

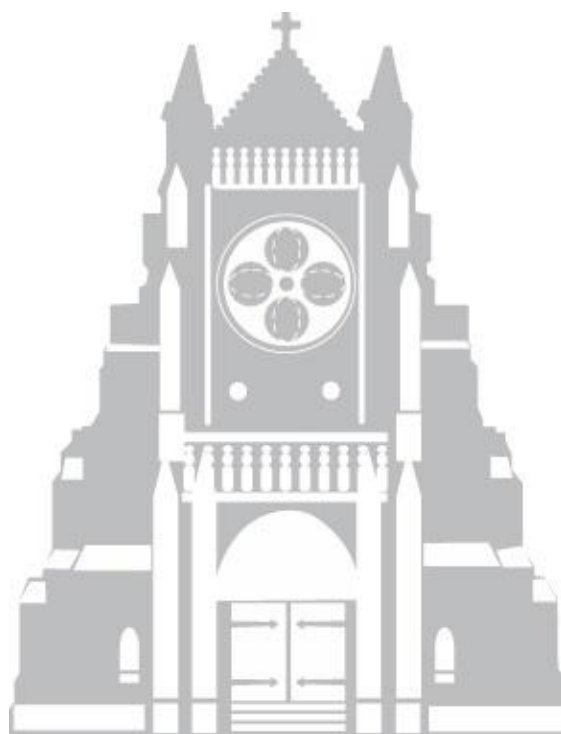
The Cathedral Church of St. Paul

The Very Reverend Timothy True
Interim Dean of the Cathedral

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

February 23, 2025
The Seventh Sunday after the Epiphany

Sung Holy Eucharist
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.

Please silence all electronic devices.

The 11:00 service is also livestreamed on our YouTube channel.

Hymns are found in the blue hymnal in the pew racks.

Hymn numbers preceded by LEVAS are found in Lift Ev'ry Voice and Sing in the pews.

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

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

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

THE ENTRANCE RITE

Organ I love thee, my Lord George Shearing (1919-2011)

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

The Responary *J.D. Tarrant (b. 1974)*

V Nations shall stream to your light; R And kings to the brightness of your dawning.
V Let us go forth in peace. R In the Name of Christ. Amen.

All sing

Processional Hymn 390 Praise to the Lord *Lobe den Herren*

The Opening Acclamation

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

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

The Collect for Purity

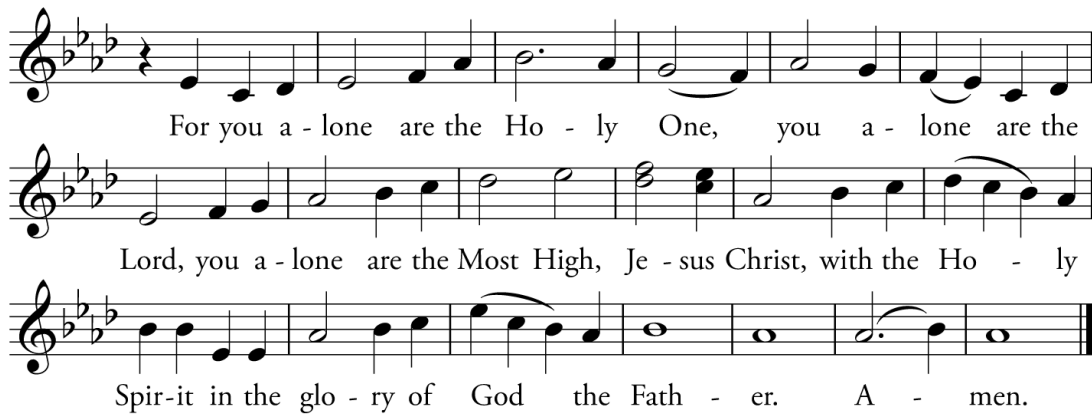
ALMIGHTY God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. *Amen.*

All sing

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



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



For you a - lone are the Ho - ly One, you a - lone are the
 Lord, you a - lone are the Most High, Je - sus Christ, with the Ho - ly
 Spir - it in the glo - ry of God the Fath - er. A - men.

The Collect of the Day

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

O Lord, you have taught us that without love whatever we do is worth nothing: Send your Holy Spirit and pour into our hearts your greatest gift, which is love, the true bond of peace and of all virtue, without which whoever lives is accounted dead before you. Grant this for the sake of your only Son Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

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

THE WORD OF GOD

The congregation is seated.

The Lesson Genesis 45:3-11, 15

JOSEPH said to his brothers, "I am Joseph. Is my father still alive?" But his brothers could not answer him, so dismayed were they at his presence. Then Joseph said to his brothers, "Come closer to me." And they came closer. He said, "I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. For the famine has been in the land these two years; and there are five more years in which there will be neither plowing nor harvest. God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God; he has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. Hurry and go up to my father and say to him, 'Thus says your son Joseph, God has made me lord of all Egypt; come down to me, do not delay. You shall settle in the land of Goshen, and you shall be near me, you and your children and your children's children, as well as your flocks, your herds, and all that you have. I will provide for you there— since there are five more years of famine to come— so that you and your household, and all that you have, will not come to poverty.'" And he kissed all his brothers and wept upon them; and after that his brothers talked with him.

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.

People **Thanks be to God.**

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 Choir sings

Psalm 37:1-12, 41-42

Noli aemulari

chant: John Goss (1800-1880)

DO not fret yourself because of evildoers; * do not be jealous of those who do wrong.
2 For they shall soon wither like the grass, * and like the green grass fade away.
3 Put your trust in the Lord and do good; * dwell in the land and feed on its riches.
4 Take delight in the Lord, * and he shall give you your heart's desire.
5 Commit your way to the Lord and put your trust in him, * and he will bring it to pass.
6 He will make your righteousness as clear as the light * and your just dealing as the noonday.
7 Be still before the Lord * and wait patiently for him.
8 Do not fret yourself over the one who prospers, * the one who succeeds in evil schemes.
9 Refrain from anger, leave rage alone; * do not fret yourself; it leads only to evil.
10 For evildoers shall be cut off, * but those who wait upon the Lord shall possess the land.

The Epistle

1 Corinthians 15:35-38, 42-50

SOMEONE will ask, "How are the dead raised? With what kind of body do they come?"
Fool! What you sow does not come to life unless it dies. And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body. So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. Thus it is written, "The first man, Adam, became a living being"; the last Adam became a life-giving spirit. But it is not the spiritual that is first, but the physical, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven. What I am saying, brothers and sisters, is this: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

The Word of the Lord.

People **Thanks be to God.**

Please stand as you are able and sing the hymn on the next page.

Please stand as you are able. All sing

Sequence Hymn

Lead, kindly light

Sandon

The Sequence Hymn is often chosen to comment on the Epistle reading immediately prior, or the Gospel lesson that follows.



1 Lead, kind - ly Light, a - mid th' un - cir - cling gloom, lead
2 I was not ev - er thus, nor prayed that thou shouldst
3 So long thy power hath blest me, sure it still will



thou me on; the night is dark, and I am far from
lead me on; I loved to choose and see my path; but
lead me on, o'er moor and fen, o'er crag and tor - rent



home; lead thou me on. Keep thou my feet; I do not ask to
now lead thou me on. I loved the ga - rish day, and spite of
till the night is gone; and with the morn those an - gel fa - ces



see the dis - tant scene; one step e - nough for me.
fears, pride ruled my will: re - mem - ber not past years.
smile which I have loved long since, and lost a - while.

Words John Henry Newman (1801-1890)

Music *Sandon*, Charles Henry Purday (1799-1885)

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

People **Glory to you, Lord Christ.**

The Gospel

Saint Luke 6:27-38

JESUS said, "I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you. If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful. Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven; give, and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap; for the measure you give will be the measure you get back."

The Gospel of our Savior.

People **Praise to you, Lord Christ.**

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.

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.

The Sermon

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

TO God who is merciful and kind to all, let us pray for all those in need.

Intercessor

For the church of Jesus Christ throughout the world.

People Lord, have mercy.

For those alienated from the church, and for our witness to Christ in every community.
Lord, have mercy.

For those in charge of peoples and nations, and for their exercise of mercy and justice.
Lord, have mercy.

The Reverend Deacon Mike Stutso
The Detroit Church Partnership

For all who suffer from oppressive rulers and regimes, and for the victims of abuse and violence.

Lord, have mercy.

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

Lord, have mercy.

For ourselves, and for our families and all those we love.

Lord, have mercy.

The Deacon may add other intercessions, continuing

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

Celebrant

O God of love, hear the prayers we offer you this day and grant that we may bless those who curse and do good to those who do evil; through Jesus Christ our Lord. *Amen.*

The Commissioning of the Vestry

The Vestry and Wardens gather in the Great Crossing. Father True, the Interim Dean of the Cathedral, addresses the congregation.

DEAR Family in Christ Jesus, we are all baptized by the one Spirit into one Body, and given gifts for a variety of ministries for the common good. Our purpose is to commission these persons in the Name of God and of this congregation to a special ministry to which they are called.

I present to you Phillip Allmond, David Baschal, Elaine Belz, Barbara Bosler, Gail Busby, Jim Hooker, Frank Kong, John LaDuke, Bren O'Connor, Joseph Poisson, Mark Savitskie, and Ruthven Williams to be admitted to the ministry of Vestry in this Cathedral Church.

Father True, to the committee members

You have been called to a ministry in this congregation. Will you, as long as you are engaged in this work, perform it with diligence?

Answer We will.

Will you faithfully and reverently execute the duties of your ministry to the honor of God, and the benefit of the members of this congregation?

Answer We will.

Father True addresses the congregation

Will all of you do everything in your power to support these people in their service?

Congregation We will.

The Lord gives wisdom; from God's mouth come knowledge and understanding; he stores up sound wisdom for the upright; he is a shield to those who walk with integrity.

V I am your servant; grant me understanding;

R That I may know your decrees.

Let us pray.

O Eternal God, the foundation of all wisdom and the source of all courage: Enlighten with your grace the Wardens and Vestry of this congregation; and so rule their minds, open their hearts, and guide their counsels, that in their work they may seek your glory and promote the mission of your Church; through Jesus Christ our Lord. *Amen.*

The Vestry and Wardens are then commissioned.

In the Name of God and of this congregation, I commission you as the Vestry and Wardens of this Cathedral.

Let us pray.

O Lord, without whom all labor is lost: We beseech you to prosper all works in your Church undertaken according to your holy will. Grant to your workers a pure intention, a patient faith, sufficient access on earth, and the blessedness of serving you in heaven; through Jesus Christ our Lord. *Amen.*

An ancient Christian practice, sharing The Peace is a sign of reconciliation, love, and renewed relationships in the community. Any appropriate words of greeting may be used in the exchange of peace that follows between individuals.

The Peace

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

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.

THE HOLY COMMUNION

Please be seated.

Words of Welcome and Announcements

The Choir Sings
Anthem

Gerald Custer (b. 1953)

CANTATE Domino canticum novum!
Cantate Domino omnes gentes!
Sing to the Lord a new song!
Sing to the Lord, all the earth,
Sing God's praises with all your heart.
Come before Him with all your art.
Sing God's glory all you nations,
Ring out your joy to the God of all!

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

Please stand as you are able and sing

Presentation Hymn

Old 100th

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

Then follows

The Great Thanksgiving

<i>Celebrant</i>	<i>People</i>
The	Lord be with you.
And	al - so 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.

Celebrant

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

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

All sing

Sanctus and Benedictus

from Deutsche Messe, Franz Schubert (1797-1828)

arr. Richard Proulx (1937-2010)

Ho - ly, ho - ly, ho - ly Lord, God of power and might,
 — Ho - ly, ho - ly, ho - ly Lord, God of power and might.
 Hea-ven and earth are full, — full of your
 glo - ry. Ho - san - na in the high - est. Ho - san - na in the
 high - est. Bless - ed is he who comes, — in the
 name of the Lord. Ho - san - na in the
 high - est, Ho - san - na in the high - est.

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a large prayer in four parts. Each of these corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3 and Revelation 4:8.

We recall God's acts of salvation history.

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.

The People stand or kneel. The Celebrant continues

HOLY and gracious Lord: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Creator of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

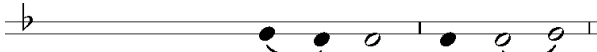
Celebrant and People

Christ has died. Christ is risen. Christ will come again.

We celebrate the memorial of our redemption, O Lord, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty God,


now and for ev- er. **A- MEN.**

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

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

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

All sing

At the Fraction, Agnus Dei

Schubert-Proulx



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

Celebrant The Gifts of God for the People of God.

Music at the Communion,

Solo

from *Elijah*, Felix Mendelssohn (1809-1847)

Orest in the Lord, wait patiently for Him, and He shall give thee thy heart's desires:
Commit thy way unto Him, and trust in Him, and fret not thyself because of evil
doers.

Psalm 37:7,4,1

Rianna Baker, *mezzo soprano*

Motet

Amy Beach (1867-1944)

LORD, now lettest thou thy servant depart in peace,
according to thy word;
For mine eyes have seen thy salvation,
which thou hast prepared before the face of all people,
To be a light to lighten the Gentiles,
and to be the glory of thy people Israel.
Glory be to the Father, and to the Son, and to the Holy Ghost:
as it was in the beginning, is now, and ever shall be,
world without end. Amen.

After Communion the Celebrant says

Let us pray.

All

ETERNAL God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
And grant us strength and courage
to love and serve you

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

At the end of Communion the Choir offers a setting of the Nunc dimittis. This canticle of the aged Simeon (Saint Luke 2:29-32) is traditionally sung after the Second Lesson at Evensong or Compline. In the Lutheran tradition it is frequently sung as a post-communion canticle. It has become our custom for the Choir to offer a different setting of this canticle each Sunday from the Feast of the Presentation (February 2) through the last Sunday after the Epiphany.

A Postcommunion Prayer of thanksgiving after communion seeks God's help for Christian service. The eucharistic community is sent "into the world in peace" to love and serve God as witnesses of Christ. This prayer expresses the transition of the Christian's attention from the mystery of sacramental participation to the engagement of Christian ministry.

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

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

with gladness and singleness of heart;
through Christ our Lord. Amen.

Please stand or kneel, as is your custom
The Blessing

Please stand and sing

Processional Hymn 609 Where cross the crowded ways of life

Gardiner

The Dismissal is given and the people respond
Thanks be to God.

Organ

Scherzo

Eugène Gigout (1844-1925)

Notes on the Music

Cathedral member Gerald Custer is a multifaceted choral musician, active as conductor, composer, author, clinician, and teacher. He earned the Bachelor of Music degree in choral music education at Westminster Choir College, a master's degree in orchestral conducting with additional work in historical musicology at The George Washington University, and the Doctor of Musical Arts in choral conducting at Michigan State University. He currently serves the composition, theory, and conducting departments at Wayne State University.

Custer's cheerful *Cantate Domino*, sung this morning at the Offertory, sets the opening verses of Psalm 96 and continues with an original text expanding upon this famous hymn of praise. Written in 2024, it is dedicated to Canon Tarrant and is receiving its first performance today.

This afternoon at 4:00 p.m.

God's Trombones
Seven Negro Sermons in Verse
by James Weldon Johnson

This dramatic reading of James Weldon Johnson's beloved poetry cycle will include traditional African American spirituals and gospel songs sung by the Cathedral Choir. *Suggested donation at the door: \$10 (adults); \$5 (students and seniors)*

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Diverse people Daily relevance Inspiring space

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