

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 17, 2024

The Twenty-Sixth Sunday after Pentecost
Bicentennial Celebration and Homecoming Sunday

Morning Prayer in Nativity Chapel, 7:30 a.m.
Sung Holy Eucharist with Te Deum, 11:00 a.m.
with the Cathedral Choir



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.

A brief history of St. Paul's

After the treaty of 1783 with France, when Fort Pontchartrain was turned over to the British, Army Chaplains read services in Detroit using the Book of Common Prayer. Later British missionaries from the Society for the Propagation of the Gospel in Foreign Parts provided for the religious needs of settlers, even past 1787 when the area became a territory of the United States.

On May 20, 1824, the Domestic and Foreign Missionary Society appointed its first three domestic missionaries, one of whom was Richard Fish Cadle. He was sent to Detroit, where he organized the first Episcopal church, St. Paul's Church, on November 22, 1824. Cadle writes, "I left New York on the 1st - July, and arrived here on the 12th; from that period I have regularly performed divine service and preached in the Council House, the use of which has been granted to the Protestant Episcopal inhabitants of this City, by his excellency Governor Cass. In addition to the usual services on Sunday, I generally preach once in the course of the week. This city contains about 2,000 inhabitants; it has in it a Roman Catholic Church, a Methodist meeting house, and a building erected by different denominations, styled the First Protestant Church of Detroit..."

Generous support for building the first St. Paul's Church, located on Woodward Avenue near Congress Street, came from Episcopalians on the East coast, and Bishop John H. Hobart of New York traveled here to lay the cornerstone on August 10, 1827. In 1851 an imposing new structure was built at the corner of Congress and Shelby Streets and served the needs of the congregation well until the time came when the Rev'd Rufus Wheelwright Clark convinced the growing congregation to build a large cathedral on the corner of Woodward and Hancock, which was then out in the rapidly growing "suburbs." The second church building was later disassembled and rebuilt on East Grand Boulevard north of the Belle Isle Bridge. It is now the home of the Church of the Messiah, an active Episcopal congregation in our diocese.

The Cathedral Church of St. Paul was formed at the time that St. Paul's, St. Joseph's and Grace Church were merged. The church is a Cathedral because the Bishop's chair (cathedra) is located here. The Cathedral cornerstone was laid on November 11, 1908; the building was dedicated in 1911 and consecrated in 1919. It was designed by Ralph Adams Cram of Cram, Goodhue & Ferguson in Boston, a firm noted for designing St. Thomas Church, Fifth Avenue in New York; Princeton Chapel; buildings at Notre Dame University and West Point; as well as dozens of churches, universities and other public buildings. St. Paul's is an example of early Gothic architecture in the thirteenth-century English tradition. It is built from limestone with no steel structure in the walls, as were all the cathedrals in medieval times.

What is a Cathedral?

Cathedrals live in the hearts of their cities. Local churches serve neighborhoods and towns, while a cathedral is built with a scope that spreads its ministry across a metropolitan area or region.

Cathedrals take their name from this scope. A cathedral is the seat of a bishop who oversees a diocese. (The Diocese of Michigan encompasses the southeast portion of our state.) This seat is not just abstract: our cathedral houses a cathedra, an ornate chair that represents this authority — and only the Bishop sits there!

A cathedral is built to stand out, to set aside spaces for the worship of God, from grand central naves to intimate chapels. Cathedrals are the work of the most gifted architects and crafters — just as our Cathedral was designed by a nationally prominent architect, outfitted by Detroit's finest tile maker, and provided an organ by an Ohio organ-builder skilled in the ancient craft. We imported wooden carvings, stained glass, and tapestries from Europe to give concrete form to the beauty of holiness.

A cathedral does many things: the building houses stirring liturgy — joyous holiday celebrations, ordinations, grand funerals of both industrialists and labor leaders. From its limestone walls reverberate the resonant sounds of a Bach fugue, the eerie tones of a contemporary art project, the footsteps of thousands of metro Detroiters on a chilly Noel Night. The life of a cathedral spreads beyond the physical building itself to house and feed and educate and care for God's children. At their best, cities live in their cathedrals.

- Dr. J. Randal Woodland

MORNING PRAYER

7:30 A.M. IN NATIVITY CHAPEL

Announcements

Opening Sentences and The Confession of Sin

The Invitatory and Psalter

Venite

Psalms 66, 67

Prayerbook, Page 79

Page 80

Page 82

Page 673

The First Lesson

Habakkuk 1:1-4, 12-2:1

THE oracle that the prophet Habakkuk saw. O Lord, how long shall I cry for help, and you will not listen? Or cry to you “Violence!” and you will not save? Why do you make me see wrongdoing and look at trouble? Destruction and violence are before me; strife and contention arise. So the law becomes slack and justice never prevails. The wicked surround the righteous— therefore judgement comes forth perverted. Are you not from of old, O Lord my God, my Holy One? You shall not die. O Lord, you have marked them for judgement; and you, O Rock, have established them for punishment. Your eyes are too pure to behold evil, and you cannot look on wrongdoing; why do you look on the treacherous, and are silent when the wicked swallow those more righteous than they? You have made people like the fish of the sea, like crawling things that have no ruler. The enemy brings all of them up with a hook; he drags them out with his net, he gathers them in his seine; so he rejoices and exults. Therefore he sacrifices to his net and makes offerings to his seine; for by them his portion is lavish, and his food is rich. Is he then to keep on emptying his net, and destroying nations without mercy? I will stand at my watch-post, and station myself on the rampart; I will keep watch to see what he will say to me, and what he will answer concerning my complaint.

A Canticle is read after each lesson, as directed by the Officiant.

The Second Lesson

Saint Matthew 23:13-24

JESUS said, “But woe to you, scribes and Pharisees, hypocrites! For you lock people out of the kingdom of heaven. For you do not go in yourselves, and when others are going in, you stop them. Woe to you, scribes and Pharisees, hypocrites! For you cross sea and land to make a single convert, and you make the new convert twice as much a child of hell as yourselves. Woe to you, blind guides, who say, ‘Whoever swears by the sanctuary is bound by nothing, but whoever swears by the gold of the sanctuary is bound by the oath.’ You blind fools! For which is greater, the gold or the sanctuary that has made the gold sacred? And you say, ‘Whoever swears by the altar is bound by nothing, but whoever swears by the gift that is on the altar is bound by the oath.’ How blind you are! For which is greater, the gift or the altar that makes the gift sacred? So whoever swears by the altar, swears by it and by everything on it; and whoever swears by the sanctuary, swears by it and by the one who dwells in it; and whoever swears by heaven, swears by the throne of God and by the one who is seated upon it. Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practiced without neglecting the others. You blind guides! You strain out a gnat but swallow a camel!”

A Canticle is read after each lesson, as directed by the Officiant.

The Apostles’ Creed and The Prayers

Page 96

The Collect of the Day

BLESSED Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Other Collects and Intercessions

The General Thanksgiving

Page 101

or The Prayer of St. Chrysostom

Page 102

Officiant Let us bless the Lord.
People Thanks be to God.

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.

Please silence all electronic devices.
This 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

Overture to the Occasional Oratorio

George F. Handel
 (1685-1759)

At the bell, please stand as you are able. All then sing

Processional Hymn 525

The Church's one foundation

Aurelia

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

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.

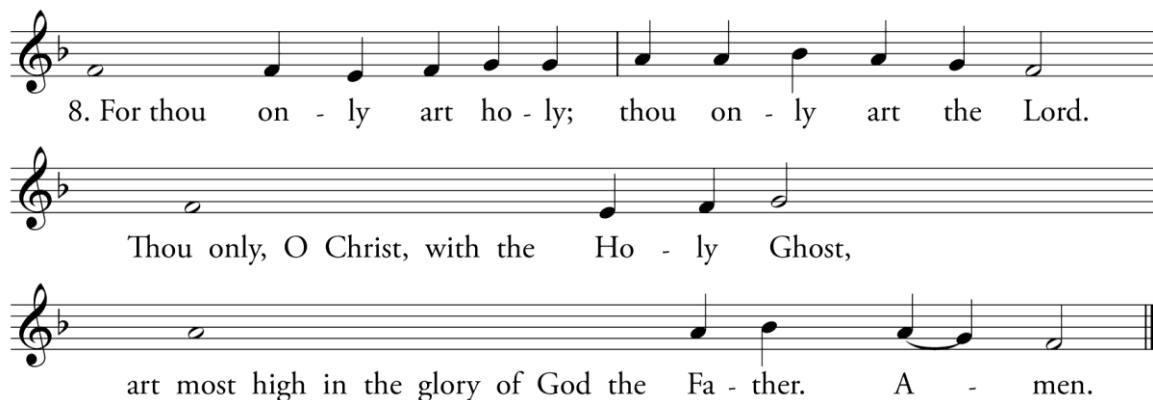
3. O Lord God, heaven - ly King, God the Father Al - migh - y.

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.

The Collect of the Day

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

BLESSED Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Then follows this collect for mission.

EVERLIVING God, whose will it is that all should come to you through your Son Jesus Christ: Inspire our witness to him, that all may know the power of his forgiveness and the hope of his resurrection; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

THE WORD OF GOD

The congregation is seated.

The Lesson

Daniel 12:1-3

THE Lord spoke to Daniel in a vision and said, "At that time Michael, the great prince, the protector of your people, shall arise. There shall be a time of anguish, such as has never occurred since nations first came into existence. But at that time your people shall be delivered, everyone who is found written in the book. Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Those who are wise shall shine like the brightness of the sky, and those who lead many to righteousness, like the stars forever and ever."

The word of the Lord.

People Thanks be to God.

The Choir sings

Psalm 16

Conserva me, Domine

chant: John Edward Cantrell
 (b. 1971)

PROTECT me, O God, for I take refuge in you; * I have said to the Lord, "You are my Lord, my good above all other."

2 All my delight is upon the godly that are in the land, * upon those who are noble among the people.

3 But those who run after other gods * shall have their troubles multiplied.

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.

4 Their libations of blood I will not offer, * nor take the names of their gods upon my lips.
 5 O Lord, you are my portion and my cup; * it is you who uphold my lot.
 6 My boundaries enclose a pleasant land; * indeed, I have a goodly heritage.
 7 I will bless the Lord who gives me counsel; * my heart teaches me, night after night.
 8 I have set the Lord always before me; * because he is at my right hand I shall not fall.
 9 My heart, therefore, is glad, and my spirit rejoices; * my body also shall rest in hope.
 10 For you will not abandon me to the grave, * nor let your holy one see the Pit.
 11 You will show me the path of life; * in your presence there is fullness of joy, and in your right hand are pleasures for evermore.

The Epistle

Hebrews 10:11-14, 19-25

EVERY priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins. But when Christ had offered for all time a single sacrifice for sins, “he sat down at the right hand of God,” and since then has been waiting “until his enemies would be made a footstool for his feet.” For by a single offering he has perfected for all time those who are sanctified. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

The word of the Lord.

People Thanks be to God.

Please stand as you are able. All sing

Sequence Hymn 51

We, the Lord’s people

Decatur Place

The Gospel

Saint Mark 13:1-8

Gospel
People

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

AS Jesus came out of the temple, one of his disciples said to him, “Look, Teacher, what large stones and what large buildings!” Then Jesus asked him, “Do you see these great buildings? Not one stone will be left here upon another; all will be thrown down.” When he was sitting on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, “Tell us, when will this be, and what will be the sign that all these things are about to be accomplished?” Then Jesus began to say to them, “Beware that no one leads you astray. Many will come in my name and say, ‘I am he!’ and they will lead many astray. When you hear of wars and rumors of wars, do not be alarmed; this must take place, but the end is still to come. For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. This is but the beginning of the birthpangs.”

The Gospel of our Savior.

People Praise to you, Lord Christ.

The Sermon

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

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.

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

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.

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

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

Bishop

DEAR people of God, let us pray for our family in Christ in all the world, and for the Church. May we hearken to the voice of the Lord, and do all such good works as God has commanded us to walk in.

Intercessor

Let us pray for creation, which God has made and evermore continues to sustain. May we heed God's commandment to tend the world God has given us, and to live with care and respect for our fellow creatures. **Lord, hear our prayer.**

People **Lord, hear our prayer.**

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 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. This morning's prayers were composed by Mary Grahame Hunter.

Let us pray for our society, that we may strengthen the bonds of truth, love, and mercy.
Lord, hear our prayer.

Let us pray for this parish of St. Paul, and all who pass through it. May we walk together in love and find rest for our souls. **Lord, hear our prayer.**

Let us pray for our enemies, as our Lord has taught us. May God's grace restore us to a world of true justice, reconciliation, and peace. **Lord, hear our prayer.**

Let us pray for those who suffer: in body and in mind, from war and famine, from disaster and displacement, from poverty and injustice, and from loneliness and grief. May we find relief through the grace of God and the love of our neighbors. **Lord, hear our prayer.**

Let us pray with those who have gone before us and now rejoice in a greater light and on another shore. May the prayers of the faithful departed strengthen us in our lives in Christ, and may we follow their example as we proclaim the good news of the world to come.
Lord, hear our prayer.

Father True continues

Let us pray for Sean, our presiding bishop, Bonnie our diocesan bishop, Tim and Anthony, our priests, and all other members of the clergy. May they be guided and strengthened by the work of the Holy Spirit. **Lord, hear our prayer.**

Let us pray for cathedral parishioners and friends celebrating birthdays this week: [names]. May the Lord bless them in the coming year. **Lord, hear our prayer.**

Let us pray for an end to gun violence and to the pain and suffering it causes. May God inspire and strengthen us in our work to interrupt and prevent violence and to support each other in our anger and grief. **Lord, hear our prayer.**

Let us pray for the people of Palestine, Lebanon, and Israel, and especially the people of Gaza. Let us pray also for the people of Ukraine. May God comfort and strengthen them. May violence end. As it pleases God for war to cease in all the world, may God stir up and strengthen us to work for justice and true peace in our own day. **Lord, hear our prayer.**

Let us give thanks for the first two hundred years of this parish's ministry, and may the Lord bless us and keep us as we celebrate and continue to do God's work in the years to come.
Lord, hear our prayer.

Bishop

God of compassion, hear the prayers we offer this day, give sight to your faithful people, and enable us to follow your Son; through Jesus Christ our Lord. *Amen.*

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

The Confession of Sin and Absolution

Bishop

Let us confess our sins against God and our neighbor.

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;

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.

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 Bishop 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.*

Please stand as you are able.

The Peace

Bishop
People

The peace of the Lord be always with you.
And also with you.

THE HOLY COMMUNION

The Congregation is seated.

Welcome and Announcements

The Choir sings

At the Offertory, Anthem

Charles Villiers Stanford (1852-1924)

FOR, lo, I raise up that bitter and hasty nation,
Which march through the breadth of the earth,
To possess the dwelling places that are not theirs.
They are terrible and dreadful,
Their judgment and their dignity proceed from themselves.
Their horses also are swifter than leopards,
And are more fierce than the evening wolves.
And their horsemen spread themselves,
Yea, their horsemen come from far.
They fly as an eagle that hasteth to devour,
They come all of them for violence;
Their faces are set as the east-wind,
And they gather captives as the sand.
Yea, he scoffeth at kings,
And princes are a derision unto him.
For he heapeth up dust and taketh it.
Then shall he sweep by as a wind that shall pass over,
And be guilty,
Even he, whose might is his God.

Art not thou from everlasting,
O Lord, my God, mine Holy One?
We shall not die.

O Lord, thou hast ordained him for judgement,
And thou, O Rock, hast established him for correction.
I will stand upon my watch and set me upon the tower,

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.

And look forth to see what he will say to me,
 And what I shall answer concerning my complaint.
 And the Lord answered me and said:
 The vision is yet for the appointed time,
 And it hasteth toward the end, and shall not lie:
 Though it tarry, wait for it, because it will surely come.
 For the earth shall be filled
 with the knowledge of the glory of the Lord,
 As the waters cover the sea.
 But the Lord is in his holy temple:
 Let all the earth keep silence before Him.

Habakkuk i and ii

Please stand as you are able and sing

Presentation Hymn 680 O God, our help in ages past

St. Anne

Then follows

The Great Thanksgiving

Celebrant The Lord be with you.

People And also 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

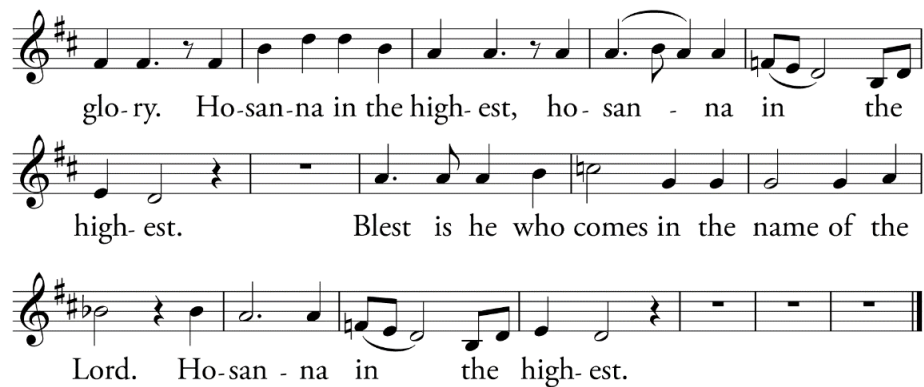
John Abdenour (b. 1962)

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. This musical setting was commissioned by the Cathedral for our bicentennial year and was composed by former Assistant Organist, John Abdenour.



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 Mary, the God bearer, Paul, and 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 ever. **AMEN.**

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.

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.

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.

All sing

Agnus Dei

Eugene Hancock (1929-1992)

Cantor Lamb of God, you take a-way the sins of the world; have *All*
 mer-cy on us. *Cantor* Lamb of God, you take a-way the
All *Cantor* sins of the world: have mer-cy on us. Lamb of God, you
All take a-way the sins of the world: grant us peace.

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

The Celebrant says the following Invitation

The Gifts of God for the People of God.

Music at the Communion,

Organ

Cantilena

Florence Price (1887-1953)

Motet

Nicholas White (b. 1967)

STEAL away to Jesus, steal away home,
 I ain't got long to stay here.

My Lord he calls me, he calls me by the thunder;
 The trumpet sounds within my soul
I ain't got long to stay here.

Green trees are bendin', poor sinners stand a-tremblin;
 The trumpet sounds within my soul
I ain't got long to stay here.

traditional African American

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,
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.

Please stand as you are able. The Bishop gives

The Blessing

The Choir sings

Te Deum laudamus

C.V. Stanford (1852-1924) in B-flat

WE praise thee, O God, we acknowledge Thee to be the Lord.
All the earth doth worship thee, the Father everlasting.
To thee all Angels cry aloud, the Heavens and all the Powers therein.
To thee Cherubin and Seraphin continually do cry:
Holy, Holy, Holy, Lord God of Sabaoth;
Heaven and earth are full of the majesty of thy Glory.
The glorious company of the apostles praise thee.
The goodly fellowship of the prophets praise thee.
The noble army of Martyrs praise thee.
The holy Church throughout all the world doth acknowledge thee;
the Father of an infinite Majesty;
thine honorable, true, and only Son;
also the Holy Ghost the Comforter.
Thou art the King of Glory, O Christ.
Thou art the everlasting Son of the Father.
When Thou tookest upon Thee to deliver man
thou didst not abhor the Virgin's womb.
When Thou hadst overcome the sharpness of death,
thou didst open the kingdom of heaven to all believers.
Thou sittest at the right hand of God in the glory of the Father.
We believe that Thou shalt come to be our Judge.
We therefore pray thee, help thy servants
whom thou hast redeemed with thy precious blood.
Make them to be numbered with thy Saints in glory everlasting.
O Lord, save thy people: and bless thine heritage.
Govern them and lift them up for ever.
Day by day we magnify thee; and we worship thy Name, ever world without end.
Vouchsafe, O Lord, to keep us this day without sin.

*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 Te Deum is the
ancient, creed-like hymn
of thanksgiving. It is
sung on certain feasts of
the church year and at
special celebrations such
as today's observance of
the Cathedral parish's
bicentennial.*

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

O Lord, have mercy upon us.
O Lord, let thy mercy lighten upon us: as our trust is in thee.
O Lord, in thee have I trusted: let me never be confounded.

The Dismissal is given and the people respond

Thanks be to God.

Please remain standing as the procession leaves the Cathedral.

At the Procession

Prelude to the Te Deum

Marc-Antoine Charpentier
(1643-1704)

Following the service please join us for a reception in Barth Hall.

In this morning's liturgy

Celebrant and Preacher

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

Assisting Clergy

The Very Reverend Timothy True
Interim Dean of the Cathedral

Lector

Wilma McKinney

Intercessor

Prema Prabakaran

Vergers

Emery Dumas

Thurifer

Steve Ott

Acolytes

Chris Hooker and Matt O'Brien

Eucharistic Ministers

Clement Prabakaran, Brother John Brendan, and Sister Margaret Ruth

Healing Minister

Leonard Dimsa

Musicians

The Cathedral Choir

Canon Jeremy David Tarrant, Organist and Choirmaster
Dr. Sarah Simko, Associate Organist and Communications Coordinator
Natalie Bruno and Natalia Vela, trumpets
Ian Maser and Adam Rainey, trombones

Ushers

James Edwards and Nancy Swearingen

Technology

Mike Dagle and Linda O'Brien



The Cathedral Choir School of Metropolitan Detroit is a not-for-profit outreach program of the Cathedral Church of St. Paul in cooperation with Cathedral Community Services. The Choir School provides an excellent, fundamental music education to children in the metropolitan Detroit region, and is open to all youth, regardless of religious affiliation. Choristers focus on vocal technique, musicianship, and citizenship in the context of the liturgical life of the Cathedral. The Choir School is a community that, while focused on music, is a systematic, long-term investment in young people. Children emerge from this experience with a deep love of fine arts, enhanced self-confidence, and an ability to work collaboratively.

To schedule a time to meet or to speak further with someone about the program, please contact Mr. Jeremy David Tarrant, Cathedral Organist and Choirmaster: (313) 833-7547 jtarrant@detroitcathedral.org. Visit us on the web at www.detroitcathedral.org.

Adults who wish to learn more about becoming involved with the Cathedral Choirs are encouraged to contact Mr. Jeremy David Tarrant, Organist and Choirmaster.

The Choir School is an extra-curricular, *tuition-free* opportunity for youth with an interest in music and singing.

Here are some fast facts:

- No previous musical or voice training is required or expected.
- Children need not be Episcopalian. The Choir is open to children of all faiths and backgrounds.
- Boys and Girls form the treble (soprano) section of the famed Cathedral Choir, involving consistent application of their developing musical skills, while singing the finest in choral music from all periods and in a variety of languages.
- Children gain a thorough grounding in basic musicianship, music reading, and vocal technique through the centuries-old tradition of choral singing.
- A brief, informal interview assesses a child's readiness for the program.
- Located in the heart of Detroit's cultural center, boys and girls emerge from the program with a deep love and appreciation of the fine arts.
- The Cathedral Choir and Choir School are affiliated with the Royal School of Church Music.
- Children showing a strong commitment to the Choir are eligible for reduced-tuition piano lessons and summer camps.
- The Choir's debut CD recording, *Nowell Sing We*, was released in December 2014, and *Evensong for All Saints* was released in October, 2016.
- One of Detroit's treasures, the Cathedral Choir has sung widely in the United States and Canada, and made tours of England in 2014 and 2023.

Upcoming at the Cathedral

Sunday, November 24, 4:00 p.m.
Harvest Carol Service – a Thanksgiving Observance
with prayers and traditional hymns of Thanksgiving

Sunday, December 1, 4:00 p.m.
An Advent Procession
a sequence of words and music for a season of preparation and expectation
with the Cathedral Choir

Saturday, December 21, 5:00 p.m.
Nine Lessons and Carols
the traditional carol service with music for choir and congregation

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Diverse people Daily relevance Inspiring space

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