

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

March 16, 2025
The Second Sunday in Lent
Sung Holy Eucharist, Rite I
Eleven O' Clock
with the Cathedral Choir



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.

In our commitment to experiencing the depth and breadth of the Book of Common Prayer, we move this Lent to using Rite I at our 11:00 a.m. Sunday liturgies.

The service begins with the 10th century Lent Prose, Attende Domine in place of an entrance hymn.

The Decalogue is the recitation of the Ten Commandments.

Please silence all electronic devices.

This service is also livestreamed on our YouTube channel.

Hymns are found in the blue Hymnal 1982 in the pew racks. Hymn numbers preceded by LEVAS, are found in the Lift Ev'ry Voice hymnal in the pews.

THE ENTRANCE RITE

Organ

Concerto after Torelli
Vivace-Adagio

Johann Gottfried Walther
(1684-1748)

At the bell, please stand as you are able. All then sing the refrain of the Lent Prose, as indicated.

The Lent Prose

Refrain



Hear us, O Lord, have mer - cy up - on us:



for we have sin - ned a - gainst___ thee.

To thee, Redeemer, on thy throne of glory: lift we our weeping eyes in holy pleadings: listen, O Jesu, to our supplications. *Refrain*

O thou chief Cornerstone, Right Hand of the Father: Way of Salvation, Gate of Life Celestial: cleanse thou our sinful souls from all defilement. *Refrain*

God, we implore thee, in thy glory seated: bow down and hearken to thy weeping children: pity and pardon all our grievous trespasses. *Refrain*

Sins oft committed now we lay before thee: with true contrition, now no more we veil them: grant us, Redeemer, loving absolution. *Refrain*

Innocent, captive, taken unresisting: falsely accused, and for us sinners sentenced, save us, we pray thee, Jesu our Redeemer. *Refrain*

The Opening Acclamation

Celebrant Bless the Lord who forgiveth all our sins.

People His mercy endureth for ever.

Please kneel.

The Decalogue

GOD spake these words, and said: I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other gods but me.

People Lord have mercy upon us, and incline our hearts to keep this law.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them.

Lord have mercy upon us, and incline our hearts to keep this law.

Thou shalt not take the Name of the Lord thy God in vain.
Lord have mercy upon us, and incline our hearts to keep this law.

Remember that thou keep holy the Sabbath day.
Lord have mercy upon us, and incline our hearts to keep this law.

Honor thy father and thy mother.
Lord have mercy upon us, and incline our hearts to keep this law.

Thou shalt do no murder.
Lord have mercy upon us, and incline our hearts to keep this law.

Thou shalt not commit adultery.
Lord have mercy upon us, and incline our hearts to keep this law.

Thou shalt not steal.
Lord have mercy upon us, and incline our hearts to keep this law.

Thou shalt not bear false witness against thy neighbor.
Lord have mercy upon us, and incline our hearts to keep this law.

Thou shalt not covet.
Lord have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

The Confession of Sin and Absolution

Celebrant

Let us humbly confess our sins unto Almighty God.

Silence may be kept

All

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

The Celebrant stands and says

The Almighty and merciful Lord grant you absolution and remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit. *Amen.*

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.

The Kyrie eleison, Greek for Lord, have mercy, is used in place of the Gloria in excelsis in penitential seasons such as Lent.

All sing

Kyrie eleison

Missa de Sancta Maria Magdalena, Healey Willan (1880-1968)

Lord, have mer - cy up - on us. Lord, have mer - cy up - on us. Lord, have mer - cy up - on us. Christ, have mer - cy up - on us. Christ, have mer - cy up - on us. Christ, have mer - cy up - on us. Lord, have mer - cy up - on us. Lord, have mer - cy up - on us. Lord, have mer - cy up - on us. Lord, have mer - cy up - on us.

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

The Collect of the Day

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

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from thy ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of thy Word, Jesus Christ thy Son; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

Please be seated.

THE WORD OF GOD

The Lesson

Genesis 15:1-12, 17-18

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.

THE word of the Lord came to Abram in a vision, “Do not be afraid, Abram, I am your shield; your reward shall be very great.” But Abram said, “O Lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?” And Abram said, “You have given me no offspring, and so a slave born in my house is to be my heir.” But the word of the Lord came to him, “This man shall not be your heir; no one but your very own issue shall be your heir.” He brought him outside and said, “Look toward heaven and count the stars, if you are able to count them.” Then he said to him, “So shall your descendants be.” And he believed the Lord; and the Lord reckoned it to him as righteousness. Then he said to him, “I am the Lord who brought you from Ur of the Chaldeans, to give you this land to possess.” But he said, “O Lord God, how am I to know that I shall possess it?” He said to him, “Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon.” He brought him all these and cut them in two, laying each half over against the other; but he did not cut the birds in two. And when birds of prey came down on the carcasses, Abram drove them away. As the sun was going down, a deep sleep fell upon Abram, and a deep and terrifying darkness

descended upon him. When the sun had gone down and it was dark, a smoking fire pot and a flaming torch passed between these pieces. On that day the Lord made a covenant with Abram, saying, "To your descendants I give this land, from the river of Egypt to the great river, the river Euphrates."

The Choir sings

Psalm 27:1-5, 10-11

Dominus illuminatio

plainchant tone VIII.1

THE Lord is my light and my salvation; whom then shall I fear? * the Lord is the strength of my life; of whom then shall I be afraid?

2 When evildoers came upon me to eat up my flesh, * it was they, my foes and my adversaries, who stumbled and fell.

3 Though an army should encamp against me, * yet my heart shall not be afraid;

4 And though war should rise up against me, * yet will I put my trust in him.

5 One thing have I asked of the Lord; one thing I seek; * that I may dwell in the house of the Lord all the days of my life;

10 Hearken to my voice, O Lord, when I call; * have mercy on me and answer me.

11 You speak in my heart and say, "Seek my face." * Your face, Lord, will I seek.

The Epistle

Philippians 3:17-4:1

BROTHERS and sisters, join in imitating me, and observe those who live according to the example you have in us. For many live as enemies of the cross of Christ; I have often told you of them, and now I tell you even with tears. Their end is destruction; their god is the belly; and their glory is in their shame; their minds are set on earthly things. But our citizenship is in heaven, and it is from there that we are expecting a Savior, the Lord Jesus Christ. He will transform the body of our humiliation that it may be conformed to the body of his glory, by the power that also enables him to make all things subject to himself. Therefore, my brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved.

Please stand as you are able. The Choir sings

The Tract

Psalm 106:1-5

plainchant tone VIII

Confitemini Domino

GIVE thanks to the LORD, for he is good, * for his mercy endures for ever.

2 Who can declare the mighty acts of the LORD * or show forth all his praise?

3 Happy are those who act with justice * and always do what is right!

4 Remember me, O LORD, with the favor you have for your people, * and visit me with your saving help;

5 That I may see the prosperity of your elect and be glad with the gladness of your people, * that I may glory with your inheritance.

The Gospel

Saint Luke 13:31-35

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

People **Glory be to thee, O Lord.**

SOME Pharisees came and said to Jesus, "Get away from here, for Herod wants to kill you." He said to them, "Go and tell that fox for me, 'Listen, I am casting out demons and performing cures today and tomorrow, and on the third day I finish my work. Yet today, tomorrow, and the next day I must be on my way, because it is impossible for a prophet to be killed outside of Jerusalem.' Jerusalem, Jerusalem, the city that kills the prophets and

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 Tract is a series of psalm verses, which in our local custom, is sung in place of a sequence hymn in Lent.

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.

stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! See, your house is left to you. And I tell you, you will not see me until the time comes when you say, 'Blessed is the one who comes in the name of the Lord.'"

The Gospel of our Savior.

People Praise be to thee, O Christ.

The Sermon

Melaina Magnusson
St. Paul's Episcopal Church, Jackson

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

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

Please stand as you are able. All say together

The Nicene Creed

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

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

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

The Prayers of the People

Celebrant

LET us offer prayers to God who gathers holy children for the paschal feast.

Intercessor

Let us pray for the people of God, that we may love one another in deed and in truth.

People **Lord, hear our prayer.**

Let us pray for the Church throughout the world, that we may make visible the goodness and love of God and all God's creation. **Lord, hear our prayer.**

Let us pray for the world, that its calamities may pass away and that we may live and delight in its wonders. **Lord, hear our prayer.**

Let us pray for all those in trouble, especially the hungry, the thirsty, the naked, the sick, the imprisoned, and those who have had to leave their homes. May suffering be relieved through the care of neighbors and the protection of God. **Lord, hear our prayer.**

Let us pray for relief in body, mind, and spirit for all who are in pain. May Christ the great physician stretch forth his hand and heal all that ails us. **Lord, hear our prayer.**

Let us pray for all who have died and now stand in light perpetual upon a distant shore. May their souls and the souls of all the departed rest in peace and rise in glory. **Lord, hear our prayer.**

Let us thank God for the witness of the saints, those who live now and those who live eternally in the world to come. May their prayers and companionship comfort and strengthen our hearts, and may their steadfast example fortify our souls. **Lord, hear our prayer.**

Let us pray for the coming of the kingdom of God, that we may live in peace and joy with ourselves and with our neighbors, rejoicing that God has made us, and that all that God has made is good. **Lord, hear our prayer.**

The Celebrant adds further intercessions and concludes with

Blessed are you, God of our ancestors, who sent your Son to die for our sins. Receive the prayers we offer this day and prepare us to take up our citizenship in the heavenly Jerusalem; through Jesus Christ our Lord. **Amen.**

The Peace

Celebrant

The peace of the Lord be always with you.

People

And with thy spirit.

THE HOLY COMMUNION

Welcome and Announcements

The Choir sings

At the Offertory, Anthem

Maurice Greene (1696-1755)

LORD, let me know mine end, and the number of my days:
that I may be certified how long I have to live.
Behold, thou hast made my days as it were a span long;
and mine age is even as nothing in respect of thee;
and verily every man living is altogether vanity.

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. This morning's prayers were written by Mary Grahame Hunter.

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.

For man walketh in a vain shadow, and disquieteth himself in vain:
 he heapeth up riches, and cannot tell who shall gather them.
 And now, Lord, what is my hope?
 truly my hope is even in thee.
 Hear my prayer, O Lord, and with thine ears consider my calling:
 hold not thy peace at my tears.
 O spare me, spare me a little, that I may recover my strength:
 before I go hence and be no more seen.

Psalm 39:5-9, 13, 15

Please stand as you are able and sing

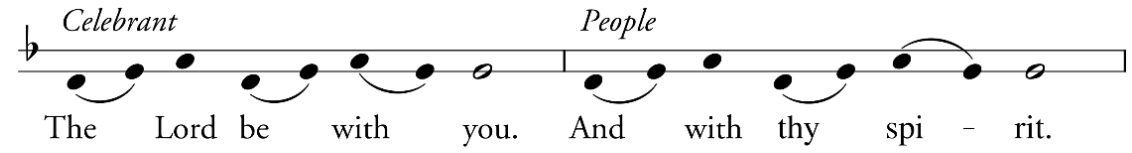

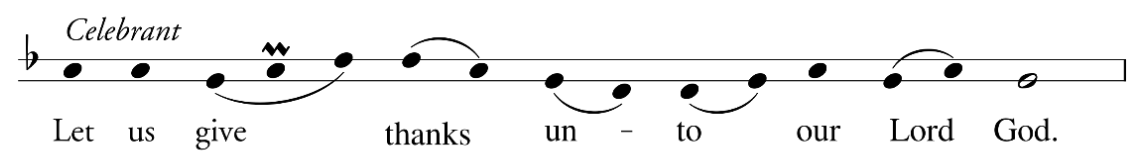
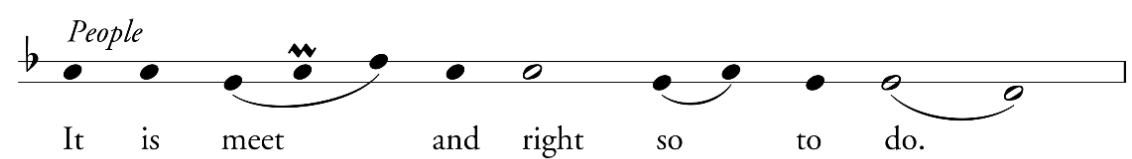
Presentation Hymn 302, vs. 1 Father, we thank thee

Rendez à Dieu

The Celebrant then begins the Great Thanksgiving.

The Great Thanksgiving

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."

<i>Celebrant</i>	<i>People</i>
	
<i>Celebrant</i>	<i>People</i>
	
<i>Celebrant</i>	
	
<i>People</i>	
	

The Celebrant proceeds

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ our Lord; who was in every way tempted as we are, yet did not sin; by whose grace we are able to triumph over every evil, and to live no longer unto ourselves, but unto him who died for us and rose again.

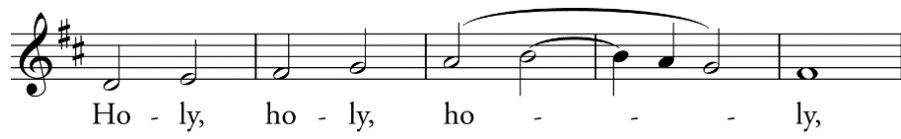
Therefore, with Angels and Archangels and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying:

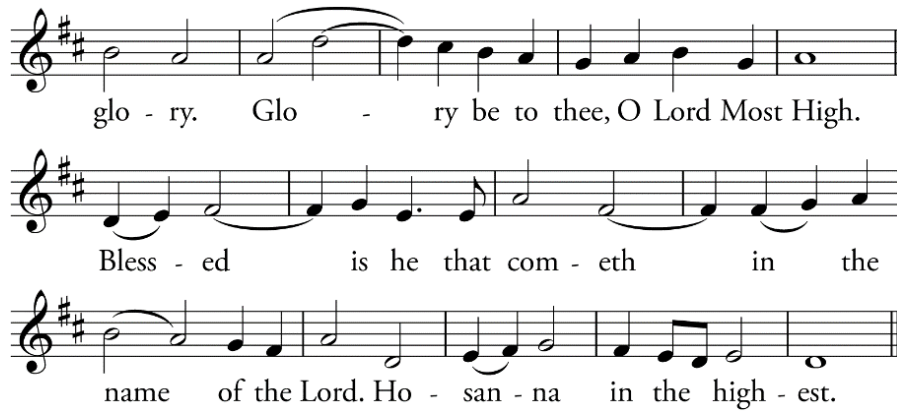
All sing

Sanctus

Missa de Sancta Maria Magdalena, Healey Willan (1880-1968)

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.



glo - ry. Glo - ry be to thee, O Lord Most High.
 Bless - ed is he that com - eth in the
 name of the Lord. Ho - san - na in the high - est.

The people stand or kneel. The Celebrant continues

All glory be to thee, O Lord our God, for that thou didst create heaven and earth, and didst make us in thine own image; and, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross for our redemption. He made there a full and perfect sacrifice for the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks to thee, he broke it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

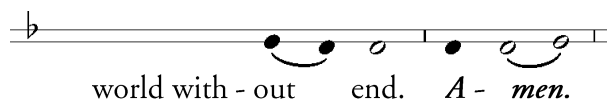
Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, we thy people do celebrate and make, with these thy holy gifts which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; and looking for his coming again with power and great glory.

And we most humbly beseech thee, O merciful Father, to hear us, and, with thy Word and Holy Spirit, to bless and sanctify these gifts of bread and wine, that they may be unto us the Body and Blood of thy dearly-beloved Son Jesus Christ.

And we earnestly desire thy fatherly goodness to accept this our sacrifice of praise and thanksgiving, whereby we offer and present unto thee, O Lord, our selves, our souls and bodies. Grant, we beseech thee, that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ, and be filled with thy grace and heavenly benediction; and also that we and all thy whole Church may be made one body with him, that he may dwell in us, and we in him; through the same Jesus Christ our Lord;

By whom, and with whom, and in whom, in the unity of the Holy Ghost all honor and glory be unto thee, O Father Almighty,



world with - out end. A - men.

The Celebrant says the "Words of Institution" that Jesus said at the Last Supper.

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.

And now, as our Savior Christ hath 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.

Then all sing

Fraction Anthem, Agnus Dei

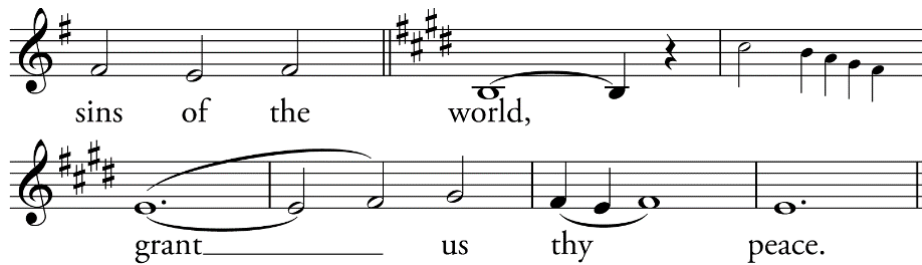
Willan

Lower voices

Upper voices

All

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



All say

The Prayer of Humble Access

WE do not presume to come to this thy Table, O merciful Lord,
 trusting in our own righteousness,
 but in thy manifold and great mercies.
 We are not worthy so much as to gather up the crumbs under thy Table.
 But thou art the same Lord whose property is always to have mercy.
 Grant us therefore, gracious Lord,
 so to eat the flesh of thy dear Son Jesus Christ,
 and to drink his blood,
 that we may evermore dwell in him,
 and he in us. Amen.

Celebrant The Gifts of God for the People of God.

Music at the Communion,

Organ

Adagio e mesto
from Sonata in D major

C.P.E. Bach
 (1714-1788)

Motet

Thomas Attwood (1765-1838)

TURN Thy face from my sins:
 and put out all my misdeeds.
 Make me a clean heart, O God:
 and renew a right spirit within me.
 Cast me now away from Thy presence:
 and take not Thy Holy Spirit from me.

Psalm 51: 1, 11-12

Please stand or kneel, as is your custom for

The Postcommunion Prayer

Celebrant Let us pray.

All

ALMIGHTY and everliving God,
 we most heartily thank thee
 for that thou dost feed us, in these holy mysteries,
 with the spiritual food of the most precious Body and Blood
 of thy Son our Savior Jesus Christ;
 and dost assure us thereby of thy favor and goodness towards us;
 and that we are very members incorporate in the mystical body of thy Son,
 the blessed company of all faithful people;
 and are also heirs, through hope, of thy everlasting kingdom.
 And we humbly beseech thee, O heavenly Father,
 so to assist us with thy grace,

The Prayer of Humble Access teaches that receiving the body and blood of Christ is a gift, a grace that is granted to us. While language addressing worthiness may sound abasing, the prayer actually directs us to the power of God's love by taking our own merits out of the equation. Through Holy Communion we participate in the body of Christ, nourished, cleansed, and renewed in him.

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.

that we may continue in that holy fellowship,
and do all such good works as thou hast prepared for us to walk in;
through Jesus Christ our Lord,
to whom, with thee and the Holy Ghost,
be all honor and glory,
world without end. Amen.

*A special Lenten Prayer
over the People is used
in place of the usual
Blessing.*

Celebrant

GRANT, Almighty God, that thy people may recognize their weakness and put their whole trust in thy strength, so that they may rejoice for ever in the protection of thy loving providence; through Christ our Lord. *Amen.*

All sing

Hymn 448

O love, how deep

Deus tuorum militum

The Dismissal is given and the people respond

Thanks be to God.

*The Deacon, or the
Celebrant ends by
dismissing the people.
The term comes from the
Latin Ite, missa est, "Go,
it is the sending."*

Organ

Concerto after Torelli
Allegro

J. G. Walther

Coffee Hour

This morning's coffee hour is hosted by Carmen Piggins.

Nightwatch

This morning we welcome individuals from across the Diocese who have gathered at the Cathedral this weekend for *Nightwatch*, a program for middle and high school students. A number of them are serving in liturgical roles this morning.

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