in this world knowledge of your truth,
and in the age to come life everlasting. *Amen.*

The Officiant then concludes with
The Grace

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all
evermore. *Amen.* 2 Corinthians 13:14

or this

May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit. *Amen.*
Romans 15:13

or this

Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to him from
generation to generation in the Church, and in Christ Jesus for ever and ever. *Amen.* Ephesians 3:20,21

Please remain standing as the procession leaves the Cathedral.

Organ

Dithyrambe (from *Symphony No. 1 for organ*, op. 18)

Olivia Margaret Ontko
(b. 1947)

In this afternoon's liturgy

Officiant

The Right Reverend Dr. Bonnie A. Perry

Homilist

The Very Reverend M.E. Eccles

Assisting Clergy

The Very Reverend Dr. S. Scott Hunter

The Venerable Dr. Tim Spannaus

Lectors

The Very Reverend Andrea Morrow

Ethan Simon

Acolyte

Paula Styer

Members of the Cathedral Singers are under the direction of Canon Jeremy David Tarrant and Dr. Sarah Simko.

The Very Reverend M.E. Eccles



Ordained in 2007, the Very Reverend M.E. Eccles embarked upon his mission of serving the people of St. Martin of Tours in Des Plaines, Illinois on All Saints Day 2013. M.E. heartily enjoys providing pastoral care and leading liturgy. He is also a passionate supporter of the larger church serving as a Warden of the Diocesan Council of the Diocese of Chicago from 2010 to 2013, a member of the Standing Committee from 2011 to 2013, and as the Dean of the Elgin Deanery from 2015 to 2021. M.E. also served as a Deputy to General Convention in 2018 and 2022. Currently, he is honored to be on the Executive Council of The Episcopal Church representing Province V.

As a trans male, Rev. M.E.'s primary interests are the full inclusion of diverse populations in the church (and beyond), animal welfare, and environmental conservation. He believes it's a sacred thing to help the disenfranchised to find their place and voice within the church. M.E. celebrates thirty-two years of marriage to Kathleen DeBock Eccles, and they are the loving pet parents of two quirky dogs who keep them on their toes.

About this afternoon's hymnody

It may be easy to assume that hymnals are finished products, and that the hymnody of the church is a "done deal." Nothing could be further from the truth. New hymn texts and tunes are being written all the time, and we have examples of this in today's service. Of her hymn, *Grant, O Lord, that we may serve thee*, Mary Grahame Hunter writes, "The text was written during lockdown 2020 and finished on Ascension Day. During this time I was thinking about our obligations to our neighbors as Christians, and about Jesus' humanity and understanding of our suffering. Writing this hymn was an act of prayer and deep connection to the Lord, but also an offering and a gift for the church family I desperately missed."

The words are set to music written by Ray Stilwell specifically for this text. The tune was given the name *Newberry Hall*, the name of building in which Mary Grahame resides in midtown Detroit, a former residence for nurses and medical students. Both Mary Grahame and Ray are members of the Cathedral Choir.

Mary Louise Bringle is Professor of Philosophy, Religion, and French, and chair of the Humanities Division at Brevard College in Brevard, North Carolina. She has been featured as an "emerging hymn writer" by The Hymn Society in the US and Canada. Bringle's *Sing a new world into being* is included in *Songs for the Holy Other*, a collection of hymns affirming the LGBTQIA2S+ community.

Thank you!

We extend our thanks to the Very Reverend Andrea Morrow, Rector of St. Stephen's Church, Wyandotte, for her assistance in the preparation of the afternoon's liturgy.

Copyright acknowledgements

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The Cathedral Church of St. Paul

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