

# *The Cathedral Church of St. Paul*

The Very Reverend Timothy True  
*Interim Dean*

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

**December 8, 2024**  
**The Second Sunday of Advent**  
**Sung Holy Eucharist**  
**Eleven O' Clock**  
*with the Cathedral Singers Upper Voices*



**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.

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.

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 praise. In Advent, we generally sing the Trisagion.

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

## THE ENTRANCE RITE

**Organ** Nun komm, der Heiden Heiland, BWV 659 J.S. Bach (1685-1750)  
*Savior of the nations, come*

*At the bell, please stand as you are able. From the West End, the Choir sings*

**Introit** plainchant

**O** Dayspring, Brightness of Light everlasting, and Sun of Righteousness:  
Come and enlighten them that sitteth in darkness, and the shadow of death.

O Oriens, from the *Great 'O' Antiphons*

*All then sing*

**Processional Hymn 66** Come, thou long-expected Jesus *Stuttgart*

### 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

**A**LMIGHTY 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*

**Trisagion** *New plainsong service, David Hurd (b. 1950)*

Ho - ly God, Ho-ly and Might - y, Ho-ly Im- mor - tal One,  
Have mer-cy up- on us. Ho - ly God, Ho-ly and Might - y,  
Ho - ly Im- mor - tal One, Have mer-cy up - on us.  
Ho - ly God, Ho-ly and Might - y, Ho-ly Im- mor - tal One,  
Have mer - cy up - on us.

## The Collect of the Day

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

**M**ERCIFUL God, who sent your messengers the prophets to preach repentance and prepare the way for our salvation: Give us grace to heed their warnings and forsake our sins, that we may greet with joy the coming of Jesus Christ our Redeemer; 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

Malachi 3:1-4

**S**EE, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight— indeed, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the Lord in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.

The Word of the Lord.

*People* Thanks be to God.

*The Choir sings*

### The Song of Zechariah

*Benedictus Dominus Deus*

Tonus Peregrinus

**B**LESSED be the Lord, the God of Israel; \* he has come to his people and set them free. He has raised up for us a mighty savior, \* born of the house of his servant David. Through his holy prophets he promised of old, that he would save us from our enemies, \* from the hands of all who hate us. He promised to show mercy to our fathers \* and to remember his holy covenant. This was the oath he swore to our father Abraham, \* to set us free from the hands of our enemies, Free to worship him without fear, \* holy and righteous in his sight all the days of our life. You, my child, shall be called the prophet of the Most High, \* for you will go before the Lord to prepare his way, To give his people knowledge of salvation \* by the forgiveness of their sins. In the tender compassion of our God \* the dawn from on high shall break upon us, To shine on those who dwell in darkness and the shadow of death, \* and to guide our feet into the way of peace.

Saint Luke 1: 68-79

### The Epistle

Philippians 1:3-11

**I** thank my God every time I remember you, constantly praying with joy in every one of my prayers for all of you, because of your sharing in the gospel from the first day until now. I am confident of this, that the one who began a good work among you will bring it to completion by the day of Jesus Christ. It is right for me to think this way about all of you, because you hold me in your heart, for all of you share in God's grace with me, both in my imprisonment and in the defense and confirmation of the gospel. For God is my witness,

*Collects are prayers that "collect" all of the themes of the day as well as our own petitions into one place.*

*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.*

*In this year of our three-year lectionary cycle, a Canticle sometimes is appointed in place of a Psalm. Today we hear the Canticle of Zechariah, as found in the first chapter of St. Luke when Zechariah uses these words to praise God at the naming of his son, John the Baptist.*

*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.*

how I long for all of you with the compassion of Christ Jesus. And this is my prayer, that your love may overflow more and more with knowledge and full insight to help you to determine what is best, so that in the day of Christ you may be pure and blameless, having produced the harvest of righteousness that comes through Jesus Christ for the glory and praise of God.

The Word of the Lord.

*People* **Thanks be to God.**

*Please stand as you are able. All sing*

**Sequence Hymn 54**

Savior of the nations, come

*Nun komm*

*Gospeler*

The Holy Gospel of our Savior Jesus Christ, according to Luke.

*People*

**Glory to you, Lord Christ.**

**The Gospel**

Saint Luke 3:1-6

**I**N the fifteenth year of the reign of Emperor Tiberius, when Pontius Pilate was governor of Judea, and Herod was ruler of Galilee, and his brother Philip ruler of the region of Ituraea and Trachonitis, and Lysanias ruler of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness. He went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, as it is written in the book of the words of the prophet Isaiah, "The voice of one crying out in the wilderness: 'Prepare the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough ways made smooth; and all flesh shall see the salvation of God.'"

*Gospeler*

The Gospel of our Savior.

*People*

**Praise to you, Lord Christ.**

**The Sermon**

The Reverend Anthony C. Estes  
*The Detroit Church Partnership*

*Please stand as you are able. All say together*

**The Nicene Creed**

**W**E 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.

*The Sequence Hymn is often chosen to comment on the Epistle reading immediately prior, or the Gospel lesson that follows. It can also be selected as simply appropriate to the liturgical season.*

*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.*

*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.*

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*

**A**S we prepare the way of the Lord, let us offer prayers to God who will lead us with joy in the light of his glory.

#### *Intercessor*

For the peace of the world, and for our unity in Christ.

*People* Come, O Lord, and save us.

For Bonnie our bishop and all bishops, for Tim and Anthony our priests, and all who minister in Christ; and for all the holy people of God.

*Come, O Lord, and save us.*

For the church throughout the world and the faithful in every place.

*Come, O Lord, and save us.*

For the leaders of the nations and all in authority. *Come, O Lord, and save us.*

For justice, peace, and freedom among peoples of the earth. *Come, O Lord, and save us.*

For travelers, for the sick and the suffering, for the hungry and the oppressed, and for those in prison. *Come, O Lord, and save us.*

For the dying and the dead. *Come, O Lord, and save us.*

For our deliverance from all affliction, strife, and need. *Come, O Lord, and save us.*

*The Celebrant adds further intercessions and then continues.*

Joining our voices with the blessed Virgin Mary, John the Baptist, and all the saints and angels of God, let us offer ourselves and one another to the living God. *To you, O Lord.*

#### *Celebrant*

**O**Rising Sun, brightness of light eternal, sun of justice, come and shine on those who sit in darkness and the shadow of death. Glory to you for ever. *Amen.*

*The Prayers of the People can take many different forms, but they address several areas of our lives as outlined in the Book of Common Prayer: 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.*

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.

During the Offertory, the Choir sings an anthem. This is followed by a Presentation Hymn, sung by all, during which time the offerings are presented at the altar.

## 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*

**M**OST 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*

**A**LMIGHTY 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 People are seated.*

**Welcome and Announcements**

**The Blessing of Hats and Scarves**

*The Choir sings*

**At the Offertory, Anthem**

Peter Aston (1938-2013)

**I** give you a new commandment: love one another, as I have loved you. If there is this love among you, then all will know that you are my disciples.

St. John 15:12-15

*Please stand as you are able and sing*

**Presentation Hymn**

*Veni, veni, Emmanuel*

**O** come, thou Wisdom from on high  
who orderest all things mightily,  
To us the path of knowledge show,  
And teach us in her ways to go.  
*Rejoice! Rejoice!*  
*Emmanuel shall come to thee, O Israel!*

**O** come, thou Dayspring from on high,  
And cheer us by thy drawing nigh;  
Disperse the gloomy clouds of night,  
And death's dark shadow put to flight.  
*Rejoice! Rejoice!*  
*Emmanuel shall come to thee, O Israel!*



*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.*

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

*Celebrant and People*

**Christ has died.**

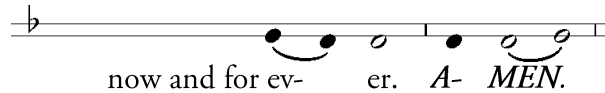
**Christ is risen.**

**Christ will come again.**

We celebrate the memorial of our redemption, O Lord, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty God,



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

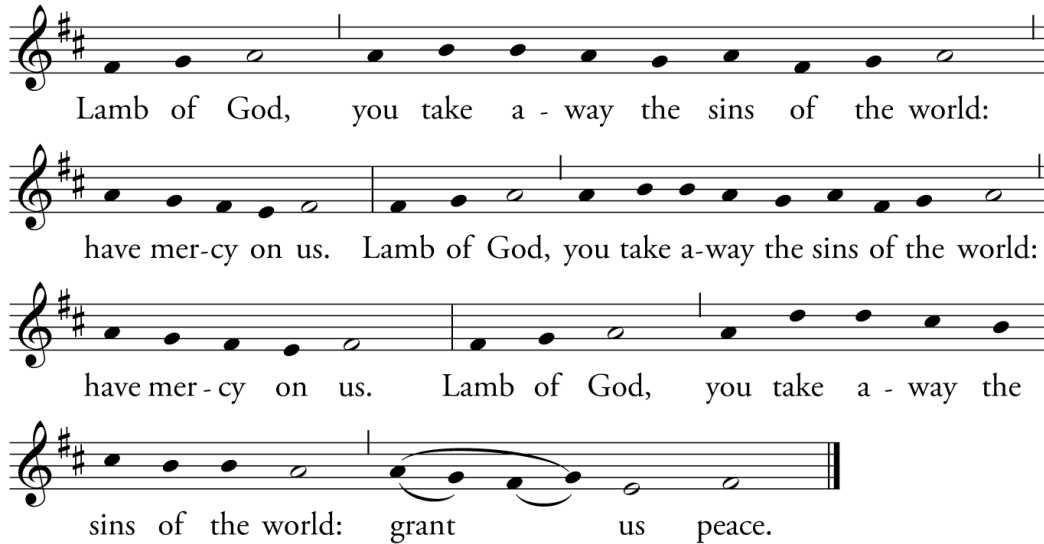
**O**UR Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those  
who trespass against us.  
And lead us not into temptation,  
but deliver us from 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*  
Fraction Anthem

*Hurd*



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

*Celebrant* The Gifts of God for the People of God.

Music at the Communion,

Organ

Nun komm, der Heiden Heiland, BWV 660  
*Savior of the nations, come*

Bach

*All sing, the congregation remaining seated*

Communion Hymn LEVAS 183 Be not dismayed

*Martin*

*After Communion the Celebrant says*  
Let us pray.

*Celebrant and People*

**E**TERNAL God, heavenly Father,  
you have graciously accepted us as living members  
of your Son our Savior Jesus Christ,  
and you have fed us with spiritual food  
in the Sacrament of his Body and Blood.  
Send us now into the world in peace,  
and grant us strength and courage  
to love and serve you  
with gladness and singleness of heart;  
through Christ our Lord. Amen.

*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.*

The Blessing

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

All sing

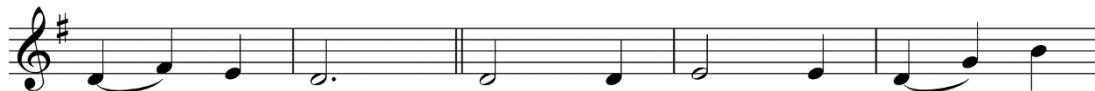
Processional Hymn

Love divine, all loves excelling

Blaenwern



1 Love di - vine, all loves ex - cell - ing, joy of heaven, to  
 2 Breathe, O breathe thy lov - ing spir - it in - to ev - ery  
 3 Come, al - might - y to de - liv - er, let us all thy  
 4 Fin - ish then thy new cre - a - tion: pure and spot - less



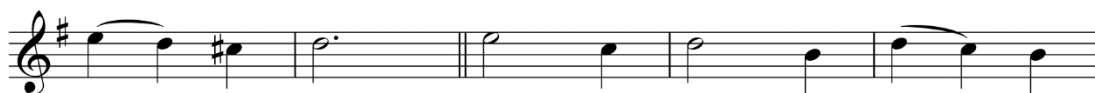
earth come down, fix in us thy hum - ble  
 trou - bled breast! Let us all in thee in -  
 life re - ceive; sud - den - ly re - turn, and  
 let us be; let us see thy great sal -



dwell - ing, all thy faith - ful mer - cies crown.  
 her - it, let us find that sec - ond rest.  
 nev - er, nev - er more thy tem - ples leave.  
 va - tion per - fect - ly re - stored in thee;



Je - sus, thou art all com - pas - sion, pure un - bound - ed  
 Take a - way our love of sin - ning, Al - pha and O -  
 Thee we would be al - ways bless - ing, serve thee as thy  
 changed from glo - ry in - to glo - ry till in heaven we



love thou art; vis - it us with thy sal -  
 me - ga be; end of faith, as its be -  
 hosts a - bove; pray, and praise thee, with - out  
 take our place, till we cast our crowns be -



va - tion, en - ter ev - ery trem - bling heart.  
 gin - ning, set our hearts at lib - er - ty.  
 ceas - ing, glo - ry in thy per - fect love.  
 fore thee, lost in won - der, love, and praise.

Words Charles Wesley (1707-1788)

Music Blaenwern, William Rowlands (1860-1937)

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

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

Organ

Nun komm, der Heiden Heiland, BWV 661  
*Savior of the nations, come*

Bach

## Notes on the music

Martin Luther made his German translation of the medieval Latin hymn, *Veni redemptor gentium* just before Advent of 1523, and paired it with a tune he derived from the plainsong original. It is in this form, albeit with an English translation, that we sing this great Advent hymn (Hymn 54) today. Luther's tune, *Nun komm, der Heiden Heiland*, surrounds and weaves through this morning's liturgy, making appearances in three organ settings by Bach, played as the opening voluntary, at the communion, and at the conclusion of the service.

This morning's Offertory anthem, *I give you a new commandment*, is selected to echo Paul's words from today's Epistle ("And this is my prayer, that your love may overflow more and more...") with Jesus' words as found in John's Gospel: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

## Coffee Hour

This morning's coffee hour in Barth Hall is hosted by Clement and Prema Prabakaran.

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### Today at 4:00 p.m.

Cathedral Evensong with prayers at the Advent Wreath

Officiant: Father True

### Nine Lessons and Carols

The beloved traditional carol service, sung by the Cathedral Choir will be offered on Saturday, December 21 at 5:00 p.m.

### Christmas Flower Fund

Forms for Christmas flower memorials and thanksgivings can be found on the table in the Gallery. Please note that these must be returned by Wednesday, December 18 to appear in Christmas bulletins.

### 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](http://detroitcathedral.org) and selecting *Choir School* on the home page. Contact us at [music@detroitcathedral.org](mailto:music@detroitcathedral.org) or 313.833.7547.



Dear Cathedral Family,



I am thrilled to share a special initiative for Advent that has been approved by the Cathedral Vestry. During all Sundays in Advent, our plate offerings will be dedicated to supporting the American Friends of the Episcopal Diocese of Jerusalem (AFEDJ). These funds will assist the Diocese of Jerusalem in their vital work providing care in hospitals, schools, and centers for disabled children in Palestine, Lebanon, Jordan, and Israel.

The Episcopal Diocese of Jerusalem serves as a beacon of hope in the Middle East, offering lifesaving medical care at places like Al Ahli Arab Hospital in Gaza, education through schools such as St. George's in Jerusalem, and compassionate care for children with disabilities at the Princess Basma Center. By supporting them, we can extend our Christian love and solidarity to those in need. You can learn more about the work of Al Ahli Arab Hospital through the video at the QR code to the right.

To give using E-Giving, you may use the QR code to the right. Select "in memory of" from the drop down menu, and write AFEDJ in the memo. To give in the offering plate, please use a pew envelope and write AFEDJ on the envelope. To give with a check, make the check out to "Cathedral Church of St. Paul" and write "AFEDJ" on the memo line.



Please join us in this meaningful effort to share Christ's love and healing during this holy season.

Faithfully,  
Joe Poisson  
*A member of the Cathedral Vestry*

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**Diverse people   Daily relevance   Inspiring space**

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