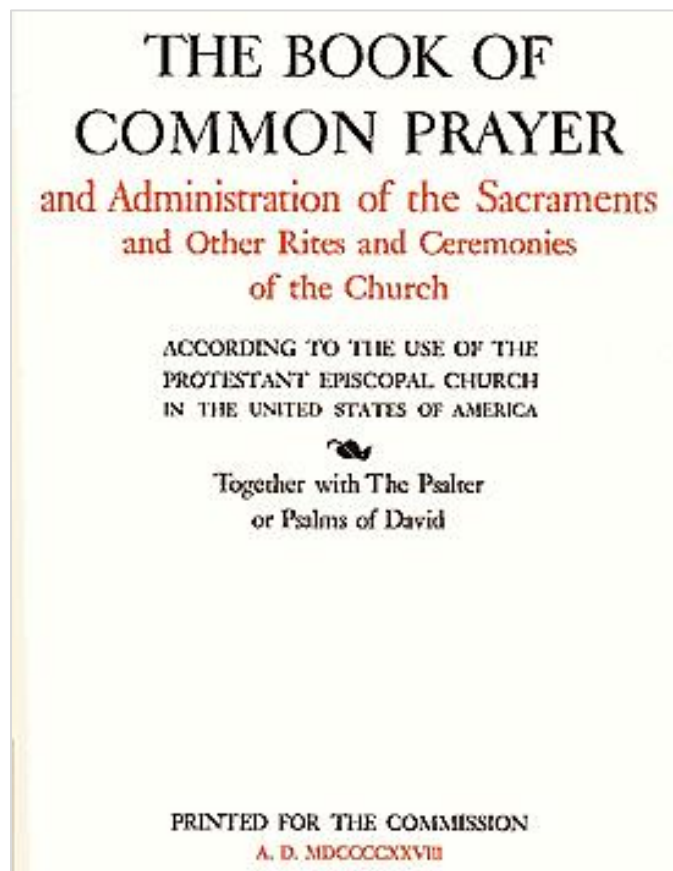


The Cathedral Church of St. Paul

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

June 9, 2024
The Third Sunday after Pentecost
Sung Holy Eucharist, 11:00 a.m.
according to the Book of Common Prayer 1928
with the Schola Cantorum



Title page of the Book of Common Prayer 1928.

WELCOME! 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.

Concerning this morning's service

Worship is at the heart of Christian life and community. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy, the work of the people, encompasses the movements, prayers, music, and forms that make up a service. Liturgies for the Episcopal Church are generally found in the *Book of Common Prayer*.

As a part of our 200th Anniversary celebrations we offer a series of liturgies from each of the three historic Books of Common Prayer (BCP) used over the course of the life of this congregation:

May 5 (BCP 1789)

May 26 (BCP 1892)

June 9 (BCP 1928)

Not intended as reenactments, these liturgies give us the opportunity to experience the various ways in which our worshipping life has been shaped in the last 200 years.

This morning's liturgy begins much in the same way our current one does – an organ prelude is offered to help us focus on the service about to happen and the Choir sings a short responsory to invite the People to the first act of praise, our Processional Hymn. Following some words of welcome, we begin the Office of Holy Communion as set forth in the Book of Common Prayer 1928. While certain modifications have been made, including the participation of Deacons and lay ministers, the liturgy is very much what one would have experienced in a Service of Holy Communion from the late 1920's until the current Book of Common Prayer.



Please silence all electronic devices.
This service is also livestreamed on our YouTube channel.
Hymns are found in the blue Hymnal 1982 in the pew racks.

Organ Prelude on *Rhosymedre* Vaughan Williams (1872-1958)

At the bell, please stand as you are able. The Choir sings

The Responsory *J.D. Tarrant* (b. 1974)

V God is in this holy temple.
R Let all the earth keep silence.
V Let us go forth in peace:
R In the name of Christ. Amen.

All then sing

Processional Hymn 594 God of grace and God of glory *Cwm Rhondda*

Words of Welcome

Please kneel. The Minister continues with the Collect for Purity.

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.*

The Minister continues with the Summary of the Law.

Hear 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 neighbor as thyself. On these two commandments hang all the Law and the Prophets.

All sing

Kyrie eleison *Missa da Sancta Maria Magdalena, Healey Willan* (1880-1968)

Lord, have mer - cy up - on us. Lord, have mer - cy up -
on us. Lord, have mer-cy up-on us. Christ, have mer-cy up
on us. Christ, have mer-cy up - on us. Christ, have mer-cy up
on us. Lord, have mer - cy up - on us.
Lord, have mer-cy up - on us. Lord, have mer-cy up - on us.

According to the BCP 1928, the service would have begun with a recitation of the Lord's Prayer, unless said earlier at Morning Prayer, as is the case this morning. Instead, we move directly from the Responsory and Hymn to the Collect for Purity.

The Collect for Purity is an English rendering of a Latin prayer that began the liturgy in the medieval church.

On most occasions, the recitation of The Ten Commandments, also known as the Decalogue, would have followed here. On other occasions, The Summary of the Law would have been spoken by the Priest. This includes the two commandments that call for the love of God and the love of neighbor; Jesus' summary of all the requirements of the Law. (Saint Mark 12:29-31).

In the early church, in the east, the Greek supplication Kyrie eleison ("Lord, have mercy") was the common response to intercessory biddings addressed to the people. It is now also used in the eucharist at the entrance rite and may be sung or said in place of the Gloria in excelsis in seasons other than Christmas and Easter.

Minister

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.*

The Lord be with you.

People **And with thy spirit.**

Minister Let us pray.

Then shall be said the Collect of the Day.

O God, from whom all good doth come: Grant that by thy inspiration we may think those things that are right, and by thy merciful guiding may perform the same; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Please be seated.

The Epistle

2 Corinthians 4:13–5:1

Lector

The Epistle is written in the Fourth Chapter of the Second Letter to the Corinthians, beginning at the thirteenth verse.

WE having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

Here endeth the Epistle.

Please stand as you are able and sing

Hymn 625

Ye holy angels bright

Darwall's 148th

The Gospel

Saint Mark 3:20-35

Deacon

The Holy Gospel is written in the third Chapter of Saint Mark beginning at the twentieth verse.

People

Glory be to thee, O Lord.

AND the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself. And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. And he called them unto him, and said

Collects are prayers that "collect" all of the themes of the day into one place. There are collects of each Sunday of the church year, as well as for other occasions.

The Epistle, a reading from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

Gospel means "good news." This reading comes from one of the four Gospels – Matthew, Mark, Luke, and John – recounting the life, work, death, resurrection, and ascension of our Lord Jesus Christ.

unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. Because they said, He hath an unclean spirit. There came then his brethren and his mother, and, standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

People

Praise be to thee, O Christ.

Remaining standing, all say together

The Apostles' Creed

I believe in one God,
the Father almighty,
maker of heaven and earth;
And in Jesus Christ his only Son our Lord;
who was conceived by the Holy Ghost,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, dead, and buried.
He descended into hell.
The third day he rose again from the dead.
He ascended into heaven,
and sitteth on the right hand of God the Father almighty.
From thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Please be seated.

The Announcements

The Sermon

Mike Dagle

The Minister returns to the Lord's Table, and begins the Offertory, saying

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt. V. 16.*

The word "creed" comes from the Latin "credo" for "I believe." The Nicene Creed reflects what Christians believe regarding the relationship of the Holy Trinity. The Apostles' Creed, considered an authentic expression of the apostolic faith, is also known as the baptismal creed because catechumens were traditionally required to recite it before baptism. Either Creed would have been recited in the Communion service of 1928, provided that Nicene Creed was used on certain days prescribed.

From BCP 1928: "Then shall be declared unto the People what Holy Days, 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."

The Sermon often presents a central theme from the readings as it relates to our daily living.

The Choir sings
At the Offertory, Anthem

Vaughan Williams

How amiable are thy dwellings: thou Lord of hosts!
My soul hath a desire and longing to enter into courts of the Lord:
My heart and my flesh rejoice in the living God.
Yea, the sparrow hath found her an house,
and the swallow a nest where she may lay her young:
even thy altars, O Lord of hosts, my King and my God.
Blessed are they that dwell in thy house:
They will be always praising thee.
The glorious majesty of the Lord our God be upon us:
prosper thou the work of our hands upon us.
O God, our help in ages past, Our hope for years to come,
Our shelter from the stormy blast, And our eternal home.

Psalm 84 and 90, para. Isaac Watts (1674-1748)

Please stand as you are able and sing

Presentation Hymn

Gardiner



All things are thine; no gift have we, Lord of all gifts, to
of - fer thee; and hence with grate - ful hearts to -
day thine own be - fore thy feet we lay. A - men.

Words John Greenleaf Whittier (1807-1892)

Music Gardiner, from *Sacred Melodies*, 1815, arr. William Gardiner (1770-1853)

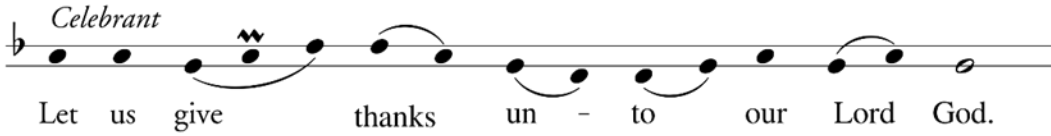
Deacon

Let us pray for the whole state of Christ's Church.

ALmighty and everliving 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 those 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 grant them continual growth in thy love and service, and to give us grace so to follow their good

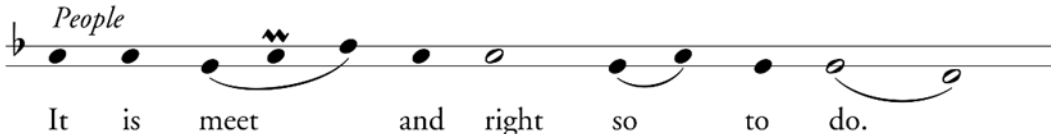
The prayers which follow the presentation of the offering address several areas of our lives. We pray for ourselves and on behalf of others. We pray for the Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ. In our current liturgy, these are known as the Prayers of the People.

Celebrant



Let us give thanks un - to our Lord God.

People



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.

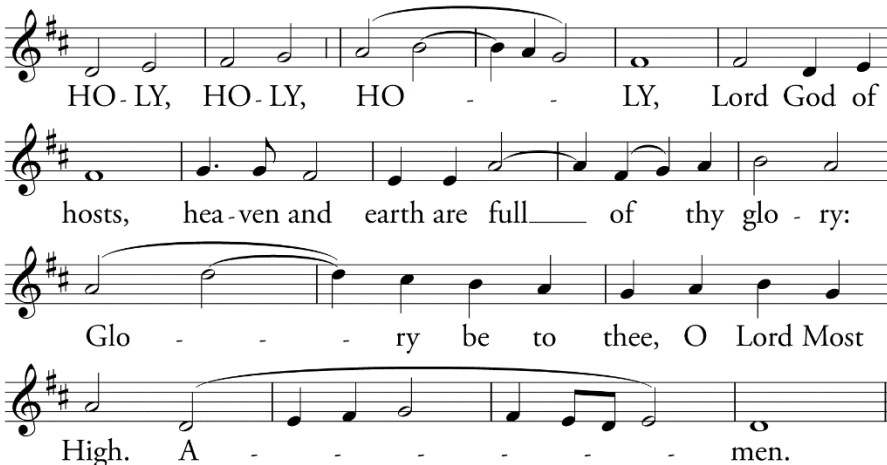
THEREFORE with Angels and Archangels, and with all the company of heaven we laud and magnify Thy glorious Name evermore praising thee and saying,

All sing

Sanctus

Willan

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3 and Revelation 4:8.



HO-LY, HO-LY, HO - - LY, Lord God of
hosts, hea - ven and earth are full of thy glo - ry:
Glo - - - ry be to thee, O Lord Most
High. A - - - - - men.

The People kneel.

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, he took Bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my Body, which is given for you; Do this in remembrance of me. Likewise, after supper, he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for 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.

WHEREFORE, 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

We recall God's acts of salvation history.

The Priest says the "Words of Institution" that Jesus said at the Last Supper.

here before thy Divine Majesty, with these thy 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.

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, our selves, 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 us, and we 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.*

And now, as our Saviour Christ hath taught us, we are bold to say,

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.*

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.*

All sing
Agnus Dei

O Lamb of God, that ta-kest a -
way the sins of the world, have
mer - cy up - on us.

Willan

We then say together The Lord's Prayer, the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

The Prayer of Humble Access teaches that receiving the body and blood of Christ is a gift, a grace that is granted to us. While language such as "We do not presume" may sound abasing, the prayer actually directs us to the power of God's love by taking our own merits out of the equation. Through Holy Communion we participate in the body of Christ, nourished, cleansed, and renewed in him.

O Lamb of God, that ta-kest a - way the
sins of the world, have mer - cy up -
on us. O Lamb of
God, that ta - kest a - way the
sins of the world,
grant us thy peace.

Then shall the Priest first receive the Holy Communion in both kinds, and proceed to deliver the same to the Bishops, Priests, 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 sufficient opportunity shall be given to those present to communicate. And when they delivereth the Bread, they 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.

At the Communion,

Organ

Aspiration

John West (1863-1929)

Motet

West

HIDE me under the shadow of thy wings, O Lord, and give thine angels charge concerning me: That I may lie down in peace, and take my rest, for it is Thou, Lord, only, that makest me dwell in safety.

from Psalms 17, 19, and 4

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 Priest say,

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost Avouchsafe 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 his most precious death and passion. And we 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.*

All stand and sing

Gloria in excelsis

Old Scottish chant

1. Glory be to God on high, and peace to God's peo - ple on earth.

2. We praise thee, we bless thee, we wor ship thee, we glorify thee, we give thanks to thee for thy great glo - ry.

3. O Lord God, heaven - ly King, God the Father Al - migh - y.

4. O Lord, the only-begotten Son, Je - sus Christ, O Lord God, Lamb of God, Son of the Fa - ther,

5. that takest away the sins of the world, have mercy up - on us,

6. Thou that takest away the sins of the world, re - ceive our prayer.

7. Thou that sittest at the right hand of God the Fa - ther, have mercy up - on us.

8. For thou on - ly art ho - ly; thou on - ly art the Lord.

Thou only, O Christ, with the Ho - ly Ghost, art most high in the glory of God the Fa - ther. A - men.

While in our current liturgy the Gloria in excelsis (or some other hymn of praise) is sung immediately following the Collect for Purity at the beginning of the service, previous prayerbooks place it here, just before the Blessing.

Then the Priest 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 Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

A Blessing is a pronouncement of God's love and favor, addressed to one or more persons.

All sing

Processional Hymn

All hail the power of Jesus' Name

Diadem



1 All hail the power of Je - sus' Name! Let an - gels pros - trate
2 Crown him ye mar - tyrs of our God, who from his al - tar
3 Hail him, the Heir of Da - vid's line, whom Da - vid Lord did
4 Let ev - ery kin - dred, ev - ery tribe, on this ter - res - trial



fall, let an - gels pros - trate fall; bring forth the roy - al
call, who from his al - tar call: praise him whose way of
call, whom Da - vid Lord did call, the God in - car - nate,
ball, on this ter - res - trial ball, to him all maj - es -



di - a - dem,
pain ye trod, and crown _____ him,
Man di - vine,
ty as - cribe,



crown him, crown him, crown him, and crown him Lord of all.

Words Edward Perronet, (1726-1792); alt. John Rippon (1751-1836)

Music *Diadem*, James Ellor (1819-1899)

Organ

Festival Voluntary

Flor Peeters (1903-1986)

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The Cathedral Church
of St. Paul



Diverse people Daily relevance Inspiring space

4800 Woodward Avenue · Detroit, Michigan 48201 ·
(313) 831-5000 · security desk (nights/weekends): (313) 833-7549 ·
website: www.detroitcathedral.org · email: info@detroitcathedral.org ·

