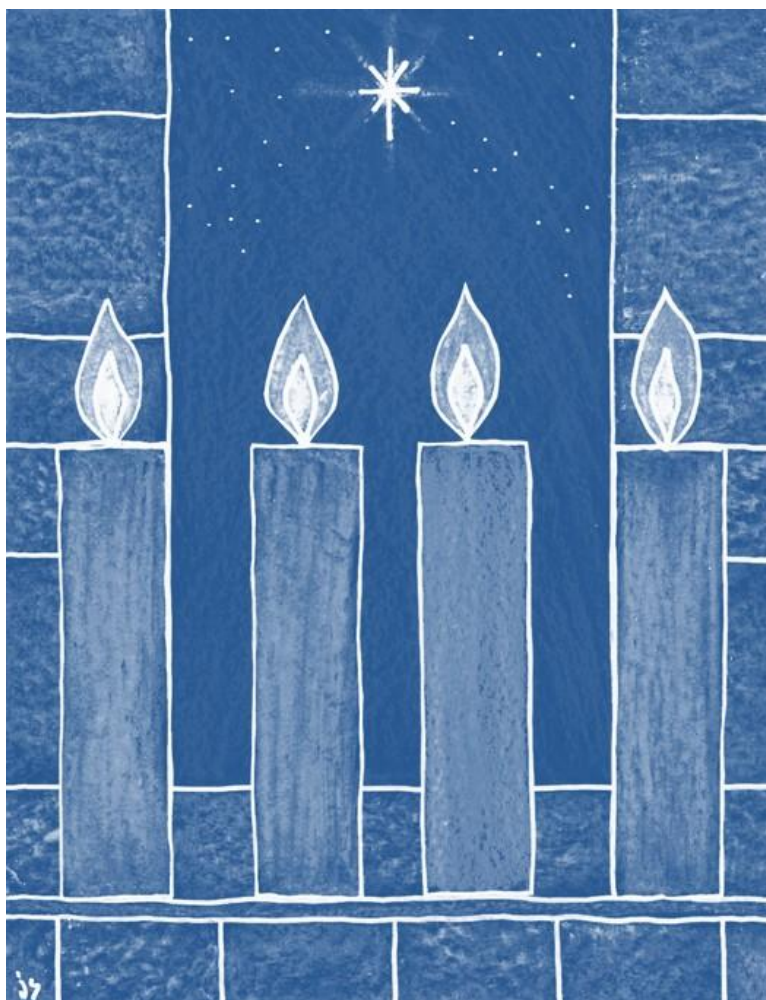


The Cathedral Church of St. Paul

The Very Reverend Timothy True
Interim Dean

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

December 22, 2024
The Fourth Sunday of Advent
Sung Holy Eucharist
Eleven O' Clock
with the Schola Cantorum



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.

*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 Valet will ich dir geben Sigfrid Karg-Elert (1877-1933)

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

The Introit plainchant

O Root of Jesse, which standest for an ensign of the people,
at whom kings shall shut their mouths, to whom the Gentiles shall seek:
Come and deliver us, and tarry not.

O Radix Jesse, from the *Great 'O' Antiphons*

All then sing

Processional Hymn Come thou Redeemer of the earth *Puer nobis nascitur*



1 Come, thou Re - deem - er of the earth, and man - i -
2 Be - got - ten of no hu - man will, but of the
3 From God the Fath - er he pro - ceeds, to God the
4 O eq - ual to thy Fa - ther, thou! Gird on thy
5 All laud to God the Fa - ther be, all praise e -



1 fest thy vir - gin birth: Let ev - ery age a -
2 Spi - rit, thou art still the Word of God in
3 Fa - ther back he speeds; his course he runs to
4 flesh - ly man - tle now; the weak - ness of our
5 ter - nal Son, to thee: All glo - ry, as is



1 dor - ing fall; such birth be - fits the God of all.
2 flesh ar - rayed, the pro - mised fruit to man dis - played.
3 death and hell, re - turn - ing on God's throne to dwell.
4 mor - tal state with death - less might in - vig - or - ate.
5 ev - er meet, to God the Ho - ly Par - a - clete.

Words St. Ambrose (340-397)

Music *Puer nobis nascitur*, melody adapt. Michael Praetorius (1571-1621)

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.

The Cantor then sings

Magnificat

Bob Moore (b. 1962)

MY soul proclaims the greatness of the Lord, my spirit rejoices in God my Savior,
for you, Lord, have looked with favor on your lowly servant.

From this day all generations will call me blessed:

you, the Almighty have done great things for me, and holy is your name.

You have mercy on those who fear you, from every generation.

You have shown strength with your arm and scattered the proud in their conceit,

casting down the mighty from their thrones and lifting up the lowly.

You have filled the hungry with good things and sent the rich away empty.

You have come to the aid of your servant Israel, to remember the promise of mercy,

the promise made to our forbears, to Abraham and his children for ever.

Glory to the Father, and to the Son, and to the Holy Spirit:

As it was in the beginning, is now, and will be for ever. Amen.

The Collect of the Day

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

PURIFY our conscience, Almighty God, by your daily visitation, that your Son Jesus
Christ, at his coming, may find in us a mansion prepared for himself; who lives and
reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

THE WORD OF GOD

The congregation is seated.

The Lesson

Micah 5:2-5a

YOU, O Bethlehem of Ephrathah, who are one of the little clans of Judah, from you shall
come forth for me one who is to rule in Israel, whose origin is from of old, from ancient
days. Therefore he shall give them up until the time when she who is in labor has brought
forth; then the rest of his kindred shall return to the people of Israel. And he shall stand and
feed his flock in the strength of the Lord, in the majesty of the name of the Lord his God.
And they shall live secure, for now he shall be great to the ends of the earth; and he shall be
the one of peace.

The Word of the Lord.

People Thanks be to God.

The Choir sings

Psalm 80:1-7

Qui regis Israel

plainchant tone IV.4

HEAR, O Shepherd of Israel, leading Joseph like a flock; * shine forth, you that are
enthroned upon the cherubim.

2 In the presence of Ephraim, Benjamin, and Manasseh, * stir up your strength and come to
help us.

3 Restore us, O God of hosts; * show the light of your countenance, and we shall be saved.

4 O Lord God of hosts, * how long will you be angered despite the prayers of your people?

5 You have fed them with the bread of tears; * you have given them bowls of tears to drink.

6 You have made us the derision of our neighbors, * and our enemies laugh us to scorn.

7 Restore us, O God of hosts; * show the light of your countenance, and we shall be saved.

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 or the Magnificat.

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.

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.

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.

The Epistle

Hebrews 10:5-10

WHEN Christ came into the world, he said, "Sacrifices and offerings you have not desired, but a body you have prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, 'See, God, I have come to do your will, O God' (in the scroll of the book it is written of me)." When he said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), then he added, "See, I have come to do your will." He abolishes the first in order to establish the second. And it is by God's will that we have been sanctified through the offering of the body of Jesus Christ once for all.

The Word of the Lord.

People Thanks be to God.

Please stand as you are able. All sing

Sequence Hymn 126

The people who in darkness walked

Dundee

Gospeler
People

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

The Gospel

Saint Luke 1:39-45

IN those days Mary set out and went with haste to a Judean town in the hill country, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary's greeting, the child leaped in her womb. And Elizabeth was filled with the Holy Spirit and exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb. And why has this happened to me, that the mother of my Lord comes to me? For as soon as I heard the sound of your greeting, the child in my womb leaped for joy. And blessed is she who believed that there would be a fulfillment of what was spoken to her by the Lord."

Gospeler
People

The Gospel of our Savior.
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 with pregnant expectation for the coming of Jesus, let us offer prayers to God
who sends his Son in the womb of a virgin.

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 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 Celebrant may add other intercessions and then continues

Joining our voices with the blessed Virgin Mary 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 Root of Jesse, who arises as a sign among all peoples, in whose presence kings stand silent and nations bow in worship, come and deliver us, and tarry not. Glory to you for ever.

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

Welcome and Announcements

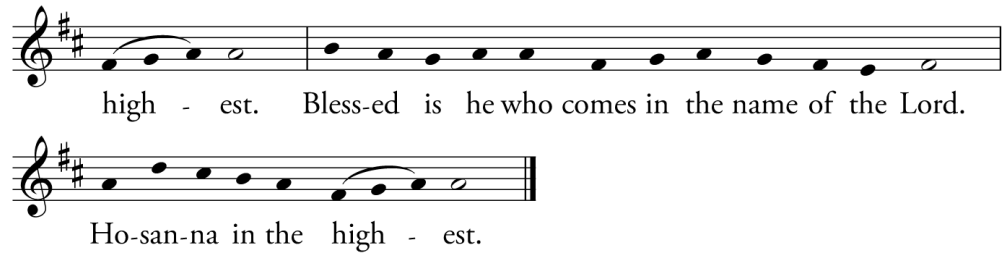
The Choir sings

At the Offertory, Anthem

Jacob Arcadelt (1507-1568)

AVE Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui. Sancta Maria, Mater Dei, ora pro nobis peccatoribus nunc et hora mortis nostrae. Amen.

Hail Mary, full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of womb. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.



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.

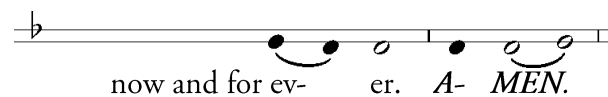
Christ is risen.

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,



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.

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.

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.

Celebrant Alleluia. Christ our Passover is sacrificed for us.
People Therefore let us keep the feast. Alleluia.

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 Dance on *Gabriel's Message* Michael Bedford (b. 1949)

Carol Lennox Berkeley (1903-1989)

I sing of a maiden that is makëless:
 King of all kingës, to her son she ches.
 He came all so stillë there his mother was,
 As dew in Aprillë that falleth on the grass.
 He came all so stillë to his mother's bow'r,
 As dew in Aprillë that falleth on the flow'r.
 He came all so stillë there his mother lay,
 As dew in Aprillë that falleth on the spray.
 Mother and maiden was never none but she.
 Well may such a lady Goddës mother be.

Anonymous, 15th century English

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."

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.

Please stand or kneel, as is your custom

The Blessing

All sing

Hymn 53

Once he came in blessing

Gottes Sohn ist kommen

The Dismissal is given and the people respond

Thanks be to God.

Organ

Noël: O Come, Divine Messiah

César Franck (1822-1890)

Notes on the Music

In place of the Gloria in excelsis or Trisagion this morning, we hear a setting of the Magnificat (the Song of Mary). Composer Bob Moore intended this music to be used for congregational singing of the Gloria, but has provided it for one of the many English translations of the Magnificat. With the composer's permission, Canon Tarrant adapted it further to include the Gloria patri.

Arcadelt's *Ave Maria* is not entirely the work of one composer. This music has its roots in an original, secular chanson composed for female voices by the 16th century Jacob Arcadelt. It was arranged by the 19th century French musician, Pierre-Louis Dietsch who added the bass part. Others have had their fingers in the pie, as it were, but the result is one of the more famous settings of this Marian hymn.

The twentieth-century English composer, Lennox Berkeley wrote for nearly every musical medium and his contribution to the choral repertoire consists almost exclusively of music for the church. His 1966 setting of the medieval carol, I sing of a maiden, (communion) derives its great beauty from its utter simplicity.

Valet will ich dir geben is a hymn tune paired with both an Advent and a Holy Week text. Often, when hymns are set to texts from these two deeply meaningful seasons, it is to musically connect these parts of the Christ story: birth, passion and resurrection. We see this duality as well in many anthem texts for Advent and Christmas, one of which the Choir sang at Lessons and Carols, "Golden Mornings." This morning's opening voluntary is offered with this connection in mind.

- Canon Tarrant and Dr. Simko

Coffee Hour

This morning's coffee hour is hosted by John 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.

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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Diverse people Daily relevance Inspiring space

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