

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 23, 2025
The Third Sunday in Lent
Sung Holy Eucharist, Rite I
Eleven O' Clock
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.

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 Von Gott will ich nicht lassen, BWV 658 J.S. Bach (1685-1750)
From God I will not depart

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*

Words of Welcome

The Opening Acclamation

Celebrant Blessed 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

Deacon

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

The Collect of the Day

Celebrant The Lord be with you.

People **And with thy spirit.**

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.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Please be seated.

THE WORD OF GOD

The Lesson

Exodus 3:1-15

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.

MOSSES was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, “I must turn aside and look at this great sight, and see why the bush is not burned up.” When the Lord saw that he had turned aside to see, God called to him out of the bush, “Moses, Moses!” And he said, “Here I am.” Then he said, “Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground.” He said further, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look at God. Then the Lord said, “I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry

of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt.” But Moses said to God, “Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?” He said, “I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain.” But Moses said to God, “If I come to the Israelites and say to them, ‘The God of your ancestors has sent me to you,’ and they ask me, ‘What is his name?’ what shall I say to them?” God said to Moses, “I am who I am.” He said further, “Thus you shall say to the Israelites, ‘I am has sent me to you.’” God also said to Moses, “Thus you shall say to the Israelites, ‘The Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you’: This is my name forever, and this my title for all generations.”

The Choir sings

Psalm 63:1-8

Deus, Deus meus

plainchant tone II.1

O God, you are my God; eagerly I seek you; * my soul thirsts for you, my flesh faints for you, as in a barren and dry land where there is no water.

2 Therefore I have gazed upon you in your holy place, * that I might behold your power and your glory.

3 For your loving-kindness is better than life itself; * my lips shall give you praise.

4 So will I bless you as long as I live * and lift up my hands in your Name.

5 My soul is content, as with marrow and fatness, * and my mouth praises you with joyful lips,

6 When I remember you upon my bed, * and meditate on you in the night watches.

7 For you have been my helper, * and under the shadow of your wings I will rejoice.

8 My soul clings to you; * your right hand holds me fast.

The Epistle

1 Corinthians 10:1-13

I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness. Now these things occurred as examples for us, so that we might not desire evil as they did. Do not become idolaters as some of them did; as it is written, "The people sat down to eat and drink, and they rose up to play." We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. We must not put Christ to the test, as some of them did, and were destroyed by serpents. And do not complain as some of them did, and were destroyed by the destroyer. These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. So if you think you are standing, watch out that you do not fall. No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

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.

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. The Choir sings

The Tract

Psalm 42:1-7
Quemadmodum

plainchant tone II

AS the deer longs for the water-brooks, * so longs my soul for you, O God.
2 My soul is athirst for God, athirst for the living God; * when shall I come to appear before the presence of God?
3 My tears have been my food day and night, * while all day long they say to me, "Where now is your God?"
4 I pour out my soul when I think on these things; * how I went with the multitude and led them into the house of God,
5 With the voice of praise and thanksgiving, * among those who keep holy-day.
6 Why are you so full of heaviness, O my soul? * and why are you so disquieted within me?
7 Put your trust in God; * for I will yet give thanks to him, who is the help of my countenance, and my God.

The Gospel

Saint Luke 13:1-9

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

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

AT that very time there were some present who told Jesus about the Galileans whose blood Pilate had mingled with their sacrifices. He asked them, "Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? No, I tell you; but unless you repent, you will all perish as they did. Or those eighteen who were killed when the tower of Siloam fell on them— do you think that they were worse offenders than all the others living in Jerusalem? No, I tell you; but unless you repent, you will all perish just as they did." Then he told this parable: "A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. So he said to the gardener, 'See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?' He replied, 'Sir, let it alone for one more year, until I dig around it and put manure on it. If it bears fruit next year, well and good; but if not, you can cut it down.'"

The Gospel of our Savior.

People **Praise be to thee, O Christ.**

The Sermon

Mike Dagle

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

Deacon

AS we come to the water of Christ, let us earnestly pray to God who gives drink to all who thirst.

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.

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.

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 Israel, who made us an everlasting covenant. Receive the prayers we offer this day for us in our weakness and for all peoples everywhere; through Jesus Christ our Lord. *Amen.*

The Peace

Celebrant The peace of the Lord be always with you.
People And with thy spirit.

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. At times, a hymn is sung by all.

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 HOLY COMMUNION

Welcome and Announcements

Please stand as you are able and sing

Hymn 143

The glory of these forty days

Erhalt uns, Herr

The Celebrant then begins the Great Thanksgiving.

The Great Thanksgiving

Celebrant The Lord be with you. *People* And with thy spi - rit.

Celebrant Lift up your hearts. *People* We lift them up un - to the Lord.

Celebrant Let us give thanks un - to our Lord God.

People It is meet and right so to do.

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)

Ho - ly, ho - ly, ho - - - ly,
Lord God of Hosts: Hea - ven and earth are full of thy
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 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.

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."

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

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."

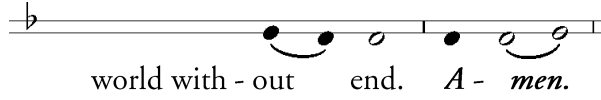
Wherefore, O Lord and heavenly Father, we thy people do celebrate and make, with these thy holy gifts which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; and looking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

We remember Christ's death, resurrection, and promise to return at the end of the age.

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,



In the Great Amen, the congregation, with a unified voice, concurs with all that the Celebrant has prayed.

And now, as our Savior Christ hath taught us, we are bold to say,

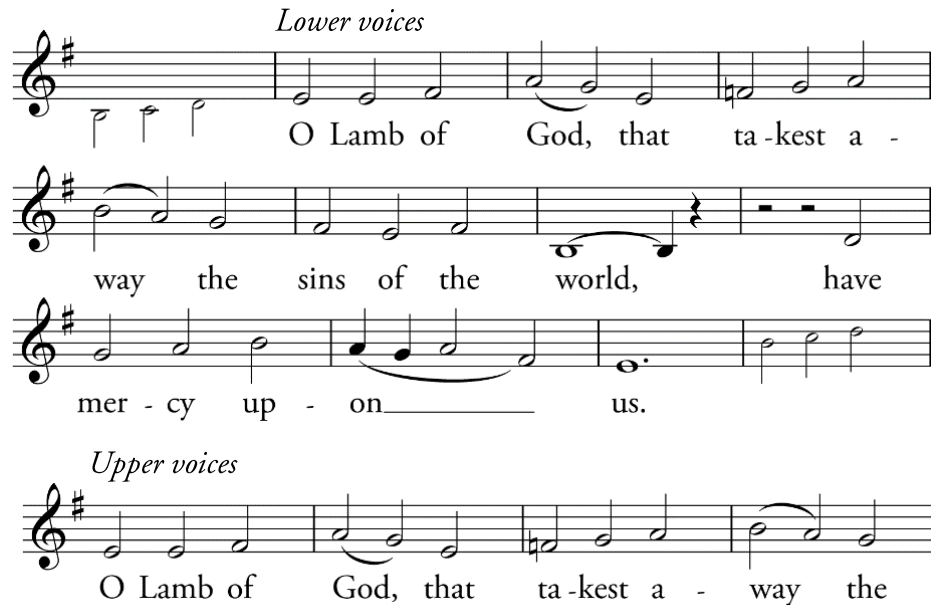
OUR Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen

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 Celebrant breaks the consecrated bread and a period of silence is kept.

Then all sing
Fraction Anthem, Agnus Dei

Willan



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

sins of the world, have mercy upon us. O Lamb of God, that takest away the sins of the world, grant us thy peace.

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 Erhalt uns Herr, bei deinem Wort Dietrich Buxtehude
Keep us, O Lord in thy Word (1637-1707)

Motet Giovanni da Palestrina (c. 1525-1594)

SICUT cervus desiderat ad fontes aquarum, ita desiderat anima mea ad te, Deus.
As a hart longs for the flowing streams, so longs my soul for thee, O God.

Psalm 42:1

Please stand or kneel, as is your custom for
The Postcommunion Prayer

Celebrant Let us pray.

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

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 such as "We do not presume" 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.

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,
 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, with the people kneeling as able.

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 665

All my hope on God is founded

Michael

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

The Deacon gives the Dismissal and the people respond

Thanks be to God.

Organ

Attende, Domine

Jeanne Demessieux (1921-1968)

Copyright acknowledgements

The following items are reprinted under OneLicense.net #A-712602: *Sursum corda* ©1985 Church Publishing, Inc. All rights reserved. Sanctus and Agnus Dei © 1956 Oxford University Press. All rights reserved.



Diverse people Daily relevance Inspiring space

4800 Woodward Avenue · Detroit, Michigan 48201 ·
 (313) 831-5000 · security desk (nights/weekends): (313) 833-7549 ·
 website: www.detroitcathedral.org · email: info@detroitcathedral.org ·

