

The Cathedral Church of St. Paul

Detroit, Michigan

The Very Reverend Timothy True
Interim Dean

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

December 29, 2024
The First Sunday after Christmas
Morning Prayer in Nativity Chapel, 7:30 a.m.
Sung Holy Eucharist, 11:00 a.m.

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.

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.

Anyone may come forward at the time of Communion and receive the blessing instead, by crossing your arms across your chest. When returning to your seat after making your communion, please return to your pew by using the side aisles. At 11:00 a.m., Communion is offered at the High Altar, and in Grace Chapel, a barrier-free location to the left of the pulpit.

Prayers for healing, for you or another, are offered in St. Barnabas Chapel and Nativity Chapel (at the front of the Cathedral on the right-hand side) during Communion.

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.

Please silence all electronic devices.

This service is also livestreamed on our YouTube channel.

Hymns are found in the blue hymnal in the pew racks.

Hymn numbers preceded by LEVAS are found in Lift Ev’ry Voice and Sing in the pews.

The Cathedral Choirs are in their Christmas recess today. Choral services will resume on January 5 at Evensong.

SUNG HOLY EUCHARIST

11:00 A.M.

THE ENTRANCE RITE

Organ Variations sur un Noël bouguignon André Fleury (1905-1995)

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

Processional Hymn 93 Angels from the realms of glory *Regent Square*

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

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.

Worship is at the heart of Christian life and community. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed. Liturgy, the work of the people, encompasses the movements, prayers, music, and forms that make up a service. Liturgies for the Episcopal Church are generally found in the Book of Common Prayer.

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

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

The Collect of the Day

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

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.

ALMIGHTY God, you have poured upon us the new light of your incarnate Word: Grant that this light, enkindled in our hearts, may shine forth in our lives; through Jesus Christ our Lord, 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

Isaiah 61:10–62:3

I will greatly rejoice in the Lord, my whole being shall exult in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels. For as the earth brings forth its shoots, and as a garden causes what is sown in it to spring up, so the Lord God will cause righteousness and praise to spring up before all the nations. For Zion's sake I will not keep silent, and for Jerusalem's sake I will not rest, until her vindication shines out like the dawn, and her salvation like a burning torch. The nations shall see your vindication, and all the kings your glory; and you shall be called by a new name that the mouth of the Lord will give. You shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God.

The word of the Lord.

People **Thanks be to God.**

The psalm is said responsively by half-verse, the congregation reading the text in boldface.

Psalm 147:13-21

Laudate Dominum

WORSHIP the Lord, O Jerusalem; *
praise your God, O Zion;

14 For he has strengthened the bars of your gates; *
he has blessed your children within you.

15 He has established peace on your borders; *
he satisfies you with the finest wheat.

16 He sends out his command to the earth, *
and his word runs very swiftly.

17 He gives snow like wool; *
he scatters hoarfrost like ashes.

18 He scatters his hail like bread crumbs; *
who can stand against his cold?

19 He sends forth his word and melts them; *
he blows with his wind, and the waters flow.

20 He declares his word to Jacob, *
his statutes and his judgments to Israel.

21 He has not done so to any other nation; *
to them he has not revealed his judgments. Hallelujah!

The Epistle

Galatians 3:23-25; 4:4-7

NOW before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian. But when the fullness of time had come, God sent his Son, born of a woman, born under the law, in order to redeem those who were under the law, so that we might receive adoption as children. And because you are children, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" So you are no longer a slave but a child, and if a child then also an heir, through God.

The word of the Lord.

People **Thanks be to God.**

Please stand as you are able. All sing

Sequence Hymn LEVAS 25 That boy-Child of Mary

Malawi

The Gospel

Saint John 1:1-18

Gospel The Holy Gospel of our Savior Jesus Christ according to John.

People **Glory to you Lord, Christ.**

IN the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it. There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God. And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth. (John testified to him and cried out, "This was he of whom I said, 'He who comes after me ranks ahead of me because he was before me.'") From his fullness we have all received, grace upon grace. The law indeed was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known.

The Gospel of our Savior.

People **Praise to you, Lord Christ.**

The Sermon

The Very Reverend Timothy True
Interim Dean of the Cathedral

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.

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.

Celebrant

AS we join the whole creation and celebrate with joy the Word made flesh, let us offer prayers to God who dwells among us to the end of time.

Intercessor

By the wedding of the human and divine natures in Christ Jesus.

People **Glory and praise to you, O living God.**

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.

Glory and praise to you, O living God.

For all believers who put their trust in the incarnate Son of God.

Glory and praise to you, O living God.

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.

For the leaders of the nations and all in authority, and for peace and justice. *Glory and praise to you, O living God.*

For travelers, for the sick and the suffering, for the hungry and the oppressed, for those in prison, and for the dying and the dead. *Glory and praise to you, O living God.*

For our deliverance from all affliction, strife, and need.
Glory and praise to you, O living God.

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

Source of grace and truth, accept the prayers we offer on this joyful feast. May we come to see the true light who shines throughout the world and who is God for all eternity; through Jesus Christ our Lord. *Amen.*

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

The Confession of Sin and Absolution

Celebrant

Let us confess our sins against God and our neighbor.

All say together

MOST merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
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.*

Please stand as you are able.

The Peace

Celebrant

The peace of the Lord be always with you.

People

And also with you.

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

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."

THE HOLY COMMUNION

The Congregation is seated.

Welcome and Announcements

Please stand as you are able and sing

Offertory Hymn 82

Of the Father's love begotten

Divinum mysterium

Please stand as you are able. The Celebrant then begins the Great Thanksgiving.

The Great Thanksgiving (Eucharistic Prayer B)

<i>Celebrant</i>	<i>People</i>
The Lord be with you. And al - so with you.	
<i>Celebrant</i>	<i>People</i>
Lift up your hearts. We lift them to the Lord.	
<i>Celebrant</i>	
Let us give thanks to the Lord our God.	
<i>People</i>	
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:

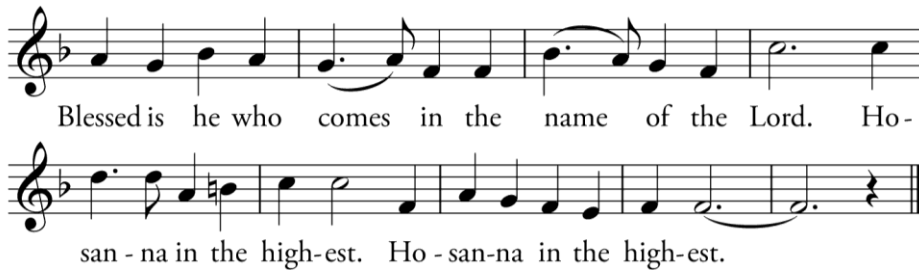
All sing

Sanctus

A Community Mass, Richard Proulx (1937-2010)

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might,
 heaven and earth are full of your glo- ry. Ho-
 san - na in the high-est. 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.

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."

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,

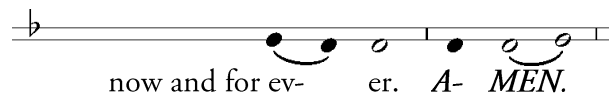
We proclaim his resurrection,

We await his coming in glory;

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Mary, the God bearer, Paul, and all your saints, we may enter the everlasting heritage of your sons and daughters; 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,



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,

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.

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.

Celebrant Alleluia. Christ our Passover is sacrificed for us.

People Therefore let us keep the feast. Alleluia.

Celebrant The Gifts of God for the People of God.

Organ Lo, how a Rose e'er blooming Mary Beth Bennett (b. 1954)

After Communion the Celebrant says

Let us pray.

Celebrant and People

ALMIGHTY and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

The Blessing

Please stand as you are able and sing

Processional Hymn 87 Hark! the heard angels sing

Mendelssohn

The Dismissal is given and the people respond

Thanks be to God.

Organ Carillon on a Ukrainian Bell Carol

Gerald Near (b. 1942)

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."

In this morning's liturgies

7:30 a.m. Helen Trombley <i>Officiant</i>	Sr. Margaret Ruth <i>Lector & Intercessor</i>
11:00 a.m. The Very Reverend Timothy True <i>Celebrant & Preacher</i>	Linda O'Brien <i>Acolyte</i>
Emery Dumas <i>Verger</i>	Emery Dumas, Sr. Margaret Ruth, Linda O'Brien <i>Eucharistic Ministers</i>
Matt O'Brien <i>Crucifer</i>	Dave Baschal <i>Healing Minister</i>
	Flo Williams, Alan Cooper <i>Technology</i>

Coffee Hour

This morning's coffee hour is hosted by David Smith.

Announcements

Congregational Conversation Town Halls

These hour-long meetings will take place over five Wednesdays in Barth Hall, *beginning January 8, 2025*, at 7:00 p.m. January 8: Overview ● January 15: History and Identity ● January 22: Financial Picture ● January 29: Mission and Vision ● February 5: Our Next Dean

Cathedral Crafters

The Cathedral Crafters meet on the first and third Tuesday of every month, from 12:30 to 2:30 p.m. in the Cathedral library. The next meeting is: **January 21**. For questions, please contact info@detroitcathedral.org.

Music at Mid-day in January

Our series of short organ recitals continues at 12:30 p.m., on the second and fourth Fridays, September through June (except in Lent): *January 10* Wes Fishwick and David Levine *January 24* Jackson Merrill

Important "Feeding Hungry People" Ministry Update

The cathedral's longstanding Sunday breakfast ministry will be changing in the weeks and months to come. December 29 is the final Sunday when breakfast will be served. Please spread the word. For anyone interested in discerning next steps for this crucial ministry, please join Father Tim in Barth Hall on Saturday, January 18, 2025 at 10:00 a.m. Please direct questions or concerns to ttrue@detroitcathedral.org.

Stewardship Update

Thank you all so much for your pledges! We have received 47 pledges this year. We are still accepting pledge cards, both on paper and digitally, and you may send them to the Office at any time.

Fill out your virtual pledge here:



Donate with E-Giving here:



This Week at the Cathedral

Sunday, December 29

Morning Prayer, 7:30 a.m.

Breakfast for Hungry People, 9:15 a.m., Barth Hall

Sung Holy Eucharist, 11:00 a.m.

Coffee Hour, 12:15 p.m., Barth Hall

Compline, 8:00 p.m. via Facebook

Monday, December 30 until Saturday, January 4

The Diocesan-Cathedral Center is closed for the holiday break.

Compline, 8:00 p.m. via Facebook

Sunday, January 5

Morning Prayer, 7:30 a.m.

Holy Eucharist, 8:15 a.m.

The Dean's Forum, 9:30 a.m., Library

Sung Holy Eucharist, 11:00 a.m.

Coffee Hour, 12:15 p.m., Barth Hall

Treble Choristers, 1:00–2:15 p.m.

Evensong for the Eve of the Epiphany, 4:00 p.m.

Compline, 8:00 p.m. via Facebook

Intercessions

We give thanks for Cathedral parishioners and friends celebrating birthdays: Laura, Donald, Timothy, Gavin, Wilma, and Messiah.

We lift up those for whom prayers have been requested: David, Larry, Lisa, Teresa, Carol, Lorraine, Angela, Cheryl, Patty, Dean, Victoria, Robert, Frances, Bob, Sandra, Janine, Halim, Nadine, Jalal, Karim, Jad, Ziad, Michelle, Robinson Lee Family, Marguerite, Andrea, Michelle, Mindy, Kathy, Steve, Kathy, and John. *You may add yourself or a loved one to this list by calling 313.833.4409 or e-mailing us: info@detroitcathedral.org.*

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

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

We pray for those in uniform serving our country at home and abroad, and for the ongoing ministries of Crossroads and the Vestry.

We pray for Sean, Presiding Bishop; Bonnie, our Bishop; for Elizabeth, Presiding Bishop of the Evangelical Lutheran Church in America; Donald and Craig, Lutheran Bishops in Lower Michigan; and for Moisés, Bishop of the Dominican Republic.

In the Anglican Cycle of Prayer we pray for the Episcopal Church. In the Diocesan Cycle of Prayer we remember Church of the Incarnation, Ann Arbor; and St. Matthew's, Jalongo, in the Dominican Republic.

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Diverse people

Daily relevance

Inspiring space

4800 Woodward Avenue · Detroit, Michigan 48201 ·
(313) 831-5000 · security desk (nights/weekends): (313) 833-7549 ·
website: www.detroitcathedral.org · email: info@detroitcathedral.org ·

