

The Cathedral Church of St. Paul

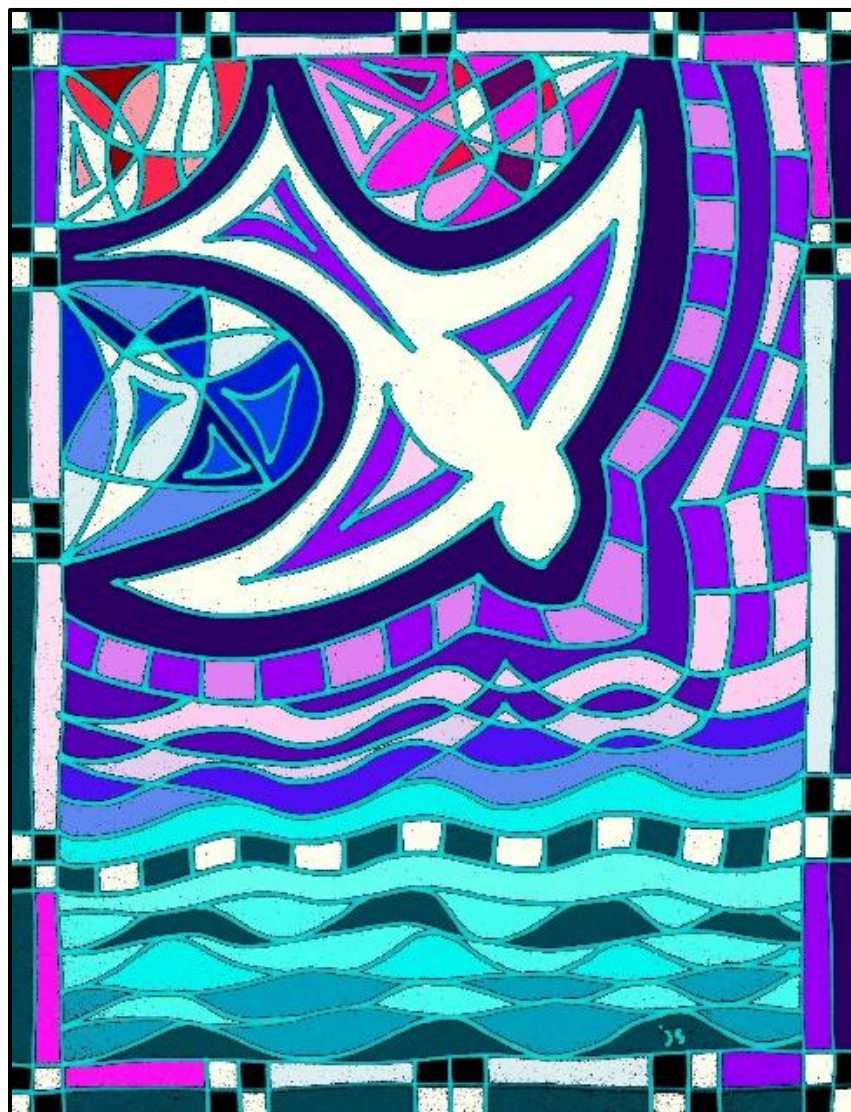
Detroit, Michigan

The Very Reverend Timothy True
Interim Dean

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

January 12, 2025

The First Sunday after the Epiphany: the Baptism of our Lord
Holy Baptism and Sung Holy Eucharist
Eleven O' Clock
with the Cathedral Choir



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.

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

Gaelic Air

Keith Chapman (1945-1989)

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

The Responsoy

J.D. Tarrant (b. 1974)

V Nations shall stream to your light;
 R And kings to the brightness of your dawning.
 V Let us go forth in peace:
 R In the name of Christ. Amen.

Processional Hymn

Worship the Lord

Was lebet

1 Wor - ship the Lord in the beau - ty of ho - li - ness;
 2 Low at his feet lay thy bur - den of care - ful - ness;
 3 Fear not to en - ter his courts in the slen - der - ness
 4 These though we bring them in trem - bling and fear - ful - ness,
 5 Wor - ship the Lord in the beau - ty of ho - li - ness;

1 bow down be - fore him, his glo - ry pro - claim;
 2 high on his heart he will bear it for thee,
 3 of the poor wealth thou canst reck - on as thine;
 4 he will ac - cept for the name that is dear,
 5 bow down be - fore him, his glo - ry pro - claim;

1 gold of o - be - dience and in - cense of low - li - ness
 2 com - fort thy sor - rows, and ans - wer thy prayer - ful - ness,
 3 truth in its beau - ty and love in its ten - der - ness,
 4 morn - ings of joy give for eve - nings of tear - ful - ness,
 5 gold of o - be - dience and in - cense of low - li - ness

1 bring, and a - dore him: the Lord is his name!
 2 guid - ing thy steps as may best for thee be.
 3 these are the of - ferings to lay on his shrine.
 4 trust for our trem - bling, and hope for our fear.
 5 bring, and a - dore him: the Lord is his name!

Words John Samuel Bewley Monsell (1811-1875)
Music Was Lebet, Üttingen, 1754

The Opening Acclamation

Celebrant Blessed be God: Father, Son and Holy Spirit.
People **And blessed be God's kingdom, now and for ever. Amen.**
Celebrant There is one Body and one Spirit;
People **There is one hope in God's call to us;**
Celebrant One Lord, one Faith, one Baptism;
People **One God and Father of all.**

The Collect of the Day

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

FATHER in heaven, who at the baptism of Jesus in the River Jordan proclaimed him your beloved Son and anointed him with the Holy Spirit: Grant that all who are baptized into his Name may keep the covenant they have made, and boldly confess him as Lord and Savior; who with you and the Holy Spirit lives and reigns, one God, in glory everlasting.
Amen.

THE WORD OF GOD

The congregation is seated.

The Lesson

Isaiah 43:1-7

THUS says the Lord, he who created you, O Jacob, he who formed you, O Israel: Do not fear, for I have redeemed you; I have called you by name, you are mine. When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you. For I am the Lord your God, the Holy One of Israel, your Savior. I give Egypt as your ransom, Ethiopia and Seba in exchange for you. Because you are precious in my sight, and honored, and I love you, I give people in return for you, nations in exchange for your life. Do not fear, for I am with you; I will bring your offspring from the east, and from the west I will gather you; I will say to the north, "Give them up," and to the south, "Do not withhold; bring my sons from far away and my daughters from the end of the earth—everyone who is called by my name, whom I created for my glory, whom I formed and made."

The Word of the Lord.

People **Thanks be to God.**

The Choir sings

Psalm 29

Afferte Domino

chant: Percy Buck (1871-1947)

ASCRIBE to the Lord, you gods, * ascribe to the Lord glory and strength.
2 Ascribe to the Lord the glory due his Name; * worship the Lord in the beauty of holiness.
3 The voice of the Lord is upon the waters; the God of glory thunders; * the Lord is upon the mighty waters.
4 The voice of the Lord is a powerful voice; * the voice of the Lord is a voice of splendor.
5 The voice of the Lord breaks the cedar trees; * the Lord breaks the cedars of Lebanon;
6 He makes Lebanon skip like a calf, * and Mount Hermon like a young wild ox.
7 The voice of the Lord splits the flames of fire; the voice of the Lord shakes the wilderness; * the Lord shakes the wilderness of Kadesh.
8 The voice of the Lord makes the oak trees writhe * and strips the forests bare.
9 And in the temple of the Lord * all are crying, "Glory!"
10 The Lord sits enthroned above the flood; * the Lord sits enthroned as King for evermore.
11 The Lord shall give strength to his people; * the Lord shall give his people the blessing of peace.

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 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.

Baptism is the full initiation by water and the Holy Spirit into Christ's Body, the church. God establishes an indissoluble bond with each person in baptism and adopts us, making us members of the church and inheritors of the Kingdom of God. In baptism we are made sharers in the new life of the Holy Spirit and the forgiveness of sins.

The Epistle

Acts 8:14-17

WHEN the apostles at Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. The two went down and prayed for them that they might receive the Holy Spirit (for as yet the Spirit had not come upon any of them; they had only been baptized in the name of the Lord Jesus). Then Peter and John laid their hands on them, and they received the Holy Spirit.

The word of the Lord.

People Thanks be to God.

Please stand as you are able. All sing

Sequence Hymn 121

Christ, when for us you were baptized

Caithness

The Gospel

Saint Luke 3:15-17, 21-22

Gospeler

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

People

Glory to you Lord, Christ.

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." Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."

The Gospel of our Savior.

People Praise to you, Lord Christ.

The Sermon

The Reverend Anthony C. Estes
Associate Priest, Detroit Church Partnership

HOLY BAPTISM

The Presentation and Examination of the Candidate

The Celebrant says

The Candidate for Holy Baptism will now be presented.

Parents and Godparents I present Elaine Lynn Kepes to receive the Sacrament of Baptism.

Celebrant

Will you be responsible for seeing that the child you present is brought up in the Christian faith and life?

Parents and Godparents

I will, with God's help.

Celebrant

Will you by your prayers and witness help this child to grow into the full stature of Christ?

Parents and Godparents

I will, with God's help.

The Celebrant asks the following questions of the parents and godparents who speak on behalf of the child.

Question Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?

Answer I renounce them.

Question Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?

Answer I renounce them.

Question Do you renounce all sinful desires that draw you from the love of God?

Answer I renounce them.

Question Do you turn to Jesus Christ and accept him as your Savior?

Answer I do.

Question Do you put your whole trust in his grace and love?

Answer I do.

Question Do you promise to follow and obey him as your Lord?

Answer I do.

The Celebrant addresses the congregation, saying

Will you who witness these vows do all in your power to support this person in their life in Christ?

People **We will.**

Please stand as you are able.

The Celebrant then says these or similar words

Let us join with those who are committing themselves to Christ and renew our own baptismal covenant.

The Baptismal Covenant

Celebrant Do you believe in God the Father?

People **I believe in God, the Father almighty,
creator of heaven and earth.**

Celebrant Do you believe in Jesus Christ, the Son of God?

People **I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.**

The Baptismal Covenant is a series of questions, the people affirm belief in the triune God (through the Apostles' Creed) and promise to continue in the Christian fellowship, resist evil and repent, proclaim the gospel, serve Christ in all persons, and strive for justice and peace. In the Episcopal Church the baptismal covenant is widely regarded as the normative statement of what it means to follow Christ.

<i>Celebrant</i>	Do you believe in God the Holy Spirit?
<i>People</i>	I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.
<i>Celebrant</i>	Will you continue in the apostles' teaching and fellowship, in the breaking of the bread, and in the prayers?
<i>People</i>	I will, with God's help.
<i>Celebrant</i>	Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?
<i>People</i>	I will, with God's help.
<i>Celebrant</i>	Will you proclaim by word and example the Good News of God in Christ?
<i>People</i>	I will, with God's help.
<i>Celebrant</i>	Will you seek and serve Christ in all persons, loving your neighbor as yourself?
<i>People</i>	I will, with God's help.
<i>Celebrant</i>	Will you strive for justice and peace among all people, and respect the dignity of every human being?
<i>People</i>	I will, with God's help.

Prayers for the Candidates

The Celebrant then says to the congregation

Let us now pray for this person who is to receive the Sacrament of new birth.

A Person appointed leads the following petitions

Leader Deliver her, O Lord, from the way of sin and death.

People **Lord, hear our prayer.**

Leader Open her heart to your grace and truth.

People **Lord, hear our prayer.**

Leader Fill her with your holy and life-giving Spirit.

People **Lord, hear our prayer.**

Leader Keep her in the faith and communion of your holy Church.

People **Lord, hear our prayer.**

Leader Teach her to love others in the power of the Spirit.

People **Lord, hear our prayer.**

Leader Send her into the world in witness to your love.

People **Lord, hear our prayer.**

Leader Bring her to the fullness of your peace and glory.

People **Lord, hear our prayer.**

The Celebrant says

Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and forever. **Amen.**

The Procession moves to the Font.

Thanksgiving over the Water

The Celebrant blesses the water, first saying

The Lord be with you.

People

And also with you.

Celebrant

Let us give thanks to the Lord our God.

People

It is right to give our thanks and praise.

Celebrant

WE thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life.

We thank you, Lord, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

At the following words, the Celebrant touches the water

Now sanctify this water, we pray you, by the power of your Holy Spirit, that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior.

To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever. **Amen.**

The Baptism

Celebrant

ELAINE, I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

The Celebrant then places a hand on the person's head, marking on the forehead the sign of the cross using Chrism and saying

Elaine, you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever. **Amen.**

The congregation is sprinkled with Holy Water as a reminder of our baptism. The Choir sings

Vidi aquam

plainchant mode VIII

Isaw water flowing from the right side of the temple, Alleluia.

It brought God's life and his salvation, and the people sang in joyful praise: Alleluia, alleluia.

from Ezekiel 47

Chrism is consecrated oil used in the administration of certain sacraments and ecclesiastical functions, such as at baptism.

Celebrant
Let us pray.

HEAVENLY Lord, we thank you that by water and the Holy Spirit you have bestowed upon this your servant the forgiveness of sin, and have raised them to the new life of grace. Sustain her, O Lord, in your Holy Spirit. Give her an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. *Amen.*

Celebrant
Let us welcome the newly baptized.

All
**We receive you into the household of God.
Confess the faith of Christ crucified,
proclaim his resurrection,
and share with us in his eternal priesthood.**

The Peace
Celebrant The peace of the Lord be always with you.
People **And also with you.**

THE HOLY COMMUNION

The Congregation is seated.
Welcome and Announcements

The Choir sings
At the Offertory, Carol

David Bartlett (1947-2023)

THE first good joy that Mary had, it was the joy of one;
To see the blessed Jesus Christ when he was first her son:
*When he was first her Son good man and blessed may he be,
Both Father, Son and Holy Ghost, to all eternity.*

The next good joy that Mary had it, was the joy of two:
To see her own son Jesus Christ to make the lame to go.

The next good joy that Mary had it, was the joy of three:
To see her own son Jesus Christ to make the blind to see.

The next good joy that Mary had, it was the joy of four:
To her own son Jesus Christ to read the Bible o'er.

The next good joy that Mary had, it was the joy of five:
The see her own son Jesus Christ to bring the dead alive.

The next good joy that Mary had, it was the joy of six:
To see her own son Jesus Christ upon the Crucifix.

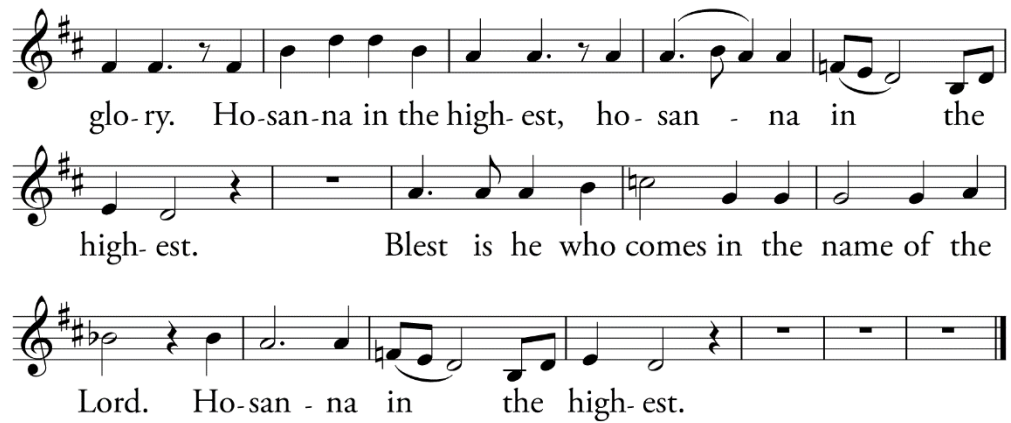
The next good joy that Mary had, it was the joy of seven:
To see her own son Jesus Christ the wear the crown of heaven.

Traditional English carol

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. A hymn is then sung by all as the offering is presented at the High Altar.



glo-ry. Ho-san-na in the high-est, ho-san-na in the
high-est. Blest is he who comes in the name of the
Lord. Ho-san-na in the high-est.

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:

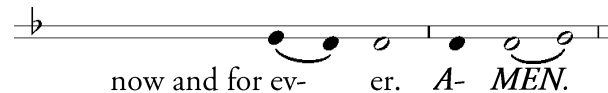
Celebrant and People

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.

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.

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.

The following refrain is sung once by the Cantor and then by all, as indicated.

At the Fraction, Agnus Dei

Eugene Hancock (1929-1993)

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 Celebrant says the following Invitation
 The Gifts of God for the People of God.

Music at the Communion,

Organ

Trio, op, 49, no. 3

Josef Rheinberger (1839-1901)

Motet

Marty Wheeler Burnett (b. 1961)

VIDI aquam egredientem, de templo, a latere dextro, et omnes ad quos pervenit aqua ista, salvi facti sunt et dicent, Alleluia. Confitemini Domino, quoniam bonus; quoniam in saeculum misericordia eius.

I saw water flowing from the right side of the temple, and all to whom that water came had been saved, and they will say, Alleluia. Give thanks to the Lord, for he is good; his mercy endures for ever.

After Communion the People stand or kneel. The Celebrant says
 Let us pray.

All

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

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 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.”

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 Celebrant gives
The Blessing

Please stand as you are able and sing
Processional Hymn 135 Songs of thankfulness and praise

Salzburg

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

Organ In dir ist Freude, BWV 615 J.S. Bach (1685-1750)

Today at 4:00 p.m.
Choral Evensong
with the Schola Cantorum
Officiant: Father True
Introit: Vidi aquam – Burnett
Service: Brewer in F
Responses: Adam
Carol: Jesus autem hodie – Hallock
Hymn: 116

Notes on the Music

Gaelic Air is an organ piece based on the hymn tune *Bunessan*, which has been set with texts a myriad of texts such as “Christ in the Manger,” “Baptized in Water,” and “Morning Has Broken.” Since the 1971 Cat Stevens recording, the tune is now most famously associated with the last text pairing.

The words for *Joys seven* (today’s carol at the Offertory) have their roots in the innumerable devotional texts for Mary which proliferated in the medieval church and grew from the same tradition as that of the Rosary. Modern listeners may wonder why a verse about the crucifixion is included in a list of Mary’s joys. Its presence in this text reflects the medieval understanding that Mary was full of God’s grace, and therefore able to understand the crucifixion as a necessary act for redemption that would ultimately be celebrated. David Bartlett’s setting of this carol is based upon a tune of Welsh origin traditionally associated with it. Written in 1985 for the Cathedral Choir, the work also celebrated the first Christmas of Andrew Hooker, who was later a chorister in this cathedral.

The text of Marty Wheeler Burnett’s *Vidi aquam* refers to the words of the prophet Ezekiel, who saw the waters gushing forth from the Temple as a sanctifying, as well as the words of John the Apostle who saw the waters gushing forth from the right side of Christ (the Temple). It is followed by the first verse of Psalm 118 and the *Gloria patri*. Dr. Burnett is Canon Precentor at Trinity Episcopal Cathedral in Omaha, Nebraska, and is active as a choral conductor and composer.

Copyright acknowledgements

The following items are reprinted under OneLicense.net #A-712602: *Sursum corda* and *Agnus Dei* ©1985 and 1992 Church Publishing, Inc. All rights reserved. *Sanctus* © 2024 by John Abdenour. All rights reserved. Used with permission.



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 ·

