

The Cathedral Church of St. Paul

in the City of Detroit

The Very Reverend Timothy True
Interim Dean of the Cathedral

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

Choral Evensong, 4:00 p.m.

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.

Please silence all electronic devices.

This service is also livestreamed on our Facebook page and YouTube channel.

CONCERNING THE SERVICE

Choral Evensong is an offering in song to God, the giver of all beauty and goodness. Based on services held daily in the medieval Church, Evensong as arranged in the Book of Common Prayer of the Anglican Church has been sung regularly since the sixteenth century. This atmospheric and deeply personal form of worship appeals to persons of many faiths and has been adopted as an American tradition in many parishes and cathedrals of the Episcopal Church. In this service most of the music is sung by the Choir, and the Congregation participates by listening to and meditating on the praises, prayers and petitions offered. All join the Choir in singing the Creed, the Lord's Prayer, and the hymns.

After the introduction to the service (the Hymn or Introit, and the Preces), the Choir sings the appointed psalm(s). A lesson usually from the Old Testament (except of Saints days and in Easter season) follows. The Choir then sings the first of the traditional Evening Canticles, *Magnificat*, the song of the Blessed Virgin Mary when the promises of the Old Testament came true (Luke 1). A lesson from the New Testament proclaims the good news of Jesus Christ, and this is followed by the *Nunc Dimittis*, the song of the aged Simeon when he had seen our Lord in the Temple at Jerusalem (Luke 2). *Nunc Dimittis* is a particularly appropriate text at the end of one's day.

All then sing the Apostles' Creed, an expression of faith of those who, generation by generation in the Christian Church, respond to the Gospel of Jesus Christ, crucified and alive. Prayers are sung by the Choir, ending with the Collects which collect our thoughts.

The timeless and simple liturgy of Evensong readily embraces musical expressions from many centuries. In Choral Evensong, the Choir's responses are drawn earlier versions of the Book of Common Prayer, which remains the standard form of text for almost all musical settings of this liturgy owing to the unique beauty of its cadences and imagery.

Evensong is offered each Sunday at 4:00 p.m., September through May. Cathedral Evensong with hymns and canticles sung by the congregation is offered on the first and third Sundays of the month, and Choral Evensong, sung by the Choir is offered on the Second and fourth Sundays of the month. There are occasional exceptions to this pattern.

CHORAL EVENSONG

Organ

Gaelic air

Keith Chapman (1945-1989)

At the bell, please stand as the procession enters the Cathedral. The Choir then sings

The Introit

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 ejus.

*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.*

Ezekiel 47; Psalm 118:1; *Gloria patri*

The Officiant continues.

The Opening Sentences

SEEK him that made the Pleiades and Orion, that turneth deep darkness into the morning, and darkeneth the day into night; that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his Name. *Amos 5:8*

If I say, "Surely the darkness will cover me, and the light around me turn to night," darkness is not dark to thee, O Lord; the night is as bright as the day; darkness and light to thee are both alike. *Psalm 139:10, 11*

The Congregation remains standing and the Choir sings

The Preces

Nathaniel Adam (b. 1985)

V O Lord, open thou our lips:
R And our mouth shall shew forth thy praise.
V O God, make speed to save us:
R O Lord, make haste to help us.

Glory be to the Father, and to the Son, and to the Holy Ghost;
as it was in the beginning, is now, and ever shall be, world without end. Amen.

Praise ye the Lord.

The Choir continues with

Psalm 113

Laudate, pueri

Anglican chant: James Turle (1802-1882)

HALLELUJAH! Give praise, you servants of the LORD; * praise the Name of the LORD.

2 Let the Name of the LORD be blessed, * from this time forth for evermore.

3 From the rising of the sun to its going down * let the Name of the LORD be praised.

4 The LORD is high above all nations, * and his glory above the heavens.

5 Who is like the LORD our God, who sits enthroned on high, * but stoops to behold the heavens and the earth?

6 He takes up the weak out of the dust * and lifts up the poor from the ashes.

7 He sets them with the princes, * with the princes of his people.

8 He makes the woman of a childless house * to be a joyful mother of children.

Glory be to the Father, and to the Son, and to the Holy Ghost;
as it was in the beginning, is now, and ever shall be, world without end. Amen.

Please be seated.

The First Lesson

Genesis 1:1—2:3

IN the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, “Let there be light;” and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day. And God said, “Let there be a dome in the midst of the waters, and let it separate the waters from the waters.” So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day. And God said, “Let the waters under the sky be gathered together into one place, and let the dry land appear.” And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, “Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.” And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day. And God said, “Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth.” And it was so. God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day. And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.” So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” And there was evening and there was morning, the fifth day. And God said, “Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.” And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good. Then God said, “Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.” So God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.” God said, “See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day. Thus the heavens and the earth were finished, and all their multitude. And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation.

The Choir then sings

Magnificat

A. Herbert Brewer (1865-1928) in F

MY SOUL doth magnify the Lord,
and my spirit hath rejoiced in God my Savior.
For he hath regarded
the lowliness of his handmaiden.
For behold from henceforth
all generations shall call me blessed.

For he that is mighty hath magnified me,
and holy is his Name.
And his mercy is on them that fear him
throughout all generations.
He hath showed strength with his arm;
he hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seat,
and hath exalted the humble and meek.
He hath filled the hungry with good things,
and the rich he hath sent empty away.
He remembering his mercy hath holpen his servant Israel,
as he promised to our forefathers,
Abraham and his seed for ever.

Please stand as you are able.

Glory be to the Father, and to the Son, and to the Holy Ghost:
As it was in the beginning, is now, and ever shall be, world without end. Amen.

Please be seated.

The Second Lesson

Saint John 1:1-7, 19-20, 29-34

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. This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" He confessed and did not deny it, but confessed, "I am not the Messiah." The next day he saw Jesus coming towards him and declared, "Here is the Lamb of God who takes away the sin of the world! This is he of whom I said, 'After me comes a man who ranks ahead of me because he was before me.' I myself did not know him; but I came baptizing with water for this reason, that he might be revealed to Israel." And John testified, "I saw the Spirit descending from heaven like a dove, and it remained on him. I myself did not know him, but the one who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit.' And I myself have seen and have testified that this is the Son of God."

The Choir then sings
Nunc dimittis

Brewer in F

LORD, now lettest thou thy servant depart in peace,
according to thy word;
For mine eyes have seen thy salvation,
which thou hast prepared before the face of all people,
To be a light to lighten the Gentiles,
and to be the glory of thy people Israel.

Please stand as you are able.

Glory be to the Father, and to the Son, and to the Holy Ghost:
as it was in the beginning, is now, and ever shall be, world without end. Amen.

All sing together on one note

The Apostles' Creed

I BELIEVE in God, the Father almighty,
maker of heaven and earth.
And in Jesus Christ his only Son our Lord;
who was conceived by the Holy Ghost,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, dead, and buried.
He descended into hell.
The third day he rose again from the dead
He ascended into heaven,
and sitteth on the right hand of God the Father almighty.
From thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

The Choir sings

The Lesser Litany

Adam

V The Lord be with you.
R And with thy spirit.
V Let us pray.
R Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

All sing on one note

The Lord's Prayer

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. Amen.

The Choir sings

The Responses

Adam

V O Lord, shew thy mercy upon us;
R And grant us thy salvation.
V O Lord, save the State;
R And mercifully hear us when we call upon thee.

V Endue thy ministers with righteousness;
 R And make thy chosen people joyful.
 V O Lord, save thy people;
 R And bless thine inheritance.
 V Give peace in our time, O Lord;
 R Because there is none other that fighteth for us, but only thou, O God.
 V O God, make clean our hearts within us;
 R And take not thy Holy Spirit from us.

The Collects

The Collect of the Day

FATHER in heaven, who at the baptism of Jesus in the River Jordan didst proclaim him thy beloved Son and anoint 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 thee and the same Spirit liveth and reigneth, one God, in glory everlasting. *Amen.*

A Collect for Peace

O God, from whom all holy desires, all good counsels, and all just works do proceed: Give unto thy servants that peace which the world cannot give, that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of all enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Savior. *Amen.*

A Collect for Mission

KEEP watch, dear Lord, with those who work, or watch, or weep this night, and give thine angels charge over those who sleep. Tend the sick, Lord Christ; give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, shield the joyous; and all for thy love's sake. *Amen.*

All sing

Hymn 116

“I come,” the great Redeemer cries

This Endris Nyght

The Homily

The Very Reverend Timothy True

The Choir sings

Carol

Peter Hallock (1924-2014)

JESUS autem hodie regressus est a Jordane.*
 So today Jesus returns to the Jordan.

When Jesus Christ baptized was,
 the Holy Ghost descended with grace;
 the Father voice was heard in the place:
**Hic est filius meus, ipsum intende.*
 This my Son, the beloved.

There were Three Persons and one Lord,
 the Son baptized with one accord,
 the Father said this blessed word:
Hic est filius meus, ipsum intende.

Now, Jesu, as thou art both God and man,
 and were baptized in from Jordan,
 at our last end, we pray thee, say then:
Hic est filius meus, ipsum intende.

Anonymous, medieval

Please stand as you are able. All say together

The General Thanksgiving

ALMIGHTY GOD, Father of all mercies,
We thine unworthy servants
do give thee most humble and hearty thanks
for all thy goodness and loving kindness
to us and to all whom thou hast made.
We bless thee for our creation, preservation,
and all the blessings of this life;
but above all for thine inestimable love
in the redemption of the world by our Lord Jesus Christ,
for the means of grace, and for the hope of glory.
And, we beseech thee,
give us that due sense of all thy mercies,
that our hearts may be unfeignedly thankful;
and that we show forth thy praise,
not only with our lips, but in our lives,
by giving up our selves to thy service,
and by walking before thee
in holiness and righteousness all our days;
through Jesus Christ our Lord,
to whom, with thee and the Holy Ghost,
be all honor and glory, world without end. Amen.

The Officiant says

The Grace

GLORY to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to him from generation to generation in the Church, and in Christ Jesus for ever and ever. *Amen. Ephesians 3:20,21*

The Choir sings

The Final Responses

Edward Naylor (1867-1934)

V The Lord be with you.
R And with thy spirit.
V The Lord give us his peace.
R And life eternal. Amen.

Please remain standing as the Procession leaves the Cathedral.

Organ

In dir ist freude, BWV 615
In thee is gladness

J.S. Bach (1685-1750)

Notes on the Music

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.

Nathaniel Adam (composer of the Preces and Responses in today's service) studied music theory, piano, and harpsichord at the Eastman School of Music and the University of Michigan (PhD, 2011), where his research focused on popular music, minimalist music, and Baroque performance. His dissertation explored approaches to teaching popular-music analysis with a focus on the music of Radiohead. He is currently on the faculty at the Yale University School of Music and maintains an active career as a keyboard accompanist, choral conductor, singer, and composer/arranger. Dr. Adam was Gentleman of the Choir in this Cathedral from 2007-2010.

Peter Hallock's carol, *Jesus autem hodie*, presents the story of Christ's baptism in the river Jordan. Each verse is punctuated with a refrain, taking the voice of the Spirit of God: "This is my beloved Son, in whom I am well pleased," over which the solo voice presents the dove imagery that is in the accounts of Christ's baptism as found in the gospels of Matthew, Mark, and Luke.

IN THIS EVENING'S LITURGY

Officiant and Homilist

The Very Reverend Timothy True

Lector

Ruth Richards

The Schola Cantorum is under the direction of Canon Jeremy David Tarrant, Organist and Choirmaster, and Dr. Sarah Simko, Associate Organist.



Diverse people Daily relevance Inspiring space

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