

# THE CATHEDRAL CHURCH OF ST. PAUL

in the City of Detroit

December 24, 2025

Christmas Eve

Festal Candlelight Eucharist, 10:30 p.m.

*with the Cathedral Choir*



The Very Reverend Joseph Caldwell Alsay  
*Dean-Elect*

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

## WELCOME TO THE CATHEDRAL!

**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.

**VISITORS** are encouraged to fill out a blue pew card and place it in the offering box in the Crossing. Please ask a clergy person or usher if you have questions. All are welcome—if you are looking for a church home, you have one here.

**ABOUT RECEIVING COMMUNION** – Please know that this is God’s table and any person seeking to be fed from it will not be turned away. To receive the consecrated bread, extend your hands and it will be placed in your palm. Should you choose to receive the consecrated wine, you may guide the chalice gently to your mouth taking a small sip. All of the bread is gluten free.

Communion is offered at the High Altar, and in Grace Chapel, a barrier-free location to the left of the pulpit. Anyone may come forward at the time of Communion and receive the blessing instead, by crossing your arms across your chest.

**ABOUT CHILDREN AND WORSHIP** – Jesus said, “Let the little children come to me, for to them belongs the Kingdom of God.” We believe that the place of a child is in worship in the Cathedral. We hope you will help them follow the service, sing the hymns, and use the bulletin and Prayerbook. At the back of Grace Chapel, the chapel to the left as one faces the High Altar, there is a soft space available. If you feel the need to step out, we have space in the Parlor which has the livestream of the service, so you can follow along that way.

**FOLLOWING THE EVENING’S SERVICE**, all are invited to a champagne and chocolate reception hosted by Dean Alsay and his family.

### CATHEDRAL SERVICES

#### Sundays

Morning Prayer, 7:30 a.m.

\*Holy Eucharist, 8:15 a.m.

Sung Holy Eucharist with Choir, 11:00 a.m.

\*Evensong, 4:00 p.m.

The 11:00 a.m. and 4:00 p.m. services are also livestreamed on our YouTube channel.

The Office of Compline is offered each evening at 8:00 p.m. on our Facebook page.

Choral Evensong is generally offered on the second and fourth Sundays of the month, and Cathedral Evensong (sung by cantors and congregation) on the first and third Sundays of the month, September through May. *Please note that Evensong will not be offered on December 28 and January 4.*

*Please silence all electronic devices.*

*This service is also livestreamed on our YouTube channel.*

*Prior to this evening’s service the following music is played on the Great Organ.*

Variations on *Vom himmel hoch*

Toccatina on Angels We Have Heard on High

Mariä Wiegenlied

Variations sur un Noël bourguignon

Walter Pelz (1926-1984)

Richard Elliott (b. 1957)

Max Reger (1873-1916)

André Fleury (1905-1995)

## THE ENTRANCE RITE

*At the bell, please stand as you are able. The Choir sings*

### The Responsoy

*after Palestrina (1525-1594)*

*Cantor* Judah and Jerusalem, fear not, nor be dismayed.

*Choir* Tomorrow go ye forth, and the Lord, he will be with you.

*Cantor* Stand ye still, and ye shall see the salvation of our God. *Tomorrow go ye...*

Glory be to the Father, and to the Son, and to the Holy Ghost. *Tomorrow go ye...*

*All sing*

### Processional Hymn

O come, all ye faithful

*Adeste fidelis*



1 O come, all ye faith - ful, joy - ful and tri - umph - ant, O  
2 God from God, Light from Light e - ter - nal,  
3 Sing, choirs of an - gels, sing in ex - ul - ta - tion,  
4 See how the shep - herds, sum - moned to his cra - dle,  
5 Child, for us sin - ners poor and in the man - ger,



1 come ye, O come ye to Beth - le - hem;  
2 lo! he ab - hors not the Vir - gin's womb;  
3 sing, all ye ci - ti - zens of heaven a - bove;  
4 leav - ing their flocks, draw - nigh to gaze;  
5 we would em - brace thee with love and awe;



1 come, and be - hold him, born the King of An - gels;  
2 on - ly - be - got - ten Son of the Fa - ther;  
3 glo - ry to God, glo - ry in the high - est;  
4 we too will thith - er bend our joy - ful foot - steps;  
5 who would not love thee, lov - ing us so dear - ly?

*Refrain*



O come let us a - dore him, O come let us a - dore him, O



come let us a - dore him, Christ, the Lord.

6 Yea, Lord, we greet thee, born this happy morning;

Jesus, to thee be glory given;

Word of the Father, now in flesh appearing; *Refrain*

*Worship is at the heart of Christian life. 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 found in the Book of Common Prayer.*

*We begin our worship as a community by gathering our voices in song.*

*Words* Latin hymn tr. Oakley, Wade and others

*Music* *Adeste fidelis*, arr. David Willcocks (1919-2015)

*At the Creche, the Bishop continues*

*Bishop* The glory of the Lord has been revealed:

*People* And all flesh shall see the salvation of our God.

*Bishop* Let us pray.

**M**OST merciful and loving God, you have made this day holy by the incarnation of your Son Jesus Christ, and by the child-bearing of Mary his mother: Grant that we your people may enter with joy into the celebration of this day, and may also rejoice for ever as your children; through Jesus Christ our Lord. Amen.

*The Choir sings*

**Gloria in excelsis**

*Mass of the Quiet Hour, George Oldroyd (1886-1956)*

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

**G**LORY be to God on high,  
and peace to God's people on earth.

We praise thee, we bless thee,  
we worship thee, we glorify thee,  
we give thanks to thee for thy great glory,

O Lord God, heavenly King,  
God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ;  
O Lord God, Lamb of God, Son of the Father,  
that takest away the sins of the world,  
have mercy upon us.

Thou that takest away the sins of the world,  
receive our prayer.

Thou that sittest at the right hand of God the Father,  
have mercy upon us.

For thou only art holy;  
thou only art the Lord;  
thou only, O Christ, with the Holy Ghost, art most high  
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.

*Collects are prayers that "collect" all of the themes of the day into one place. There are collects of each Sunday of the church year, as well as for other occasions.*

**O** God, you have caused this holy night to shine with the brightness of the true Light: Grant that we, who have known the mystery of that Light on earth, may also enjoy him perfectly in heaven; where with you and the Holy Spirit he lives and reigns, one God, in glory everlasting. **Amen.**

## THE WORD OF GOD

*The congregation is seated.*

The 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."

The Word of the Lord.

*People* Thanks be to God.

*The Choir sings*

Psalm 97:1-4, 11-12

*Dominus regnavit* chant: John Stainer (1840-1901)

THE LORD is King; let the earth rejoice; \* let the multitude of the isles be glad.  
2 Clouds and darkness are round about him, \* righteousness and justice are the foundations of his throne.  
3 A fire goes before him \* and burns up his enemies on every side.  
4 His lightnings light up the world; \* the earth sees it and is afraid.  
11 Light has sprung up for the righteous, \* and joyful gladness for those who are truehearted.  
12 Rejoice in the LORD, you righteous, \* and give thanks to his holy Name.

The Epistle

Titus 3:4-7

WHEN the goodness and loving kindness of God our Savior appeared, he saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit. This Spirit he poured out on us richly through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs according to the hope of eternal life.

The Word of the Lord.

*People* Thanks be to God.

*Please stand as you are able. The congregation joins the hymn at verse 3 on the next page.*

Sequence Hymn

Once in royal David's city

*Irby*

*Solo*

ONCE in royal David's city  
stood a lowly cattle shed,  
Where a mother laid her baby  
in a manger for his bed:  
Mary was that mother mild,  
Jesus Christ her little child.

*2. Choir only*

He came down to earth from heaven  
who is God and Lord of all,  
And his shelter was a stable,  
and his cradle was a stall;  
With the poor and mean and lowly  
lived on earth our Savior holy.

*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.*

*The Sequence Hymn moves us toward the summit of the Liturgy of the Word – the reading of the Holy Gospel. The sequence hymn is often chosen to comment on the Epistle reading immediately prior, or the Gospel lesson that follows.*

3 For he is our child - hood's pat - tern, day by  
 4 And our eyes at last shall see him, through his  
 5 Not in that poor low - ly — sta - ble with the  
 day like us he grew; he was lit - tle, weak and  
 own re - deem - ing love, for that child so dear and  
 ox - en stand - ing by, we shall see him, but in  
 help - less, tears and smiles like us — he knew; and he  
 gen - tle is our Lord in heav'n a - bove: and he  
 heav - en, set at God's right hand on high; when like  
 feel - eth for our sad - ness, and he shar - eth in our glad - ness.  
 leads his chil - dren on — to the place where he has gone.  
 stars his chil - dren crowned, all in white shall wait a - round.

*Words* Cecil Frances Alexander (1818-1895)

*Music* *Irby*, H. J. Gauntlett, harm. Arthur Mann; vs. 6 descant by David Bartlett (1947-2023)

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

Saint Luke 2:1-20

*Deacon* The Gospel of our Lord Jesus Christ according to Luke.

*People* Glory to you, Lord Christ.

**I**N those days a decree went out from Emperor Augustus that all the world should be registered. This was the first registration and was taken while Quirinius was governor of Syria. All went to their own towns to be registered. Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David. He went to be registered with Mary, to whom he was engaged and who was expecting a child. While they were there, the time came for her to deliver her child. And she gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn. In that region there were shepherds living in the fields, keeping watch over their flock by night. Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, “Do not be afraid; for see—I am bringing you good news of great joy for all the people: to you is born this day in the city of David a Savior, who is the Messiah, the Lord. This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger.” And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, “Glory to God in the highest heaven, and on earth peace among those whom he favors!” When the angels had left them and gone into heaven, the shepherds said to one another, “Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us.” So they went with haste and found Mary and Joseph, and the child lying in the manger. When they saw

this, they made known what had been told them about this child; and all who heard it were amazed at what the shepherds told them. But Mary treasured all these words and pondered them in her heart. The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

The Gospel of the Lord.

*People* Praise to you, Lord Christ.

The Sermon

The Very Reverend Joseph Caldwell Alsay  
*Dean-Elect of the Cathedral*

*Please stand as you are able and sing*

Hymn

Of the Father's heart begotten

*Divinum mysterium*



*All*

OF the Father's heart begotten, ere the worlds began to be,  
He is Alpha and Omega, he the source, the ending, he,  
Of the things that are, that have been, and that future years shall see,  
Evermore and evermore!

*2. Upper voices only*

O that birth for ever blessed, when the Virgin, full of grace,  
By the Holy Ghost conceiving, bore the Savior of our race;  
And the Babe, the world's Redeemer, first revealed his sacred face,  
Evermore and evermore!

*3. Lower voices only*

This is he, whom seer and sibyl sang in ages long gone by;  
This is he of old revealed in the page of prophecy.  
Lo! he comes, the promised Savior; let the world his praises cry,  
Evermore and evermore!

*4. All sing*

Sing, ye heights of heaven, his praises, angels and archangels, sing!  
Whereso'er ye be, ye faithful, let your joyous anthems ring;  
Ev'ry tongue his name confessing, countless voices answering,  
Evermore and evermore!

*Words* Prudentius (348-410); trans. John Mason Neale (1818-1866) and R.F. Davis (1866-1937)

*Music* *Divinum mysterium*, 11<sup>th</sup> century; adapt. *Piae Cantiones*, 1582

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

*All say together*

## The Nicene Creed

**W**E 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

*Intercessor*

**H**OLY God, in this holy night your Son our Savior was born in human form. Renew your Church as the body of Christ. Lord, in your steadfast love,

*People* Hear our prayer.

In this holy night Christians the world over are celebrating his birth. Open our hearts that he may be born in us today. Lord, in your steadfast love, *hear our prayer.*

In this holy night there was no room for your Son in the inn. Protect with your love those who have no home and all who live in poverty. Lord, in your steadfast love, *hear our prayer.*

In this holy night Mary in the pain of labor brought your Son to birth. Hold in your hand all who are in pain or distress today. Lord, in your steadfast love, *hear our prayer.*

*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.*

In this holy night your Christ came as a light shining in the darkness. Bring comfort to all who suffer in the sadness of our world. Lord, in your steadfast love, *hear our prayer.*

In this holy night shepherds in the field heard good tidings of joy. Give us grace to preach the gospel of Christ's redemption. Lord, in your steadfast love, *hear our prayer.*

In this holy night the angels sang "Peace to God's people on earth." Strengthen those who work for peace and justice in all the world. Lord, in your steadfast love, *hear our prayer.*

In this holy night strangers found the Holy Family, and saw the baby lying in the manger. Bless our homes and all whom we love. Lord, in your steadfast love, *hear our prayer.*

In this holy night heaven is come down to earth, and earth is raised to heaven. Keep in safety all those who have gone through death in the hope of heaven. Lord, in your steadfast love, *hear our prayer.*

*The Celebrant continues.*

In this holy night angels and shepherds worshiped at the manger. Receive the worship we offer in communion with all the saints. Merciful God, accept these prayers for the sake of your Son, our Savior Jesus Christ. *Amen.*

### The Peace

*Bishop*  
*People*

The peace of the Lord be always with you.  
And also with you.

## THE HOLY COMMUNION

*Please be seated.*

Words of Welcome

Dean Alsay and Bishop Perry

*The Choir sings*

At the Offertory, Anthem

Robert Lucas de Pearsall (1795-1856)  
adapt. W. J. Westbrook (1831-1894)

**I**N *dulci júbilo* Let us our homage show!  
Our heart's joy reclineth *In praesepio!*  
And like a bright star shineth *Matris in gremio!*  
*Alpha es et O! Alpha es et O!*

*O Jesu, parvule!* My heart is sore for Thee!  
Hear me, I beseech Thee, *O puer optime,*  
My prayer, let it reach Thee, *O princeps gloriae!*  
*Trahe me post te! Trahe me post te!*

*O Patris caritas! O Nati lenitas!*  
Deeply were we stained, *Per nostra crimina;*  
But thou for us hast gained *Coelorum gaudia.*  
O that we were there! O that we were there!

*Ubi sunt gaudia,* If that they be not there?  
There are angels singing *Nova cantica,*  
There the bells are ringing, *In Regis curia.*  
O that we were there! O that we were there!

with sweet jubilation  
in a manger  
in mother's lap  
you are Alpha and omega

O infant Jesus  
O best of boys  
O Prince of Glory  
draw me after you

O love of the Father, O mercy of the Son  
through our sins  
the joys of heaven

where are joys?  
new songs  
in the courts of a King

German 14<sup>th</sup> century, tr.

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.

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.

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The Presentation Hymn is sung by all as the gifts are presented at the altar.

*Please stand as you are able and sing*

**Presentation Hymn**

Angels we have heard on high

*Gloria*



1 An - gels we have heard on high, sweet - ly sing - ing  
2 Come to Beth - le - hem and see him whose birth the  
3 See him in a man - ger laid whom the an - gels



o'er the plains, and the moun - tains in re - ply  
an - gels sing; come, a - dore on bend - ed knee  
praise a - bove; Ma - ry, Jo - seph, lend your aid,



ech - o - ing their joy - ous strains.  
Christ, the Lord, the new - born King.  
while we raise our hearts in love.

**Refrain**



Glo - - - - - ri - a



in ex - cel - sis De - o, Glo - - - - -



- - - - - ri - a in ex - cel - sis De - o.

**Words** French carol; tr. James Chadwick (1813-1882), alt.

**Music** *Gloria*, French carol; arr. Edward Shippen Barnes (1887-1958)

*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."*

*Then follows*

**The Great Thanksgiving**

- Celebrant** The Lord be with you.
- People** And also with you.
- Celebrant** Lift up your hearts.
- People** We lift them to the Lord.
- Celebrant** Let us give thanks to the Lord our God.
- People** It is right to give our thanks and praise.

*The Celebrant continues*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, O God, Creator of heaven and earth because you gave Jesus Christ, your only Son, to be born for us; who, by the mighty power of the Holy Spirit, was made perfect Man of the flesh of the Virgin Mary his mother; so that we might be delivered from the bondage of sin, and receive power to become your children 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:

**H**OLY, holy, holy Lord God of hosts.  
Heaven and earth are full of thy glory.  
Glory be to thee, O Lord most High.  
Blessed is he that cometh in the name of the Lord.  
Hosanna in the highest.

*The People stand or kneel. The Celebrant continues*

**W**E give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, 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 many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Lord:

*Celebrant and People*

**We remember his death,  
We proclaim his resurrection,  
We await his coming in glory;**

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Mary, the God bearer, Paul, and all your saints, we may enter the everlasting heritage of your children through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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 ever. **AMEN.**

*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 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.*

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

**O**UR 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.

*The Choir sings*

Fraction Anthem, Agnus Dei

*Mass of the Quiet Hour, Oldroyd*

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

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

*The Celebrant says the following Invitation.*

The Gifts of God for the People of God.

**Music at the Communion,**

**Organ** Meditation on Lo, how a Rose e'er blooming Mary Beth Bennett  
(b. 1954)

*The Choir sings*

**Carol**

Reginald Jacques (1894-1969)

*During the administration of communion, the Choir sings, the organ plays, and hymns may be sung.*

**T**HE holly and thy ivy,  
When they are both full grown,  
Of all the trees that are in the wood,  
The holly bears the crown.

*The rising of the sun,  
And the running of the deer,  
The playing of the merry organ,  
Sweet singing in the choir.*

The holly bears a blossom,  
As white as the lily flower:  
And Mary bore sweet Jesus Christ,  
To be our sweet Saviour.

The holly bears a berry,  
As red as any blood:  
And Mary bore sweet Jesus Christ,  
For to do us sinners good.

The holly bears a prickle,  
As sharp as any thorn,  
And Mary bore sweet Jesus Christ,  
On Christmas day in the morn.

The holly bears a bark,  
As bitter as any gall;  
And Mary bore sweet Jesus Christ,  
For to redeem us all.

Traditional English Carol

Motet

Ned Rorem (1923-2022)

**W**HILE all things were in quiet silence, and that night was in the midst of her swift course, thine Almighty Word, O Lord, leaped down out of thy royal throne. *Alleluia.*

Antiphon of Matins for the First Sunday of Christmas

*After Communion the Celebrant says*

Let us pray.

*Celebrant and People*

**E**TERNAL God,  
you have graciously accepted us  
as living members of 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 Savior. *Amen.*

*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.*

*Please stand as you are able. Lights are dimmed, candles are lit, and all sing*

Hymn

Silent Night

*Stille Nacht*



1 Si - lent night, ho - ly night, all is calm,  
2 Si - lent night, ho - ly night, shep - herds quake  
3 Si - lent night, ho - ly night, Son of God,



all is bright round yon vir - gin mo - ther and child,  
at the sight, glo - ries stream from hea - ven a - far,  
love's pure light ra - diant beams from thy ho - ly face,



Ho - ly in - fant, so ten - der and mild,  
heaven - ly hosts— sing al - le - lu - ia;  
with the dawn of re - deem - ing grace,



sleep in hea - ven - ly peace. Sleep in hea - ven - ly peace.  
Christ, the Sa - vior, is born! Christ, the Sa - vior is born!  
Je - sus, Lord, at thy birth. Je - sus, Lord, at thy birth.

**Words** Joseph Mohr (1792-1848); trans. John Freeman Young (1820-1885)

**Music** *Stille Nacht*, melody by Franz Xaver Gruber (1787-1863); harm. Carl H. Reinecke (1824-1910)

*The Bishop then gives*

The Blessing

*A Blessing is a  
pronouncement of God's  
love and favor, addressed  
to one or more persons.*

All sing

Processional Hymn

Hark! The herald angels sing

Mendelssohn



1 Hark! The her - ald an - gels sing glo - ry to the  
 2 Christ, by high - est heaven a - dored; Christ, the ev - er -  
 3 Come, De - sire of na - tions, come, fix in us thy  
 4 Hail the heaven - born Prince of peace! Hail the Sun of



new - born King! Peace on earth and mer - cy mild,  
 last - ing Lord; late in time be - hold him come,  
 hum - ble home; rise, the wo - man's con - quering Seed,  
 Right - eous - ness! Light and life to all he brings,



God and sin - ners re - con - ciled! Joy - ful all ye na - tions rise,  
 off - spring of a Vir - gin's womb. Veiled in flesh the God - head see;  
 bruise in us the ser - pent's head; now dis - play thy sav - ing power,  
 ris'n with heal - ing in his wings. Mild he lays his glo - ry by,



join the tri - umph of the skies; with th'an - gel - ic host pro - claim  
 hail th'in - car - nate De - i - ty. Pleased as man with us to dwell;  
 ru - ined na - ture now re - store, now in mys - tic un - ion join  
 born that man no more may die, born to raise the sons of earth,



Christ is born in Beth - le - hem! Hark! the her - ald  
 Je - sus our Em - man - u - el! Hark! the her - ald  
 thine to ours, and ours to thine. Hark! the her - ald  
 born to give them sec - ond birth. Hark! the her - ald



an - gels sing glo - ry to the new - born King!  
 an - gels sing glo - ry to the new - born King!  
 an - gels sing glo - ry to the new - born King!  
 an - gels sing glo - ry to the new - born King!

Words Charles Wesley (1701-1788)

Music Mendelssohn, Felix Mendelssohn-Bartholdy (1809-1847); adapt. William E. Cummings (1831-1915)

The Dismissal is given and the people respond

Thanks be to God.

Please extinguish your candle as you leave the Cathedral and place it in the baskets provided in the Gallery.

Organ

Bring a torch, Jeanette, Isabella!

Keith Chapman  
(1946-1989)

A hymn chosen for the theme of the day or liturgical season follows the Blessing and is sung by all.

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

## IN TONIGHT'S LITURGY

Celebrant  
Preacher  
Deacon  
Assisting Clergy  
Lector and Intercessor  
Eucharistic Ministers  
Lay Healing Minister  
Vergers  
Thurifer  
Acolytes

Technology  
Ushers

The Right Reverend Dr. Bonnie A. Perry  
The Very Reverend Joseph Caldwell Alsay  
The Venerable Tim Spannaus  
The Reverend Anthony Estes  
John O'Brien and Elaine Belz  
Mary Grahame Hunter and Joe Poisson  
David Baschal  
Emery Dumas and Roger Weekes  
Mary Grahame Hunter  
Linda O'Brien, Matthew O'Brien, Caleb Alsay,  
Zipporah Alsay, and Zoe Alsay  
Alan Cooper and John LaDuke  
Phillip Allmond and Jim Edwards

### The Cathedral Choir

Canon Jeremy David Tarrant, Organist and Choirmaster Edward Poston, Associate Organist and Communications Coordinator

## CHRISTMAS FLOWERS ARE GIVEN TO THE GLORY OF GOD

in thanksgiving for Mary Stanley and Krystal Dayton by Dawn McDuffie and Elijah

in memory of Ray W. Chaney and Rosemary Chaney by Bettie L. Chaney

in memory of Leroy Gates, Jr. by Pat Gates

in memory of the Rev'd Charles and Joanne Bryan, Mary Bryan, Mark and Gladys Burlingame, Charles and Dorothy, Bryan, and Richard E. and Joan Brien, and in thanksgiving for their lifelong ministry in the church by John O'Brien

in memory of D. Joyce and Elwyn S. Davies, and Alice P. and Alexander B. Hooker, by Jim and Chris Hooker

in memory of the Dillard family, by Paula Dunn

in thanksgiving for family and friends by Kathleen Chichester and Steve Akey

in memory of Donald and Joan May by Carol Smith

in thanksgiving for blessings received by Prema and Clement Prabakaran

in memory of Opal and Arthur Maxwell, and Essie and William Twitty by Esther and David Maxwell

in memory of Wilbur and Laura Davis, and Stewart Davis, by Gale Davis

in memory of Mary Lou Rosenick, Joseph Edmund Rosenick, and Joseph Raymond Poisson, and in thanksgiving for Patsy Ann Poisson by Joseph Poisson

in memory of her parents, Jack and Margaret Manko, and her sister, Jessica Manko by Sister Margaret Ruth, AF

in thanksgiving for the birth of Grace Pagnani Cobane, and in celebration of the 66<sup>th</sup> Wedding Anniversary of Linda Clarkson and Ralph Pagnani by Stephen Pagnani

in memory of Roger Robinson, Juanita Robinson, Delores Ford, Coit Cook Ford III, Stanley Mark Wensky, Darnell Robinson, Bernice Lawson, Louise Mathews, Adam Mathews, Jean Ccrittendon, Donna Johnson, Arthur Davidson, Clarence Kyles, Betty Louise Currie, and Cliff Currie; and in thanksgiving for her health and strength, by Cheryl Currie Wensky

**The greens at the West Door of the Cathedral**, are given by the Very Reverend Joseph C. and Cecelia Alsay in memory of the Reverend G. Martin and Beatrice Alsay and Huwbert and Elaine Morris.

**The flowers on the pulpit** are given to the glory of God and in honor of Bishop Perry, Archdeacon Spannaus, and the Cathedral clergy by the Very Reverend Joseph Alsay. **Flowers on the High Altar** are given in thanksgiving for visitors to the Cathedral this Christmastide, by Dean and Mrs. Alsay

**The candles on the High Altar** burn to the glory of God and in loving memory of Gertrude Hendra.

**The candles on the Grace Chapel altar** burn to the glory of God and in memory of Alice P. and Alexander B. Hooker, and in memory of Elwyn S. Davies.

**The lights in on the Nave columns** are given by Dean Alsay in honor of our homeless siblings.



Diverse people Daily relevance Inspiring space  
4800 Woodward Avenue · Detroit, Michigan 48201 ·  
(313) 831-5000 · website: [www.detroitcathedral.org](http://www.detroitcathedral.org) · email: [info@detroitcathedral.org](mailto:info@detroitcathedral.org) ·