

The Cathedral Church of St. Paul

The Very Reverend Timothy True
Interim Dean of the Cathedral

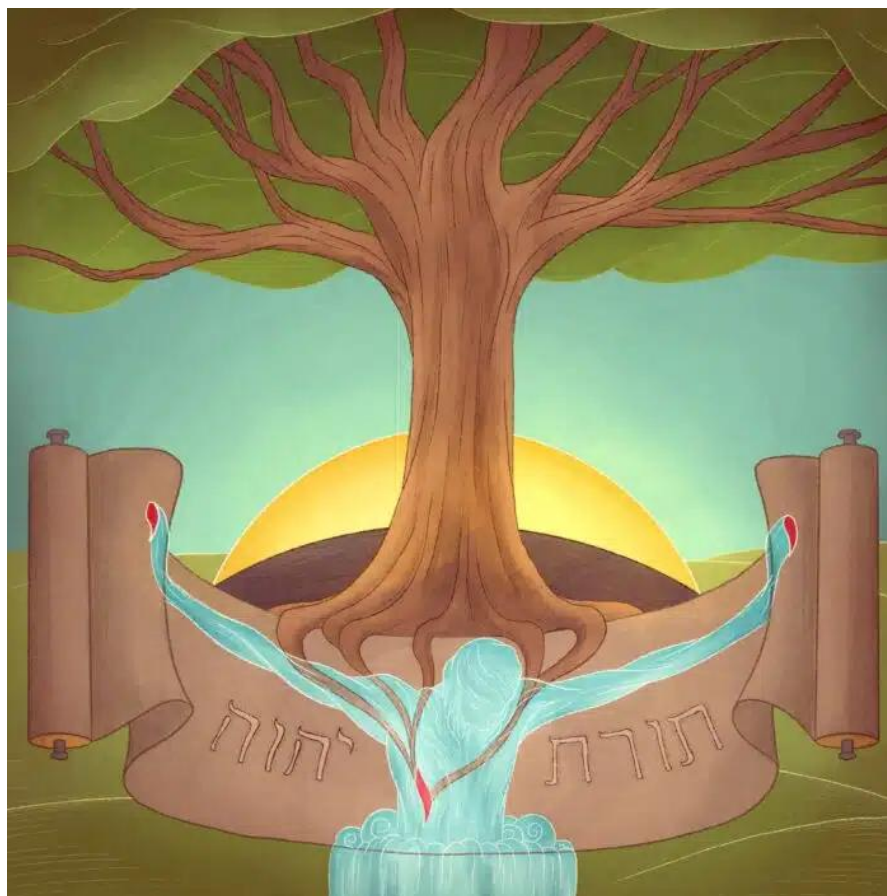
The Right Reverend Dr. Bonnie A. Perry
Eleventh Bishop of the Diocese of Michigan

February 16, 2025
The Sixth Sunday after the Epiphany

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

Holy Eucharist, 8:15 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.

MORNING PRAYER

7:30 A.M. IN NATIVITY CHAPEL

Announcements

Opening Sentences and The Confession of Sin
The Invitatory and Psalter
 Venite
 Psalms 66, 67

Prayerbook, Page 79
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The First Lesson

Isaiah 62:6-12

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

A Canticle is read after each lesson, as directed by the Officiant.

The Second Lesson

1 John 2:3-11

NOW by this we may be sure that we know him, if we obey his commandments. Whoever says, "I have come to know him," but does not obey his commandments, is a liar, and in such a person the truth does not exist; but whoever obeys his word, truly in this person the love of God has reached perfection. By this we may be sure that we are in him: whoever says, "I abide in him," ought to walk just as he walked. Beloved, I am writing you no new commandment, but an old commandment that you have had from the beginning; the old commandment is the word that you have heard. Yet I am writing you a new commandment that is true in him and in you, because the darkness is passing away and the true light is already shining. Whoever says, "I am in the light," while hating a brother or sister, is still in the darkness. Whoever loves a brother or sister lives in the light, and in such a person there is no cause for stumbling. But whoever hates another believer is in the darkness, walks in the darkness, and does not know the way to go, because the darkness has brought on blindness.

A Canticle is read after each lesson, as directed by the Officiant.

The Apostles' Creed and The Prayers

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The Collect of the Day

O God, the strength of all who put their trust in you: Mercifully accept our prayers; and because in our weakness we can do nothing good without you, give us the help of your grace, that in keeping your commandments we may please you both in will and deed; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Other Collects and Intercessions

 The General Thanksgiving
or The Prayer of St. Chrysostom

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Page 102

Officiant Let us bless the Lord.
People Thanks be to God.

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 Cathedral Choirs are in their midwinter recess. Choral services will resume next Sunday.

THE ENTRANCE RITE

Organ Vivace, from Trio Sonata VI, BWV 530 J.S. Bach (1685-1750)

At the bell, please stand as you are able.

At 11:00 a.m. all sing

Processional Hymn 686 Come thou fount of ev'ry blessing *Nettleton*

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 of Praise To God be the glory *Doane*

To God be the glo-ry-- great things he hath done! So loved he the world that he gave us his Son, who yield-ed his life, an a-tone-ment for sin, and o-pened the life-gate that all may go in. Praise the Lord, praise the Lord, let the earth hear his voice! Praise the Lord, praise the Lord, let the peo-ple re-joice! O come to the Fa-ther through Je-sus, the Son, and give him the glo-ry-- great things he hath done!

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 th encountering God u 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.

This morning's Hymn of Praise is a text by the 19th century hymn writer Fanny J. Crosby with a tune by her contemporary, William Howard Doane.

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 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.

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.

O God, the strength of all who put their trust in you: Mercifully accept our prayers; and because in our weakness we can do nothing good without you, give us the help of your grace, that in keeping your commandments we may please you both in will and deed; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

THE WORD OF GOD

The congregation is seated.

The Lesson

Jeremiah 17:5-10

THUS says the Lord: Cursed are those who trust in mere mortals and make mere flesh their strength, whose hearts turn away from the Lord. They shall be like a shrub in the desert, and shall not see when relief comes. They shall live in the parched places of the wilderness, in an uninhabited salt land. Blessed are those who trust in the Lord, whose trust is the Lord. They shall be like a tree planted by water, sending out its roots by the stream. It shall not fear when heat comes, and its leaves shall stay green; in the year of drought it is not anxious, and it does not cease to bear fruit. The heart is devious above all else; it is perverse—who can understand it? I the Lord test the mind and search the heart, to give to all according to their ways, according to the fruit of their doings.

The Word of the Lord.

People **Thanks be to God.**

The Psalm is read responsively by whole verse.

Psalm 1

Beatus vir qui non abiit

HAPPY are they who have not walked in the counsel of the wicked, * nor lingered in the way of sinners, nor sat in the seats of the scornful!

2 Their delight is in the law of the Lord, * and they meditate on his law day and night.

3 They are like trees planted by streams of water, bearing fruit in due season, with leaves that do not wither; * everything they do shall prosper.

4 It is not so with the wicked; * they are like chaff which the wind blows away.

5 Therefore the wicked shall not stand upright when judgment comes, * nor the sinner in the council of the righteous.

6 For the Lord knows the way of the righteous, * but the way of the wicked is doomed.

The Epistle

1 Corinthians 15:12-20

NOW if Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? If there is no resurrection of the dead, then Christ has not been raised; and if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain. We are even found to be misrepresenting God, because we testified of God that he raised Christ—whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have died

in Christ have perished. If for this life only we have hoped in Christ, we are of all people most to be pitied. But in fact Christ has been raised from the dead, the first fruits of those who have died.

The Word of the Lord.

People Thanks be to God.

Please stand as you are able. All sing

Sequence Hymn 508

Breathe on me, Breath of God

Nova Vita

Gospel

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

People

Glory to you, Lord Christ.

The Gospel

Saint Luke 6:17-26

JESUS came down with the twelve apostles and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon. They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. And all in the crowd were trying to touch him, for power came out from him and healed all of them. Then he looked up at his disciples and said: "Blessed are you who are poor, for yours is the kingdom of God. Blessed are you who are hungry now, for you will be filled. Blessed are you who weep now, for you will laugh. Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets. But woe to you who are rich, for you have received your consolation. Woe to you who are full now, for you will be hungry. Woe to you who are laughing now, for you will mourn and weep. Woe to you when all speak well of you, for that is what their ancestors did to the false prophets."

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:

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.

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

TRUSTING in the Lord for every mercy, let us offer prayers for all our sisters and brothers in the church and the world who need mercy.

Intercessor

For the church of Jesus Christ throughout the world.

People Lord, have mercy.

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 those chosen to govern peoples and nations, and for the welfare of their people.

Lord, have mercy.

For all who suffer from any form of oppression, and for the poor and hungry.

Lord, have mercy.

For all who are sick and troubled, and for the dying and the dead.

Lord, have mercy.

For ourselves, and for our families 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 every blessing, hear the prayers we offer you this day and plant your people like trees by water in the garden of your kingdom; through Jesus Christ our Lord. **Amen.**

The Prayers of the People can take many different forms, but they address several areas of our lives as outlined in the Book of Common Prayer: we pray for ourselves and on behalf of others. We pray for the Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

In 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 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.

We recall God's acts of salvation history.

Celebrant
 Let us give thanks to the Lord our God.

People
 It is right to give our thanks and praise.

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

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.
 Blessed 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 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.

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.

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.

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."

Music at the Communion,

Organ

Lento, *from* Trio Sonata VI, BWV 530

Bach

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.

Then follows

The Blessing

At 11:00 a.m., please stand and sing

Hymn 544

Jesus shall reign where'er the Sun

Duke Street

The Dismissal is given and the people respond

Thanks be to God.

Organ

Allegro, *from* Trio Sonata VI, BWV 530

Bach

Notes on the Music

Today's voluntaries all come from the same sonata for solo keyboard. Sonatas in the Baroque period were usually instrumental, with one or more solo players accompanied by a continuo section. Continuo musicians include the harpsichord, cello, double bass, lute, or some combination of these. Thought to be teaching material for his sons, J. S. Bach penned six of these for just one organist. Each hand is treated as a different "instrument," and the pedal takes the role of the continuo section.

– *Dr. Simko*

This afternoon at 4:00 p.m.

Cathedral Evensong for The Feast of Frederick Douglass

sung by cantors and congregation

Solo: Talk about a child who do love Jesus – Norah Duncan

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 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.



God's Trombones
Seven Negro Sermons in verse
 Sunday, February 23, 2025 at 4:00 p.m.

This dramatic reading of James Weldon Johnson's beloved poetry cycle will include traditional African American spirituals and gospel songs sung by the Cathedral Choir.

Readers: Cooki Winborne and Arthur White

Suggested donation at the door: \$10 (adults); \$5 (students and seniors)



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