

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 15, 2024
The Third Sunday of Advent: Gaudete
Sung Holy Eucharist
Eleven O' Clock
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.

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.
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 Concertina on *Freu dich sehr* Pamela Ruiter-Feenstra
Comfort, Comfort ye my people (b. 1961)

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

Introit plainchant

O King of the nations, and their Desire; the Cornerstone, who makest both one:
 Come and save your creature whom thou formedst of clay.

O Rex gentium, from the *Great 'O' Antiphons*

All then sing

Processional Hymn 76 On Jordan's bank the Baptist's cry *Winchester Old*

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

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.

STIR up your power, O Lord, and with great might come among us; and, because we are sorely hindered by our sins, let your bountiful grace and mercy speedily help and deliver us; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honor and glory, now and for ever. *Amen.*

THE WORD OF GOD

The congregation is seated.

The Lesson

Zephaniah 3:14-20

SING aloud, O daughter Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter Jerusalem! The Lord has taken away the judgments against you, he has turned away your enemies. The king of Israel, the Lord, is in your midst; you shall fear disaster no more. On that day it shall be said to Jerusalem: Do not fear, O Zion; do not let your hands grow weak. The Lord, your God, is in your midst, a warrior who gives victory; he will rejoice over you with gladness, he will renew you in his love; he will exult over you with loud singing as on a day of festival. I will remove disaster from you, so that you will not bear reproach for it. I will deal with all your oppressors at that time. And I will save the lame and gather the outcast, and I will change their shame into praise and renown in all the earth. At that time I will bring you home, at the time when I gather you; for I will make you renowned and praised among all the peoples of the earth, when I restore your fortunes before your eyes, says the Lord.

The Word of the Lord.

People **Thanks be to God.**

Please stand as you are able and sing

Canticle: The First Song of Isaiah (Hymn 679) *Ecce, Deus*

The Epistle

Philippians 4:4-7

REJOICE in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

The Word of the Lord.

People **Thanks be to God.**

Please stand as you are able. All sing

Sequence Hymn 68

Rejoice, rejoice, believers

Llangloffan

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 sing the First Song of Isaiah, based on Isaiah 12:2-6, which celebrates the return of Israel from exile.

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.

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.

Gospeler The Holy Gospel of our Savior Jesus Christ, according to Luke.
People Glory to you, Lord Christ.

The Gospel Saint Luke 3:7:18

JOHAN said to the crowds that came out to be baptized by him, "You brood of vipers! Who warned you to flee from the wrath to come? Bear fruits worthy of repentance. Do not begin to say to yourselves, 'We have Abraham as our ancestor'; for I tell you, God is able from these stones to raise up children to Abraham. Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire." And the crowds asked him, "What then should we do?" In reply he said to them, "Whoever has two coats must share with anyone who has none; and whoever has food must do likewise." Even tax collectors came to be baptized, and they asked him, "Teacher, what should we do?" He said to them, "Collect no more than the amount prescribed for you." Soldiers also asked him, "And we, what should we do?" He said to them, "Do not extort money from anyone by threats or false accusation, and be satisfied with your wages." As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah, John answered all of them by saying, "I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his granary; but the chaff he will burn with unquenchable fire." So, with many other exhortations, he proclaimed the good news to the people.

Gospeler The Gospel of our Savior.
People Praise to you, Lord Christ.

The Sermon

The Very Reverend Timothy True
Interim Dean of the Cathedral

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 wait for Christ to come in victory, let us make our requests known to God who saves the lame and gathers the outcast.

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 Tim and Anthony our priests, for the deacons 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 may add other intercessions and then continues

Joining our voices with the blessed Virgin Mary, John the Baptist, and with all the saints and angels of God, let us offer ourselves and one another to the living God through Christ.

To you, O Lord.

Celebrant

O King of all the nations, only joy of every heart, keystone of the mighty arch who makes us one, come and save the creature you fashioned from clay. 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. At times, a hymn is sung by all.

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

Welcome and Announcements

The Choir sings

At the Offertory, Anthem

from *The Apostles*, Edward Elgar (1857-1934)

THE Spirit of the Lord is upon me,
because He hath anointed me to preach the Gospel to the poor:
He hath sent me to heal the brokenhearted,
to preach deliverance to the captives
and recovering of sight to the blind,
to preach the acceptable year of the Lord;
to give unto them that mourn a garland for ashes,
the oil of joy for mourning,
the garment of praise for the spirit of heaviness;
that they might be called trees of righteousness,
the planting of the Lord, that He might be glorified.
For as the earth bringeth forth her bud,
and as the garden causeth the things that are sown in it to spring forth;
So the Lord God will cause righteousness and praise
to spring forth before all the nations.
As the earth bringeth forth her bud.

Isaiah 61:1-3, 11

All sing
Sanctus

Hurd

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 pow - er and might,
hea - ven and earth are full of your glo - ry. Ho - san - na in the
high - est. Bless - ed is he who comes in the name of the Lord.
Ho - san - na in the high - est.

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.

The People stand or kneel. The Celebrant continues

HOLY and gracious Lord: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Creator of all.

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,

now and for ev - er. A - MEN.

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

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.

Celebrant The Gifts of God for the People of God.

Music at the Communion,

Organ

Freu dich sehr Christian Henrich Rinck (1770-1846)

Carol

Traditional Catalan carol, arr. William Llewellyn (1925-2023)

ANCIENT prophets first foretold him: *Fum, fum, fum.*
John the Baptist did extol him: *Fum, fum, fum*
Come join the marching throng of Christians,
Come, and away to fill the churches
With your voices praising Heaven: Fum, fum, fum

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."

Hear the prophet tell his story: *Fum, fum, fum*
 Christ is coming in his glory: *Fum, fum, fum*
 Come join the marching throng...

Hear, you people round about me: *Fum, fum, fum*
 Come and have your sins forgiven: *Fum, fum, fum*
 Come join the marching throng...

After Communion the Celebrant says
 Let us pray.

Celebrant and People

ETERNAL 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.

The Blessing

Please stand as you are able and sing the hymn on the next page.

Processional Hymn

Hills of the North, rejoice!

Tenmile

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

Organ

Toccata on *Veni Emmanuel*

Evelyn Simpson-Curenton
 (b. 1953)

Notes on the Music

Edward Elgar's oratorio, *The Apostles* explores the calling of the Apostles and their experiences of Jesus' preaching, miracles, crucifixion, resurrection, and ascension. It is the realization of the composer's boyhood dream of creating a large-scale piece on the subject. This project outgrew the confines of a single work and a second oratorio, *The Kingdom* continues the story. Elgar's plan grew further still, and he decided that these two works would form the first two sections of a tri-partite cycle. In any case, the projected third oratorio, *The Last Judgement*, was never finished. *The Apostles* was commissioned by and premiered at the Birmingham Festival in 1903. The prologue from this work, "The Spirit of the Lord is upon me," is sung this morning as the Offertory anthem.

The Catalan carol, *Fum, fum, fum*, sung this morning at the Communion, is in an arrangement for treble voices by the organist, composer, and music educator William Llewellyn. The syllable, "fum" is a vocal representation of a drum.

The nineteenth-century Advent hymn, *Hills of the north, rejoice!* has long been known in England, paired with Martin Shaw's tune, *Little Cornard*. It entered our Cathedral hymn repertoire in Advent 2021 with a new, exuberant melody by Ray Stilwell. Mr. Stilwell enjoyed a long, distinguished career in church music and education, and is a former Assistant Organist of the Cathedral. He is a bass in the Cathedral Choir. - *Canon Tarrant*

Hills of the north, rejoice



1 Hills of the north, re-joice, _____ ech - o - ing songs a - rise,
 2 Isles of the south - ern seas, _____ sing to the list - ening earth,
 3 Lands of the east a - rise, _____ he is your bright - est morn,
 4 Shores of the ut - most west, _____ lands of the set - ting sun,
 5 Shout as you jour - ney on, _____ songs be in ev - 'ry mouth,



1 hail with u - nit - ed voice _____ him who made earth and skies.
 2 car - ry on ev - 'ry breeze _____ hope of a world's new birth.
 3 greet him with joy - ous eyes, _____ praise shall his earth a - dorn.
 4 wel - come the heaven - ly guest, _____ in whom the dawn has come.
 5 lo, from the north they come, _____ from east and west and south.



1 He comes in right - eous - ness and love, he brings sal - va - tion from a - bove.
 2 In Christ shall all be made a - new, his word is sure, his prom - ise true.
 3 The God whom you have longed to know in Christ draws near, and calls you now.
 4 He brings a nev - er end - ing light who tri - umphed o'er our dark - est night.
 5 In Je - sus all shall find their rest, in him shall all the earth be blest.

Words based on a poem by C.E. Oakley (1832-1865)

Music *Tenmile*, Ray Stilwell (b. 1941)

Coffee Hour

This morning's Coffee Hour is hosted by Florence Williams.

Nine Lessons and Carols – Saturday, December 21, 5:00 p.m.

Organ Recital, 4:45 p.m.

with the Cathedral Choir

Once in royal David's city - arr. David Bartlett

Noël: Verbum caro factus est - Tasmin Roberts

Adam lay ybounden - Boris Ord

Jesus Christ the apple tree - Elizabeth Poston

Fum, fum, fum - William Llewelyn

Thou shalt know him - Mark Sirett

Ave Maria - Franz Biebl

O holy night - Adolphe Adam

In the bleak midwinter - Harold Darke

Bethlehem of noblest cities - Malcolm Archer

Golden mornings - John Wood

The service includes traditional hymns and carols of the season for congregation, choir, and organ.

Christmas at the Cathedral

Saturday, December 21

Nine Lessons and Carols, 5:00 p.m.

The traditional carol service in the style of Kings College Cambridge
with the Cathedral Choir

Tuesday, December 24

Christmas Eve

Sung Holy Eucharist with hymns and carols, 4:00 p.m.

Festal Candlelight Eucharist, 10:30 p.m.

with the Cathedral Choir

Monday, December 25

Christmas Day

Sung Holy Eucharist, 11:00 a.m.

The Cathedral Choirs are in recess from December 26 through January 4.

Sunday, December 29

The First Sunday after Christmas

Morning Prayer, 7:30 a.m.

Sung Holy Eucharist with hymns and carols, 11:00 a.m.

Please note that the 8:15 a.m. and 4:00 p.m. services are not offered this day.

Our regular service schedule resumes January 5.

Sunday, January 5

The Eve of the Epiphany

Choral Evensong, 4:00 p.m.

with the Cathedral Choir

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