

The Cathedral Church of St. Paul

Detroit, Michigan

The Very Reverend Timothy True
Interim Dean

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

November 10, 2024

The Twenty-Fifth Sunday after Pentecost

Sung Holy Eucharist, 11:00 a.m.

with the Gentlemen of the Choir



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. 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.

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

The Gloria in excelsis, or some other song of praise, centers the service on the God we gather to worship.

This morning's Hymn of Praise is a text by the 19th century hymn writer Fanny J. Crosby with a tune by her contemporary, William Howard Doane.

Please silence all electronic devices.
The 11:00 service is also livestreamed on our YouTube channel.
Hymns are found in the blue hymnal in the pew racks.
Hymn numbers preceded by LEVAS are found in Lift Ev'ry Voice and Sing in the pews.

THE ENTRANCE RITE

Organ

Andante in D major

Felix Mendelssohn
(1809-1847)

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

The Responsory

J.D. Tarrant (b. 1974)

V The Lord 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.

Processional Hymn 686

Come, thou fount of every blessing

Nettleton

The Opening Acclamation

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

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

The Collect for Purity

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

All sing

Hymn of Praise

The musical score is written on a single treble clef staff with a key signature of one sharp (F#) and a common time signature (C). The melody consists of several lines of music with lyrics underneath. The lyrics are: "To God be the glo-ry-- great things he hath done! So loved he the world that he gave us his Son, who yield-ed his life, an a-tone-ment for sin, and o-pened the life-gate that all may go in. Praise the Lord, praise the Lord, let the earth hear his voice! Praise the Lord, praise the Lord, let the peo-ple re-joice! O come to the Fa-ther through Je-sus, the Son, and give him the glo-ry-- great things he hath done!"

The Collect of the Day

Celebrant The Lord be with you.
People And also with you.
Celebrant Let us pray.

God, whose blessed Son came into the world that he might destroy the works of the devil and make us children of God and heirs of eternal life: Grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; where he lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

THE WORD OF GOD

The congregation is seated.

The Lesson

1 Kings 17:8-16

THE word of the Lord came to Elijah, saying, "Go now to Zarephath, which belongs to Sidon, and live there; for I have commanded a widow there to feed you." So he set out and went to Zarephath. When he came to the gate of the town, a widow was there gathering sticks; he called to her and said, "Bring me a little water in a vessel, so that I may drink." As she was going to bring it, he called to her and said, "Bring me a morsel of bread in your hand." But she said, "As the Lord your God lives, I have nothing baked, only a handful of meal in a jar, and a little oil in a jug; I am now gathering a couple of sticks, so that I may go home and prepare it for myself and my son, that we may eat it, and die." Elijah said to her, "Do not be afraid; go and do as you have said; but first make me a little cake of it and bring it to me, and afterwards make something for yourself and your son. For thus says the Lord the God of Israel: The jar of meal will not be emptied and the jug of oil will not fail until the day that the Lord sends rain on the earth." She went and did as Elijah said, so that she as well as he and her household ate for many days. The jar of meal was not emptied, neither did the jug of oil fail, according to the word of the Lord that he spoke by Elijah.

The word of the Lord.

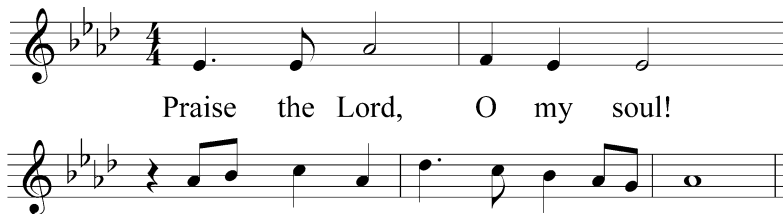
People Thanks be to God.

Remaining seated, all sing the refrain, as indicated.

Psalm 146:4-9

Lauda, anima mea

chant: Robert Hawthorne
(b. 1961)



I will praise the Lord, as long as I live.

HAPPY are they who have the God of Jacob for their help! * whose hope is in the Lord their God;

5 Who made heaven and earth, the seas, and all that is in them; * who keeps his promise for ever;

6 Who gives justice to those who are oppressed, * and food to those who hunger. *Refrain*

7 The Lord sets the prisoners free; the Lord opens the eyes of the blind; * the Lord lifts up those who are bowed down;

8 The Lord loves the righteous; the Lord cares for the stranger; * he sustains the orphan and widow, but frustrates the way of the wicked. *Refrain*

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 Lesson is usually from the Old Testament (Hebrew Scriptures), with which Jesus would have been familiar, and to which he often referred or quoted.

Sung by Jesus and Jewish worshipers, the Psalms highlight many facets of our relationship with God and each other. The entire psalter can be found in the Book of Common Prayer beginning at page 585.

9 The Lord shall reign for ever, * your God, O Zion, throughout all generations. Hallelujah!
Refrain

The Epistle

Hebrews 9:24-28

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.

CHRI^ST did not enter a sanctuary made by human hands, a mere copy of the true one, but he entered into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer himself again and again, as the high priest enters the Holy Place year after year with blood that is not his own; for then he would have had to suffer again and again since the foundation of the world. But as it is, he has appeared once for all at the end of the age to remove sin by the sacrifice of himself. And just as it is appointed for mortals to die once, and after that the judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him.

The word of the Lord.

People Thanks be to God.

The Sequence Hymn is often chosen to comment on the Epistle reading immediately prior, or the Gospel lesson that follows.

Please stand as you are able. All sing

Sequence Hymn 707

Take my life, and let it be

Hollingside

The Gospel

Saint Mark 12:38-44

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.

Gospel
People

The Holy Gospel of our Savior Jesus Christ according to Mark.
Glory to you Lord, Christ.

AS Jesus taught, he said, “Beware of the scribes, who like to walk around in long robes, and to be greeted with respect in the marketplaces, and to have the best seats in the synagogues and places of honor at banquets! They devour widows’ houses and for the sake of appearance say long prayers. They will receive the greater condemnation.” He sat down opposite the treasury, and watched the crowd putting money into the treasury. Many rich people put in large sums. A poor widow came and put in two small copper coins, which are worth a penny. Then he called his disciples and said to them, “Truly I tell you, this poor widow has put in more than all those who are contributing to the treasury. For all of them have contributed out of their abundance; but she out of her poverty has put in everything she had, all she had to live on.”

The Gospel of our Savior.

People Praise to you, Lord Christ.

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

The Sermon

The Very Reverend Timothy True
Interim Dean of the Cathedral

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.

Please stand as you are able. All say together

The Nicene Creed

WE BELIEVE in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,

true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

The Prayers of the People

Celebrant

AS we await the coming of the Lord let us offer prayers to God who bears the sins of many.

Intercessor

For Sean, Presiding Bishop; Bonnie, our bishop; and Tim and Anthony, our priests; for this holy gathering, and for the people of God in every place.

People Lord, have mercy.

For mercy, peace, and justice among all peoples.

Lord, have mercy.

For good weather, abundant fruits of the earth, and peaceful times.

Lord, have mercy.

For our city and those who live in it, and for all those we love.

Lord, have mercy.

For widows and the poor, the sick and the suffering, prisoners, captives, and their families, the hungry, homeless, and oppressed.

Lord, have mercy.

For those who rest in Christ and for all the dead.

Lord, have mercy.

The Prayers of the People 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.

For our deliverance from all affliction, strife, and need.

Lord, have mercy.

The Celebrant may add other intercessions and then continues

Lifting our voices with all creation, with the Blessed Virgin Mary and all the saints, let us offer ourselves and one another to the living God through Christ. *To you, O Lord.*

Celebrant

God of our ancestors, hear the prayers we offer this day and bring the riches of salvation to all who await you in poverty; through Jesus Christ our Lord. *Amen.*

The Confession of Sin and Absolution

Celebrant

Let us confess our sins against God and our neighbor.

Please kneel as you are able. Silence may be kept.

All say together

MOST merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. *Amen.*

The Celebrant stands and says

ALMIGHTY God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. *Amen.*

The Peace

Celebrant

The peace of the Lord be always with you.

People

And also with you.

THE HOLY COMMUNION

The Congregation is seated.

Welcome and Announcements

The Choir sings

At the Offertory, Anthem

Henry Purcell (c. 1659-1695)

IN God's word will I rejoice,
In the Lord's word will I comfort me.
Yea in God have I put my trust,
I will not be afraid what man can do unto me.

Psalm 56: vv.10, 11

The Confession of Sin is an acknowledgment, as in Psalm 51: "Against you only have I sinned and done what is evil in your sight," and is followed by the Absolution, a statement of forgiveness, pronounced by the Celebrant.

An ancient Christian practice, sharing The Peace is a sign of reconciliation, love, and renewed relationships in the community. Any appropriate words of greeting may be used in the exchange of peace that follows between individuals.

We are now prepared for the miracle of the Holy Communion. The Offertory gives us a chance to offer back to God some of what God has given us, symbolically in the bread and wine, in the money we give, and spiritually in the offering of ourselves.

Please stand as you are able and sing

Presentation Hymn 597 O day of peace that dimly shines

Jerusalem

Then follows

The Great Thanksgiving

Celebrant The Lord be with you. *People* And al - so with you.

Celebrant Lift up your hearts. *People* We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give our thanks and praise.

Celebrant

IT is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world.

The Celebrant continues with a Proper Preface

For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord.

or this

Through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

or this

For by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world.

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:

All sing

Sanctus and Benedictus

John Abdenour (b. 1962)

Organ

Ho-ly, ho-ly, ho-ly Lord,
 God of pow-er and might, heav'n and earth are full of your

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, is a large prayer in four parts. Each of these corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

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.

glo-ry. Ho-san-na in the high-est, ho-san-na in the
high-est. Blest is he who comes in the name of the
Lord. Ho-san-na in the high-est.

The People stand or kneel. The Celebrant continues

WE give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Savior 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 Jesus 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, according to his command, O Lord:

Celebrant and People
We remember his death,
We proclaim his resurrection,
We await his coming in glory;

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty God,

now and for ev- er. A- MEN.

We recall God's acts of salvation history.

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

At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age.

In the Great Amen, the congregation, with a unified voice, concurs with all that the Celebrant has prayed.

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

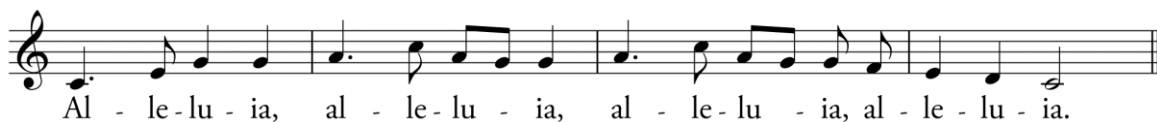
OUR Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the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

The Celebrant breaks the consecrated bread and a period of silence is kept.

The following refrain is sung once by the Cantor and then by all, as indicated.

Fraction Anthem

Carl MaultsBy (b. 1949)



Cantor Christ our Passover is sacrificed for us.
Therefore let us keep the feast. *Refrain*

The Celebrant says the following Invitation
The Gifts of God for the People of God.

Music at the Communion,

Organ

O Gott du frommer Gott
O God, thou faithful God

Dame Ethel Smyth
(1858-1944)

Motet

Purcell

LORD, not to us, but to thy name
We give the praise we owe;
To thy free goodness, and thy truth,
Whence all our blessings flow.

Psalm 115:1

After Communion the People stand or kneel. The Celebrant says
Let us pray.

All

ALMIGHTY and everliving God,
We thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,

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 Fraction Anthem follows and is a response to the breaking of the consecrated bread.

A Postcommunion Prayer of thanksgiving after communion seeks God's help for Christian service. The eucharistic community is sent "into the world in peace" to love and serve God as witnesses of Christ. This prayer expresses the transition of the Christian's attention from the mystery of sacramental participation to the engagement of Christian ministry.

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

The Deacon, or the Celebrant ends by dismissing the people. The term comes from the Latin *Ite, missa est*, "Go, it is the sending."

to love and serve you as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

The Celebrant gives
The Blessing

Please stand as you are able and sing

Processional Hymn 704 O thou who camest from above

Hereford

The Dismissal is given and the people respond
Thanks be to God.

Organ

Processional in F

Fanny Mendelssohn Hensel
(1805-1847)

Notes on the Music

Considered to be one of the most important English composers of early music, Henry Purcell was born just a few hundred yards from Westminster Abbey and in 1679 he was appointed Organist there. This morning the Gentlemen of the Cathedral Choir sing two short pieces (at the Offertory and Communion) which set verses of Psalm 56 and Psalm 155, respectively.

In preparing the *Hymnal 1982*, the current hymnal of the Episcopal Church in the US, the Commission on Liturgy and Music responded to the request for a number of new hymn texts on world peace, as well as an appeal to include Parry's tune, *Jerusalem*. The committee asked American hymn writer, Carl P. Daw Jr. for such a text to go with Parry's tune, and the result was *O day of peace that dimly shines*, this morning's hymn at the Presentation. The first stanza is a prayer for peaceful existence described in the second stanza, which is a paraphrase of Isaiah 11:6-9. Alec Wyton wrote of this hymn, "In conceptual terms, the first stanza approaches peace as *pax*, an understanding of peace based on the cessation of conflict. The second stanza offers a picture of a more dynamic view of peace as *shalom*, the condition of living abundantly in harmony and mutual goodwill." This text recognizes peace as a gift from God, as well as the importance human responsibility in fostering a peaceful environment.

Dame Ethel Smyth was the first female composer granted a damehood. She studied at the briefly at the Leipzig Conservatory, and knew some of the great romantic composers of her day: Dvorak, Grieg, Tchaikovsky, Brahms, and Clara Schumann. Her prolific composition career came to an early end, due to severe hearing loss. A suffragette, Smyth served two months in prison after throwing stones through the windows of politicians who opposed votes for women (she wrote a vocal symphony about the experience). Nearly all her organ works date from the same period, 1882-1884, and are amongst her earlier compositions.

Fanny Mendelssohn Hensel was a pianist and composer with more than 400 compositions in her *oeuvre*. Family attitudes and societal pressures meant her musical gifts were kept very private, despite her considerable talent. Several compositions were published under her younger brother, Felix's name – as his opus 8 and opus 9 collections. She published her first works under her own name the year before her death. The *Processional*, heard as today's closing organ voluntary, was written for her wedding to Wilhelm Hensel, because Felix took ill and was unable to finish the composition he promised. She also wrote the recessional for her wedding.

- Canon Tarrant and Dr. Simko



Remaining Events in our Bicentennial Celebrations

With the sound of the pipe – a special bicentennial organ concert

Friday, November 15 at 7:30 p.m.

Jeremy David Tarrant, organ

The Cathedral Music Society presents our Organist and Choirmaster in a performance featuring Charles Marie Widor's epic *Symphonie romane*, op. 73 on the Cathedral's pipe organ. Music by Handel, Fleury, Litaize, William Grant Still, and César Franck will round out this exciting program. The audience will have a bird's eye view of the performer through a projection screen in the Chancel. *Suggested donation at the door: \$10 (adults), \$5 (students and seniors).*

Homecoming Sunday

Sunday, November 17

Festival Eucharist with Te Deum, 11:00 a.m.

We conclude the Cathedral 200th anniversary celebrations with a special Homecoming Sunday. Bishop Perry joins us as celebrant and preacher for this special festival service with music by the Cathedral Choirs and St. Paul's Brass. A reception follows in Barth Hall. *Please note that the 8:15 a.m. Eucharist will not be offered this day.*

Upcoming Sundays at 4:00 p.m.

Today

Choral Evensong with Veterans' Day Observance

with the Cathedral Choir, bagpipes, and trumpet

Officials: Bishop Perry and Father True

Preacher: Father Estes

November 24

Harvest Carol Service – a Thanksgiving observance

with traditional hymns of the holiday

December 1

The First Sunday of Advent

An Advent Procession

a sequence of words and music for a season of preparation and expectation

sung by the Cathedral Choir



The Cathedral Choir School –

Do you know a child who likes to sing?

The Cathedral Choir School invites youth beginning at age 8 to explore becoming a chorister. Providing the finest in music education, the Cathedral Choir School of Metropolitan Detroit is a long-term investment in young people, committed to providing them an opportunity for musical and personal growth. You can learn more about the Choir School program by visiting us at detroitcathedral.org and selecting *Choir School* on the home page. Contact us at music@detroitcathedral.org or 313.833.7547.

Adults wanting to explore participation in the Cathedral Choirs are encouraged to contact Canon Tarrant for an orientation in preparation for the new season which begins in September. Contact us at music@detroitcathedral.org or 313.833.7547.

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Diverse people Daily relevance Inspiring space

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