

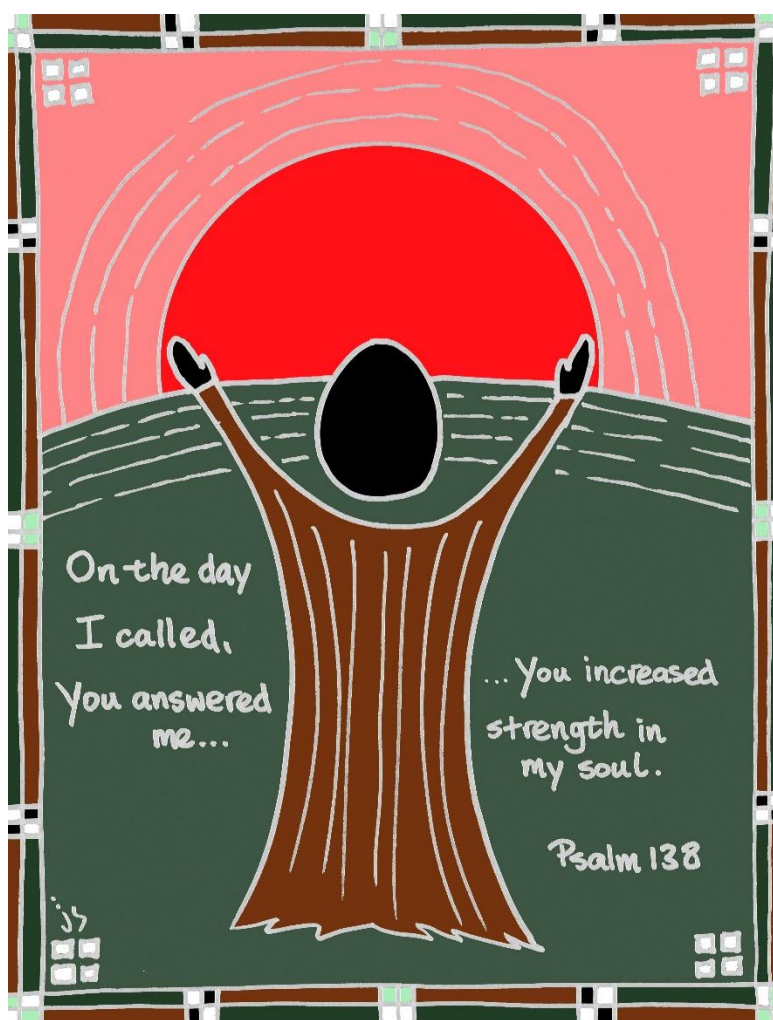
The Cathedral Church of St. Paul

The Very Reverend Timothy True
Interim Dean of the Cathedral

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

February 9, 2025
The Fifth Sunday after the Epiphany

Sung Holy Eucharist
Eleven O' Clock
with the Cathedral Singers



WELCOME! Our vision is to be an extraordinary spiritual gathering place where people of all backgrounds and ages are welcome to question and learn, pray, worship and serve; being loved by God in ways that change and improve their lives and the lives of others.

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

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

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

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 Allegretto, op. 150, no. 4 Camille Saint-Saëns
(1835-1921)

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

The Responsory *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.

All sing

Processional Hymn 362 Holy, holy, holy *Nicaea*

The Opening Acclamation

Celebrant Blessed be God: Father, Son, and Holy Spirit.

People And blessed be God's kingdom, now and for ever. Amen.

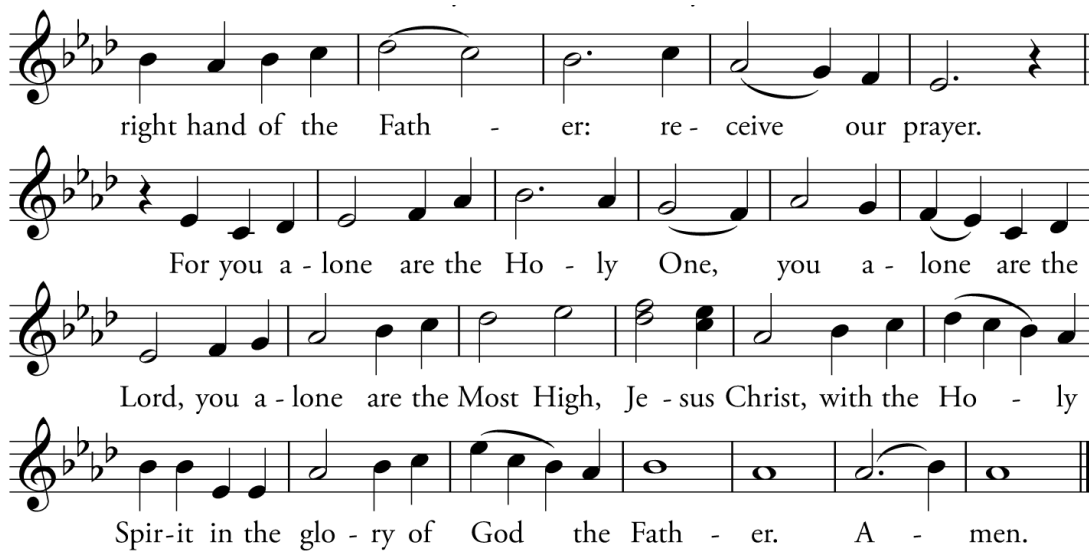
The Collect for Purity

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

Gloria in excelsis *David Bartlett (1947-2023)*

Glo - ry to God in the high - est and
 peace to his peo-ple on earth. Lord God, heav'n-ly King, Al-
 might-y God and Fath - er, we wor-ship you, we give you thanks, we
 praise you for your glo - ry. Lord Je-sus Christ, on-ly Son of the
 Fath - er, Lord God, Lamb of God, you take a-way the sin of the
 world; have mer - cy on us; you are seat - ed at the



right hand of the Father: receive our prayer.
 For you alone are the Holy One, you alone are the
 Lord, you alone are the Most High, Jesus Christ, with the Holy
 Spirit in the glory of God the Father. Amen.

The Collect of the Day

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

SET us free, O God, from the bondage of our sins, and give us the liberty of that abundant life which you have made known to us in your Son our Savior Jesus Christ; 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 6:1-8

IN the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple. Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. And one called to another and said: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. And I said: "Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts!" Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The seraph touched my mouth with it and said: "Now that this has touched your lips, your guilt has departed and your sin is blotted out." Then I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" And I said, "Here am I; send me!"

The Word of the Lord.

People Thanks be to God.

The Choir sings

Psalm 138

Confitebor tibi

chant: Henry Dibdin
 (1813-1866)

I will give thanks to you, O Lord, with my whole heart; * before the gods I will sing your praise.

2 I will bow down toward your holy temple and praise your Name, * because of your love and faithfulness;

3 For you have glorified your Name * and your word above all things.

Collects are prayers that "collect" all of the themes of the day as well as our own petitions into one place.

The Lesson is usually from the Old Testament (Hebrew Scriptures), with which Jesus would have been familiar, and to which he often referred or quoted.

Sung by Jesus and Jewish worshipers, the Psalms highlight many facets of our relationship with God and each other. The entire psalter can be found in the Book of Common Prayer beginning at page 585.

- 4 When I called, you answered me; * you increased my strength within me.
 5 All the kings of the earth will praise you, O Lord, * when they have heard the words of your mouth.
 6 They will sing of the ways of the Lord, * that great is the glory of the Lord.
 7 Though the Lord be high, he cares for the lowly; * he perceives the haughty from afar.
 8 Though I walk in the midst of trouble, you keep me safe; * you stretch forth your hand against the fury of my enemies; your right hand shall save me.
 9 The Lord will make good his purpose for me; * O Lord, your love endures for ever; do not abandon the works of your hands.

The Epistle

1 Corinthians 15:1-11

Iwould remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to you— unless you have come to believe in vain. For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me has not been in vain. On the contrary, I worked harder than any of them— though it was not I, but the grace of God that is with me. Whether then it was I or they, so we proclaim and so you have come to believe.

The Word of the Lord.

People Thanks be to God.

Please stand as you are able. All sing

Sequence Hymn 643

My God, how wonderful thou art

Windsor

Gospel

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

People

Glory to you, Lord Christ.

The Gospel

Saint Luke 5:1-11

ONCE while Jesus was standing beside the lake of Gennesaret, and the crowd was pressing in on him to hear the word of God, he saw two boats there at the shore of the lake; the fishermen had gone out of them and were washing their nets. He got into one of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat. When he had finished speaking, he said to Simon, "Put out into the deep water and let down your nets for a catch." Simon answered, "Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets." When they had done this, they caught so many fish that their nets were beginning to break. So they signaled their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Go away from me, Lord, for I am a sinful man!" For he and all who were with him were amazed at the catch of fish that they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, "Do not be afraid; from now on you will be catching people." When they had brought their boats to shore, they left everything and followed him.

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 Gospel of our Savior.

People Praise to you, Lord Christ.

The Sermon

The Very Reverend Timothy True

Please stand as you are able. All say together

The Nicene Creed

WE BELIEVE in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

The Prayers of the People

Celebrant

HOLDING firmly to the good news of salvation, let us pray for all those in desperate need.

Intercessor

For the holy catholic church throughout the world.

People Lord, have mercy.

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

The word "creed" comes from the Latin "credo" for "I believe." The Nicene Creed reflects what Christians believe regarding the relationship of the Holy Trinity.

The 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 Bonnie our bishop and all bishops, for Tim and Anthony our priests, for the deacons and all who minister in Christ, and for all the holy people of God. *Lord, have mercy.*

For this holy gathering and for all who enter with faith, reverence, and fear of God. *Lord, have mercy.*

For this country, for all nations and their leaders, and for our community. *Lord, have mercy.*

For all those in danger and need: the sick and the suffering, prisoners, captives, and their families, the hungry, homeless, and oppressed. *Lord, have mercy.*

For the dying and the dead, and for those who care for them. *Lord, have mercy.*

For ourselves, our families, friends, and companions on the way, and all those we love. *Lord, have mercy.*

The Celebrant may add other intercessions, continuing
Joining our voices with the Blessed Virgin Mary and all the saints, let us offer ourselves and one another to the living God through Christ. *To you, O Lord.*

God of infinite glory, who cleanses our lips with the word of your Son, hear the prayers we offer this day and sustain us with your Holy Spirit; through Jesus Christ our Lord. *Amen.*

The Confession of Sin and Absolution

Celebrant

Let us confess our sins against God and our neighbor.

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

All say together

MOST merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. **Amen.**

The Celebrant stands and says

ALMIGHTY God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The Peace

Celebrant

People

The peace of the Lord be always with you.

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.

THE HOLY COMMUNION

Please be seated.

Words of Welcome and Announcements

The Choir sings

At the Offertory, Anthem

David Hurd (b. 1950)

I was glad when they said unto me, "let us go to the house of the Lord."
 Now our feet are standing within your gates, O Jerusalem.
 Jerusalem is built as a city that is at unity with itself.
 To which the tribes go up, the tribes of the Lord, the assembly of Israel, to praise the
 Name of the Lord.
 For there are the thrones of Judgement, the thrones of the house of David.
 Pray for the peace of Jerusalem: "May they prosper that love you.
 Peace be within your walls, and quietness within your towers.
 For my brethren's and companion's sake, I pray for your prosperity.
 Because of the house of the Lord our God, I will seek to do you good."

Psalm 122

We are now prepared for the miracle of the Holy Communion. The Offertory gives us a chance to offer back to God some of what God has given us, symbolically in the bread and wine, in the money we give, and spiritually in the offering of ourselves.

During the Offertory, the Choir sings an anthem. At times, a hymn is sung by all.

Please stand as you are able and sing

Presentation Hymn

Old 100th

PRAISE God, from whom all blessings flow;
 Praise him, all creatures here below;
 Praise him above, ye heavenly host:
 Praise Father, Son, and Holy Ghost. Amen.

Then follows

The Great Thanksgiving

The musical notation consists of four staves, each with a vocal line and lyrics. The first staff is for the Celebrant and the People. The second staff is for the Celebrant and the People. The third staff is for the Celebrant. The fourth staff is for the People. The lyrics are: "The Lord be with you. And also with you. Lift up your hearts. We lift them to the Lord. Let us give thanks to the Lord our God. It is right to give our thanks and praise."

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."

Celebrant

IT is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

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

from Deutsche Messe, Franz Schubert (1797-1828)

arr. Richard Proulx (1937-2010)

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.

Ho - ly, ho - ly, ho - ly Lord, God of power and might,
— Ho - ly, ho - ly, ho - ly Lord, God of power and might.
Hea-ven and earth are full, — full of your
glo - ry. Ho - san - na in the high - est. 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, 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 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.

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.
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

At the Fraction, Agnus Dei

Schubert-Proulx



Je - sus, Lamb of God: have mer - cy on us.
Je - sus bear - er of our sins: have mer - cy on us.
Je - sus, re - deem - er, re - deem - er of the world:
give us your peace, give us your peace.

Celebrant The Gifts of God for the People of God.

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 Fraction Anthem follows and is a response to the breaking of the consecrated bread.

Music at the Communion,

Organ

Aria

J.S. Bach (1685-1750)

from Pastorella, BWV 590

The Choir sings

Motet

from the *Dorian Service*, Thomas Tallis (1505-1585)

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.
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.

After Communion 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
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 continues with

The Blessing

Please stand. All sing

Hymn 535

Ye servants of God

Paderborn

The Dismissal is given and the people respond

Thanks be to God.

Organ

Allegro giocoso, op. 150, no. 7

Saint-Saëns

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."

Notes on the Music

For nearly forty years, David Hurd was Professor of Sacred Music and Director of Chapel Music at General Theological Seminary in New York City. He is currently Director of Music at the Church of St. Mary the Virgin, Times Square. Educated at the Julliard School and Oberlin Conservatory, Dr. Hurd has enjoyed an extraordinary career as composer, concert organist, and pedagogue. His compositions are to be found in the repertoires of choirs and organists around the world. (He performed an organ recital here in the Cathedral in 1995.)

The choir sings Hurd's setting of Psalm 122, *I was glad* this morning at the Offertory. Unlike the celebrated setting by C.H.H. Parry, heard at many royal occasions as well as liturgically, Mr. Hurd's version sets the entirety of the psalm.

The setting of the Sanctus and Agnus Dei we are currently using was arranged from Franz Schubert's beloved *Deutsche Messe*, by the late American organist and composer Richard Proulx. Proulx spent the majority of his career as Music Director of Holy Name Cathedral, Chicago.

- Canon Tarrant

Coffee Hour

All are invited to attend our "chase away the winter blues" coffee time in Barth Hall following this morning's service.

This afternoon at 4:00 p.m.

Cathedral Evensong

sung by cantors and congregation

Officiant: Father True

Cathedral Services

Weekdays

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

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

Each Evening at 8:00 p.m.

Compline, via Facebook

Sundays

Morning Prayer, 7:30 a.m. in Nativity Chapel

Holy Eucharist, 8:15 a.m.

Sung Holy Eucharist, 11:00 a.m.

Evensong, 4:00 p.m.

The Cathedral Choir School of Metropolitan Detroit

The Cathedral Choir School of Metropolitan Detroit is a not-for-profit outreach program of the Cathedral Church of St. Paul in cooperation with Cathedral Community Services. The Choir School provides an excellent, fundamental music education to children in the metropolitan Detroit region, and is open to all youth, regardless of religious affiliation. Choristers focus on vocal technique, musicianship, and citizenship in the context of the liturgical life of the Cathedral. The Choir School is a community that, while focused on music, is a systematic, long-term investment in young people. Children emerge from this experience with a deep love of fine arts, enhanced self-confidence, and an ability to work collaboratively.

To schedule a time to meet or to speak further with someone about the program, please contact Mr. Jeremy David Tarrant, Cathedral Organist and Choirmaster: (313) 833-7547 jtarrant@detroitcathedral.org. Visit us on the web at www.detroitcathedral.org.

Adults who wish to learn more about becoming involved with the Cathedral Choirs are encouraged to contact Mr. Jeremy David Tarrant, Organist and Choirmaster.

The Choir School is an extra-curricular, *tuition-free* opportunity for youth with an interest in music and singing.

Here are some fast facts:

- No previous musical or voice training is required or expected.
- Children need not be Episcopalian. The Choir is open to children of all faiths and backgrounds.
- Boys and Girls form the treble (soprano) section of the famed Cathedral Choir, involving consistent application of their developing musical skills, while singing the finest in choral music from all periods and in a variety of languages.
- Children gain a thorough grounding in basic musicianship, music reading, and vocal technique through the centuries-old tradition of choral singing.
- A brief, informal interview assesses a child's readiness for the program.
- Located in the heart of Detroit's cultural center, boys and girls emerge from the program with a deep love and appreciation of the fine arts.
- The Cathedral Choir and Choir School are affiliated with the Royal School of Church Music.
- Children showing a strong commitment to the Choir are eligible for reduced-tuition piano lessons and summer camps.
- The Choir's debut CD recording, *Nowell Sing We*, was released in December 2014, and *Evensong for All Saints* was released in October, 2016.
- One of Detroit's treasures, the Cathedral Choir has sung widely in the United States and Canada, and made tours of England in 2014 and 2023.

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Diverse people Daily relevance Inspiring space

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