

The Cathedral Church of St. Paul

in the City of Detroit

December 24, 2024

Christmas Eve

Festal Candlelight Eucharist, 10:30 p.m.

with the Cathedral Choir



The Very Reverend Timothy True
Interim Dean of the Cathedral

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

WELCOME TO THE CATHEDRAL!

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.

VISITORS are encouraged to fill out a blue pew card and place it in the offering box in the Crossing. Please ask a clergy person or usher if you have questions. All are welcome—if you are looking for a church home, you have one here.

ABOUT RECEIVING COMMUNION – Please know that this is God’s table and any person seeking to be fed from it will not be turned away. To receive the consecrated bread, extend your hands and it will be placed in your palm. Should you choose to receive the consecrated wine, you may guide the chalice gently to your mouth taking a small sip. Those desiring gluten-free Communion should ask the clergy when coming forward for Communion.

Communion is offered at the High Altar, and in Grace Chapel, a barrier-free location to the left of the pulpit. Anyone may come forward at the time of Communion and receive the blessing instead, by crossing your arms across your chest.

ABOUT CHILDREN AND WORSHIP – Jesus said, “Let the little children come to me, for to them belongs the Kingdom of God.” We believe that the place of a child is in worship in the Cathedral. We hope you will help them follow the service, sing the hymns, and use the bulletin and Prayerbook. At the back of Grace Chapel, the chapel to the left as one faces the High Altar, there is a soft space available. If you feel the need to step out, we have space in the Parlor which has the livestream of the service, so you can follow along that way.

CATHEDRAL SERVICES

Sundays

Morning Prayer, 7:30 a.m.

*Holy Eucharist, 8:15 a.m.

Sung Holy Eucharist with Choir, 11:00 a.m.

*Evensong, 4:00 p.m.

The 11:00 a.m. and 4:00 p.m. services are also livestreamed on our YouTube channel.

**Please note that the 8:15 and 4:00 services will not be offered on December 29.*

Weekdays, beginning January 8

Wednesdays at 6:30 p.m. – Holy Eucharist in Nativity Chapel

Thursdays at 8:00 a.m. – Morning Prayer in Grace Chapel

The Office of Compline is offered each evening at 8:00 p.m. on our Facebook page.

Choral Evensong is generally offered on the second and fourth Sundays of the month, and Cathedral Evensong (sung by cantors and congregation) on the first and third Sundays of the month, September through May. *Please note that Evensong will not be offered on December 29.*

Please silence all electronic devices.

This service is also livestreamed on our YouTube channel.

Prior to this evening’s service the following music is played on the Great Organ.

Prelude on *Greensleeves*

Variations sur un Noël bourguignon

Richard Purvis (1913-1994)

André Fleury (1905-1995)

THE ENTRANCE RITE

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

The Responsory

after Palestrina (1525-1594)

Cantor Judah and Jerusalem, fear not, nor be dismayed.

Choir Tomorrow go ye forth, and the Lord, he will be with you.

Cantor Stand ye still, and ye shall see the salvation of our God. *Tomorrow go ye...*

Glory be to the Father, and to the Son, and to the Holy Ghost. *Tomorrow go ye...*

All sing

Processional Hymn

O come, all ye faithful

Adeste fidelis



1 O come, all ye faith - ful, joy - ful and tri - umph - ant, O
2 God from God, Light from Light e - ter - nal,
3 Sing, choirs of an - gels, sing in ex - ul - ta - tion,
4 See how the shep - herds, sum - moned to his cra - dle,
5 Child, for us sin - ners poor and in the man - ger,



1 come ye, O come ye to Beth - le - hem;
2 lo! he ab - hors not the Vir - gin's womb;
3 sing, all ye ci - ti - zens of heaven a - bove;
4 leav - ing their flocks, draw - nigh to gaze;
5 we would em - brace thee with love and awe;



1 come, and be - hold him, born the King of An - gels;
2 on - ly - be - got - ten Son of the Fa - ther;
3 glo - ry to God, glo - ry in the high - est;
4 we too will thith - er bend our joy - ful foot - steps;
5 who would not love thee, lov - ing us so dear - ly?

Refrain



O come let us a - dore him, O come let us a - dore him, O



come let us a - dore him, Christ, the Lord.

6 Yea, Lord, we greet thee, born this happy morning;

Jesus, to thee be glory given;

Word of the Father, now in flesh appearing; *Refrain*

Worship is at the heart of Christian life. 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 found in the Book of Common Prayer.

We begin our worship as a community by gathering our voices in song.

Words Latin hymn tr. Oakley, Wade and others

Music *Adeste fidelis*, arr. David Willcocks (1919-2015)

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

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

The Opening Acclamation

Celebrant

Blessed be God: Creator, Christ, 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.

O God, you have caused this holy night to shine with the brightness of the true Light: Grant that we, who have known the mystery of that Light on earth, may also enjoy him perfectly in heaven; where with you and the Holy Spirit he lives and reigns, one God, in glory everlasting. *Amen.*

THE WORD OF GOD

The congregation is seated.

The Lesson

Isaiah 62:6-12

UPON your walls, O Jerusalem, I have posted sentinels; all day and all night they shall never be silent. You who remind the Lord, take no rest, and give him no rest until he establishes Jerusalem and makes it renowned throughout the earth. The Lord has sworn by his right hand and by his mighty arm: I will not again give your grain to be food for your enemies, and foreigners shall not drink the wine for which you have labored; but those who garner it shall eat it and praise the Lord, and those who gather it shall drink it in my holy courts. Go through, go through the gates, prepare the way for the people; build up, build up the highway, clear it of stones, lift up an ensign over the peoples. The Lord has proclaimed to the end of the earth: Say to daughter Zion, "See, your salvation comes; his reward is with him, and his recompense before him." They shall be called, "The Holy People, The Redeemed of the Lord;" and you shall be called, "Sought Out, A City Not Forsaken."

The Word of the Lord.

People Thanks be to God.

The Choir sings

Psalms 97:1-4, 11-12

Dominus regnavit chant: John Stainer (1840-1901)

THE LORD is King; let the earth rejoice; * let the multitude of the isles be glad.
2 Clouds and darkness are round about him, * righteousness and justice are the foundations of his throne.
3 A fire goes before him * and burns up his enemies on every side.
4 His lightnings light up the world; * the earth sees it and is afraid.
11 Light has sprung up for the righteous, * and joyful gladness for those who are truehearted.
12 Rejoice in the LORD, you righteous, * and give thanks to his holy Name.

The Epistle

Titus 3:4-7

WHEN the goodness and loving kindness of God our Savior appeared, he saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit. This Spirit he poured out on us richly through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs according to the hope of eternal life.

The Word of the Lord.

People Thanks be to God.

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.

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 moves us toward the summit of the Liturgy of the Word – the reading of the Holy Gospel. The sequence hymn is often chosen to comment on the Epistle reading immediately prior, or the Gospel lesson that follows.

Please stand as you are able. All sing
Sequence Hymn Of the Father's heart begotten *Divinum mysterium*



All
OF the Father's heart begotten, ere the worlds began to be,
 He is Alpha and Omega, he the source, the ending, he,
 Of the things that are, that have been, and that future years shall see,
 Evermore and evermore!

2. Upper voices only
 O that birth for ever blessed, when the Virgin, full of grace,
 By the Holy Ghost conceiving, bore the Savior of our race;
 And the Babe, the world's Redeemer, first revealed his sacred face,
 Evermore and evermore!

The Gospel Saint Luke 2:1-20

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

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.

IN those days a decree went out from Emperor Augustus that all the world should be registered. This was the first registration and was taken while Quirinius was governor of Syria. All went to their own towns to be registered. Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David. He went to be registered with Mary, to whom he was engaged and who was expecting a child. While they were there, the time came for her to deliver her child. And she gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn. In that region there were shepherds living in the fields, keeping watch over their flock by night. Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, "Do not be afraid; for see—I am bringing you good news of great joy for all the people: to you is born this day in the city of David a Savior, who is the Messiah, the Lord. This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger." And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, "Glory to God in the highest heaven, and on earth peace among those whom he favors!" When the angels had left them and gone into heaven, the shepherds said to one another, "Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us." So they went with haste and found Mary and Joseph, and the child lying in the manger. When they saw

this, they made known what had been told them about this child; and all who heard it were amazed at what the shepherds told them. But Mary treasured all these words and pondered them in her heart. The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

The Gospel of our Savior.

People Praise to you, Lord Christ.

The hymn continues.

3. *Lower voices only*

This is he, whom seer and sibyl sang in ages long gone by;
This is he of old revealed in the page of prophecy.
Lo! he come, the promised Savior; let the world his praises cry,
Evermore and evermore!

4. *All sing*

Sing, ye heights of heaven, his praises, angels and archangels, sing!
Whereso'er ye be, ye faithful, let your joyous anthems ring;
Ev'ry tongue his name confessing, countless voices answering,
Evermore and evermore!

Words Prudentius (348-410); trans. John Mason Neale (1818-1866) and R.F. Davis (1866-1937)

Music *Divinum mysterium*, 11th century; adapt. *Piae Cantiones*, 1582

The Sermon

The Very Reverend Timothy True
Interim Dean of the Cathedral

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

Please stand as you are able and sing

Hymn

Go tell it on the mountain

Go tell it!



Go, tell it on the moun-tain, o-ver the hills and ev-'ry where,



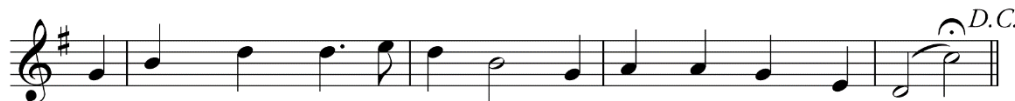
go, tell it on the moun-tain that Je-sus Christ is born.



1 While shep-herds kept their watch-ing o'er si-lent flocks by night,

2 The shep-herds feared and trem-bled, when lo! a-bove the earth,

3 Down in a low-ly man-ger the hum-ble Christ was born,



be-hold through-out the heav-ens there shone a ho-ly light.
rang out the an-gel cho-rus that hailed the Sav-ior's birth.
and God sent us sal-va-tion that bless-ed Christ-mas morn.

Words Luke 2:8-20, adapt. John W. Work, Jr. (1871-1925)

Music Traditional Spiritual, adapt. and arr. William Farley Smith (1941-1997)

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.

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

Intercessor

HOLY God, in this holy night your Son our Savior was born in human form. Renew your Church as the body of Christ. Lord, in your steadfast love,

People Hear our prayer.

In this holy night Christians the world over are celebrating his birth. Open our hearts that he may be born in us today. Lord, in your steadfast love, *hear our prayer.*

In this holy night there was no room for your Son in the inn. Protect with your love those who have no home and all who live in poverty. Lord, in your steadfast love, *hear our prayer.*

In this holy night Mary in the pain of labor brought your Son to birth. Hold in your hand all who are in pain or distress today. Lord, in your steadfast love, *hear our prayer.*

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.

In this holy night your Christ came as a light shining in the darkness. Bring comfort to all who suffer in the sadness of our world. Lord, in your steadfast love, *hear our prayer.*

In this holy night shepherds in the field heard good tidings of joy. Give us grace to preach the gospel of Christ's redemption. Lord, in your steadfast love, *hear our prayer.*

In this holy night the angels sang "Peace to God's people on earth." Strengthen those who work for peace and justice in all the world. Lord, in your steadfast love, *hear our prayer.*

In this holy night strangers found the Holy Family, and saw the baby lying in the manger. Bless our homes and all whom we love. Lord, in your steadfast love, *hear our prayer.*

In this holy night heaven is come down to earth, and earth is raised to heaven. Keep in safety all those who have gone through death in the hope of heaven. Lord, in your steadfast love, *hear our prayer.*

The Celebrant continues.

In this holy night angels and shepherds worshiped at the manger throne. Receive the worship we offer in communion with all the saints. Merciful God, accept these prayers for the sake of your Son, our Savior Jesus Christ. *Amen.*

The Peace

Bishop
People

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

THE HOLY COMMUNION

Please be seated.

Words of Welcome

The Choir sings

At the Offertory, Anthem

Adolphe Adam (1803-1856)
arr. John Rutter (b. 1945)

O holy night! the stars are brightly shining, it is the night of our dear Savior's birth.
Long lay the world in sin and error pining, till He appear'd and the soul felt its worth.
A thrill of hope, the weary world rejoices, for yonder breaks a new and glorious morn.
Fall on your knees! O hear the angel voices!
O night divine, O night when Christ was born.

Led by the light of faith serenely beaming, with glowing hearts by His cradle we stand.
So led by light of a star sweetly gleaming, here came the wise men from the Orient land.
The King of Kings lay thus in lowly manger; in all our trials born to be our friend.
He knows our need, to our weaknesses no stranger.
Behold your King, Before Him lowly bend!

Truly He taught us to love one another; His law is love and His gospel is peace.
Chains shall He break for the slave is our brother; and in His name all oppression shall cease.
Sweet hymns of joy in grateful chorus raise we, let all within us praise His holy name.
Christ is the Lord! O praise His Name forever,
His power and glory evermore proclaim.

Cappeau de Roquemaure (1808-1877)
translated by John Sullivan Dwight (1813-1893)

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.

Following the Liturgy of the Word, the affirmation of our faith in the Creed, and the sharing of a sign of peace, we are 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, and in the money we give.

During the Offertory, the Choir sings an anthem.

The Presentation Hymn
is sung by all as the gifts
are presented at the altar.

Please stand as you are able and sing

Presentation Hymn

Angels we have heard on high

Gloria



1 An - gels we have heard on high, sweet - ly sing - ing
2 Come to Beth - le - hem and see him whose birth the
3 See him in a man - ger laid whom the an - gels



o'er the plains, and the moun - tains in re - ply
an - gels sing; come, a - dore on bend - ed knee
praise a - bove; Ma - ry, Jo - seph, lend your aid,



ech - o - ing their joy - ous strains.
Christ, the Lord, the new - born King.
while we raise our hearts in love.

Refrain



Glo - - - - - ri - a



in ex - cel - sis De - o, Glo - - - - -



- - - - - ri - a in ex - cel - sis De - o.

Words French carol; tr. James Chadwick (1813-1882), alt.

Music *Gloria*, French carol; arr. Edward Shippen Barnes (1887-1958)

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, or Eucharistic Prayer, 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."

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.

The Celebrant continues

It is right, and a good and joyful thing, always and everywhere to give thanks to you, O God, Creator of heaven and earth because you gave Jesus Christ, your only Son, to be born for us; who, by the mighty power of the Holy Spirit, was made perfect Man of the flesh of the Virgin Mary his mother; so that we might be delivered from the bondage of sin, and receive power to become your children 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

Calvin Hampton (1938-1984)

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._____

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.

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 the 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.

We recall God's acts of salvation history.

On the night before he died for us, 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."

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

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 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;**

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

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

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.

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.**

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, Agnus Dei

J.D. Tarrant (b. 1974)

O Lamb of God, you take a - way the sins_ of the world, have mer - cy on us. O Lamb of God, you take a - way the sins_ of the world, have mer - cy on us. O Lamb of God, you take a-way the sins_ of the world, grant us your peace, grant us your 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

Adoration

Florence Price (1887-1953)

The Choir sings
Carols

Tamsin Jones (b. 1972)

*During the
administration of
communion, the Choir
sings, the organ plays,
and hymns may be sung.*

NOËL: Verbum caro factus est. *Noël, the Word is made flesh*

This night there is a child y born that sprang out of Jesse's thorn;
We must sing and say therefor, *Noël*...

Jesus is the childes name, and Mary mild is his dame;
All our sorrow shall turn to game: *Noël*...

It fell upon high midnight: the starres shone both fair and bright;
The angels sang with all their might. *Noël*

Now kneel we down on our knee, and pray we to the Trinity
Our help, our succour for to be; *Noël*...

Anonymous, 15th century

Harold Darke (1888-1976)

IN the bleak midwinter
Frosty wind made moan,
Earth stood hard as iron,
Water like a stone;
Snow had fallen,
Snow on snow,
In the bleak midwinter
Long ago.

Our God, heaven cannot hold him,
Nor earth sustain;
Heaven and earth shall flee away
When he comes to reign;
In the bleak midwinter
A stable place sufficed
In the bleak midwinter,
The Lord God Almighty,
Jesus Christ.

Enough for him, whom Cherubim
Worship night and day
A breast full of milk
And a manger full of hay.
Enough for him, whom angels
Fall down before,
The ox and ass and camel
Which adore.

What can I give him,
Poor as I am?
If I were a shepherd
I would bring a lamb,
If I were a wise man
I would do my part,
Yet what I can I give Him —
Give my heart.

Christina Rosetti (1830-1894)

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.

After Communion the Celebrant says

Let us pray.

Celebrant and People

LOVING God, we give you thanks
for restoring us in your image
and nourishing us with spiritual food
in the Sacrament of Christ's Body and Blood.
Now send us forth a people, forgiven, healed, renewed;
that we may proclaim your love to the world
and continue in the risen life of Christ our Savior. Amen.

Please stand as you are able. Lights are dimmed, candles are lit, and all sing

Hymn

Silent Night

Stille Nacht



1 Si - lent night, ho - ly night, all is calm,
2 Si - lent night, ho - ly night, shep - herds quake
3 Si - lent night, ho - ly night, Son of God,



all is bright round yon vir - gin mo - ther and child,
at the sight, glo - ries stream from hea - ven a - far,
love's pure light ra - diant beams from thy ho - ly face,



Ho - ly in - fant, so ten - der and mild,
heaven - ly hosts— sing al - le - lu - ia;
with the dawn of re - deem - ing grace,



sleep in hea - ven - ly peace. Sleep in hea - ven - ly peace.
Christ, the Sa - vior, is born! Christ, the Sa - vior is born!
Je - sus, Lord, at thy birth. Je - sus, Lord, at thy birth.

Words Joseph Mohr (1792-1848); trans. John Freeman Young (1820-1885)

Music *Stille Nacht*, melody by Franz Xaver Gruber (1787-1863); harm. Carl H. Reinecke (1824-1910)

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

The Bishop then gives

The Blessing

All sing

Processional Hymn

Hark! The herald angels sing

Mendelssohn



1 Hark! The her - ald an - gels sing glo - ry to the
 2 Christ, by high - est heaven a - dored; Christ, the ev - er -
 3 Come, De - sire of na - tions, come, fix in us thy
 4 Hail the heaven - born Prince of peace! Hail the Sun of



new - born King! Peace on earth and mer - cy mild,
 last - ing Lord; late in time be - hold him come,
 hum - ble home; rise, the wo - man's con - quering Seed,
 Right - eous - ness! Light and life to all he brings,



God and sin - ners re - con - ciled! Joy - ful all ye na - tions rise,
 off - spring of a Vir - gin's womb. Veiled in flesh the God - head see;
 bruise in us the ser - pent's head; now dis - play thy sav - ing power,
 ris'n with heal - ing in his wings. Mild he lays his glo - ry by,



join the tri - umph of the skies; with th'an - gel - ic host pro - claim
 hail th'in - car - nate De - i - ty. Pleased as man with us to dwell;
 ru - ined na - ture now re - store, now in mys - tic un - ion join
 born that man no more may die, born to raise the sons of earth,



Christ is born in Beth - le - hem! Hark! the her - ald
 Je - sus our Em - man - u - el! Hark! the her - ald
 thine to ours, and ours to thine. Hark! the her - ald
 born to give them sec - ond birth. Hark! the her - ald



an - gels sing glo - ry to the new - born King!
 an - gels sing glo - ry to the new - born King!
 an - gels sing glo - ry to the new - born King!
 an - gels sing glo - ry to the new - born King!

Words Charles Wesley (1701-1788)

Music Mendelssohn, Felix Mendelssohn-Bartholdy (1809-1847); adapt. William E. Cummings (1831-1915)

The Dismissal is given and the people respond

Thanks be to God.

Please extinguish your candle as you leave the Cathedral and place it in the baskets provided in the Gallery.

Organ

Carillon on a Ukrainien Bell Carol

Gerald Near (b. 1942)

A hymn chosen for the theme of the day or liturgical season follows the Blessing and is sung by all.

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

IN TONIGHT'S LITURGY

Celebrant
Preacher
Deacon
Lector
Intercessor
Eucharistic Ministers
Lay Healing Minister
Verger
Thurifer
Acolytes
Technology
Ushers

The Right Reverend Dr. Bonnie A. Perry
The Very Reverend Timothy True
The Venerable Tim Spannaus
Joe Poisson
John O'Brien
Linda O'Brien and Joe Poisson
David Baschal
Emery Dumas
Steve Ott
Chris Hooker and Matthew O'Brien
Linda O'Brien and Alan Cooper
Jim Edwards and Don Wiggins

The Cathedral Choir

Canon Jeremy David Tarrant, Organist and Choirmaster
Dr. Sarah Simko, Associate Organist and Communications Coordinator

CHRISTMAS FLOWERS AND MUSIC MEMORIALS

Christmas flowers are given to the glory of God...

in memory of Bob Williams, by the Cathedral Choir

in thanksgiving for family and friends by Kathleen Chichester and Steve Akey

in thanksgiving for blessings received by Prema and Clement Prabakaran

in memory of Wilbur and Laura Davis, and Stewart Davis, by Gale Davis

in memory of their mothers, Anna and Margaret, by Leonard Dimsa and Nicholas Tapler

in memory of Judith Gail Pica and Jerome and Eleanore Dumas, by Emery Dumas

in memory of Earl G. Swain and Charles B. Beck, by Jeremy David Tarrant and Sam Schaefer

in memory of Jack and Margaret Manko, and Jessica Manko, and in thanksgiving for the birth of baby Justice Knox, by Sister Margaret Ruth

in memory of Daniel H. and Virginia J. Miller, and Herberth E. and Wilma L. Head by Glenn and Jeanine Head Miller

in thanksgiving for Matt, Dan, and Jaelyn O'Brien, by Linda and John O'Brien

in thanksgiving for the 65th wedding anniversary of Linda Clarkson and Ralph Pagnani, by Stephen Pagnani

in memory former Organist and Choirmasters of the Cathedral: Albert Russell, Francis A. Mackay, Ralph Calder, Ellis Varley,

Robert Cato, Elwyn Davies, and David Bartlett, by Canon Tarrant

The candles on the High Altar burn to the glory of God and in loving memory of Gertrude Hendra.

The candles on the Grace Chapel altar burn to the glory of God and in memory of Alice P. and Alexander B. Hooker, and in memory of Elwyn S. Davies.

Gifts have been made for the purchase of musical scores for the Choir...

O holy night is given to the glory of God and in honor of Phyllis and Earl Swain, by Kathi Tarrant.

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Diverse people Daily relevance Inspiring space

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