

The Cathedral Church of St. Paul

Detroit, Michigan

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

September 14, 2025
The Fourteenth Sunday after Pentecost
Sung Holy Eucharist, 11:00 a.m.
with the Cathedral Singers

The Reverend Canon Ellen Ekevag, Celebrant and Preacher



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. 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 ENTRANCE RITE

Organ

Pastorale

Percy Whitlock (1903-1946)

from *Seven Sketches on the Psalms*

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

The Responsory

J.D. Tarrant (b. 1974)

V The Lord is in this holy temple.

R Let all the earth keep silence.

V Let us go forth in peace:

R In the name of Christ. Amen.

All then sing

Processional Hymn

All hail the power of Jesus' Name!

Diadem



1 All hail the power of Je - sus' Name! Let an - gels pros - trate

2 Crown him ye mar - tyrs of our God, who from his al - tar

3 Hail him, the Heir of Da - vid's line, whom Da - vid Lord did

4 Let ev - ery kin - dred, ev - ery tribe, on this ter - res - trial

5 O that with yon - der sa - cred throng, we at his feet may



1 fall, let an - gels pros - trate fall; bring forth the roy - al

2 call, who from his al - tar call: praise him whose way of

3 call, whom Da - vid Lord did call, the God in - car - nate,

4 ball, on this ter - res - trial ball, to him all maj - es -

5 fall, we at his feet may fall, we'll join the ev - er -



1 di - a - dem, and crown _____ him,

2 pain ye trod, and crown _____ him,

3 Man di - vine, and crown _____ him,

4 ty as - cribe, and crown _____ him,

5 last - ing throng, and crown _____ him,



crown him, crown him, crown him, and crown him Lord of all.

Words Edward Perronet (1726-1792), alt.

Music *Diadem*, James Ellor (1819-1899)

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.*

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

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

The Collect of the Day

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

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, 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 into one place. There are collects of each Sunday of the church year, as well as for other occasions.

THE WORD OF GOD

The congregation is seated.

The Lesson

Jeremiah 4:11-12, 22-28

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.

AT that time it will be said to this people and to Jerusalem: A hot wind comes from me out of the bare heights in the desert toward my poor people, not to winnow or cleanse—a wind too strong for that. Now it is I who speak in judgment against them. “For my people are foolish, they do not know me; they are stupid children, they have no understanding. They are skilled in doing evil, but do not know how to do good.” I looked on the earth, and lo, it was waste and void; and to the heavens, and they had no light. I looked on the mountains, and lo, they were quaking, and all the hills moved to and fro. I looked, and lo, there was no one at all, and all the birds of the air had fled. I looked, and lo, the fruitful land was a desert, and all its cities were laid in ruins before the Lord, before his fierce anger. For thus says the Lord: The whole land shall be a desolation; yet I will not make a full end. Because of this the earth shall mourn, and the heavens above grow black; for I have spoken, I have purposed; I have not relented nor will I turn back.

The word of the Lord.

People Thanks be to God.

The Choir sings

Psalm 14

Dixit insipiens

chant: John Goss (1800-1880)

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 fool has said in his heart, “There is no God.” * All are corrupt and commit abominable acts; there is none who does any good.
2 The Lord looks down from heaven upon us all, * to see if there is any who is wise, if there is one who seeks after God.
3 Every one has proved faithless; all alike have turned bad; * there is none who does good; no, not one.
4 Have they no knowledge, all those evildoers * who eat up my people like bread and do not call upon the Lord?
5 See how they tremble with fear, * because God is in the company of the righteous.
6 Their aim is to confound the plans of the afflicted, * but the Lord is their refuge.
7 Oh, that Israel's deliverance would come out of Zion! * when the Lord restores the fortunes of his people, Jacob will rejoice and Israel be glad.

The Epistle

1 Timothy 1:12-17

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.

I am grateful to Christ Jesus our Lord, who has strengthened me, because he judged me faithful and appointed me to his service, even though I was formerly a blasphemer, a persecutor, and a man of violence. But I received mercy because I had acted ignorantly in unbelief, and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners-- of whom I am the foremost. But for that very reason I received mercy, so that in me, as the foremost, Jesus Christ might display the utmost patience, making me an example to those who would come to believe in him for eternal life. To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

The word of the Lord.

People Thanks be to God.

Please stand as you are able. All sing

Sequence Hymn 571

All who love and serve your city

Charlestown

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

The Gospel

Saint Luke 15:1-10

Celebrant

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

People

Glory to you Lord, Christ

ALL the tax collectors and sinners were coming near to listen to Jesus. And the Pharisees and the scribes were grumbling and saying, "This fellow welcomes sinners and eats with them." So he told them this parable: "Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? When he has found it, he lays it on his shoulders and rejoices. And when he comes home, he calls together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep that was lost.' Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance. Or what woman having ten silver coins, if she loses one of them, does not light a lamp, sweep the house, and search carefully until she finds it? When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin that I had lost.' Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

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 of our Savior.

People Praise to you, Lord Christ.

The Sermon

The Reverend Canon Ellen Ekevag
Canon to the Ordinary

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

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.

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.

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

GOD of all creation, we pray for your holy Catholic Church;

People That we all may be one.

Grant that every member of the Church may truly and humbly serve you;
That your Name may be glorified by all people.

We pray for Sean, our Presiding Bishop; Bonnie, our Bishop; Anthony, our priest associate;
Mike, deacon in the Detroit Church Partnership; and for all bishops, priests, and deacons;
That they may be faithful ministers of your Word and Sacraments.

We pray for the mission of the Church throughout the world, and especially for the mission
and ministry of this cathedral, that it may shine with the light of Christ in the city of Detroit
and beyond;
That your Gospel may be proclaimed in every place and lived in every heart.

We pray for all who govern and hold authority in the nations of the world;
That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;
That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;
That they may be delivered from their distress.

We remember all who have been wounded by past experiences in the Church. We pray for
healing and reconciliation among our communities;
That the grace and peace of Christ may bring wholeness to all.

Give to the departed eternal rest, especially the faithful witnesses who have gone before us;
Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;
May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.

The Celebrant may add further petitions and then concludes with this collect.

Almighty God, by your Spirit, you have made us one with your saints in heaven and on
earth: Grant that in our earthly pilgrimage we may always be supported by this fellowship of
love and prayer, and know ourselves to be surrounded by their witness to your power and

"Catholic" is derived from the Greek word for "universal" and its use here refers not to the Roman Catholic Church, but to all Christians across the world. Our outline of the Faith states that "The Church is catholic, because it proclaims the whole Faith to all people, to the end of time."

The Prayers of the People address several areas of our lives. 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.

mercy. Shine your light upon our path, O Lord, that we may reflect your glory in all we do. We ask this through Jesus Christ our Lord. *Amen.*

The Confession of Sin and Absolution

Celebrant

Let us confess our sins against God and our neighbor.

Please kneel as you are able. Silence may be kept. All then say together

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

The Celebrant stands and says

ALMIGHTY God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. *Amen.*

The Commissioning of the Stewardship Committee

The Warden(s) and members of the Stewardship Committee join the Celebrant at the Crossing.

Warden

I present to you these persons to serve as the Stewardship Committee of this congregation.

Celebrant

You are my witnesses, says the Lord, and my servants whom I have chosen.

V Give thanks to the Lord and call upon his Name:

R Make known his deeds among the peoples.

Let us pray.

HAVE regard to our supplication, O gracious Lord, and confirm with your heavenly benediction your servants commissioned to minister in your Church, that with sincere devotion of mind and body they may offer acceptable service to you; through Jesus Christ our Lord. *Amen.*

Celebrant to the members of the committee

In the Name of God and of this congregation, I commission you as the Stewardship Committee in this Cathedral.

Let us pray.

O Lord, without whom our labor is lost: We beseech you to prosper all works in your Church undertaken according to your holy will. Grant to your people a pure intention,

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.

On occasion we follow the Prayers of the People with a liturgy of commissioning for various ministries in the Cathedral community.

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.

a patient faith, sufficient success on earth, and the blessedness of serving you in heaven; through Jesus Christ our Lord. *Amen.*

The Peace

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

THE HOLY COMMUNION

The Congregation is seated.

Welcome and Announcements

The Choir sings

At the Offertory, Anthem

Edward Bairstow (1874-1946)

THE King of love my Shepherd is,
 Whose goodness faileth never,
 I nothing lack if I am His
 And He is mine forever.

Where streams of living water flow
 My ransomed soul He leadeth,
 And where the verdant pastures grow,
 With food celestial feedeth.

In death's dark vale I fear no ill
 With Thee, dear Lord, beside me;
 Thy rod and staff my comfort still,
 Thy cross before to guide me.

Thou spread'st a table in my sight;
 Thy unction grace bestoweth;
 And O what transport of delight
 From Thy pure chalice floweth!

Perverse and foolish oft I strayed,
 But yet in love He sought me,
 And gently on His shoulder laid,
 And home, rejoicing, brought me.

And so through all the length of days
 Thy goodness faileth never;
 Good Shepherd, may I sing Thy praise
 Within Thy house forever.

Psalm 23, paraphrased by Sir Henry W. Baker

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.

The Great Thanksgiving

Celebrant The Lord be with you. *People* 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.

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 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."

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.

The Celebrant continues with a Proper Preface

For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord.

or this

Through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

or this

For by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world.

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

Calvin Hampton (1938-1984)

Ho-ly, ho-ly, ho-ly Lord, God of pow-er and might, —
 hea-ven and earth are full of your glo - ry. 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. —

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.

The People stand or kneel. The Celebrant continues

WE 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 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.

We recall God's acts of salvation history.

On the night before he died for us, our Savior 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."

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

After supper Jesus 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."

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

Therefore, according to his command, O Lord:

Celebrant and People

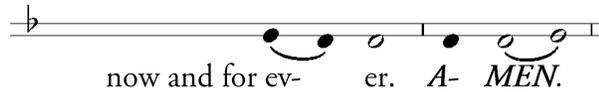
We remember his death, we proclaim his resurrection, we await his coming in glory;

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,



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

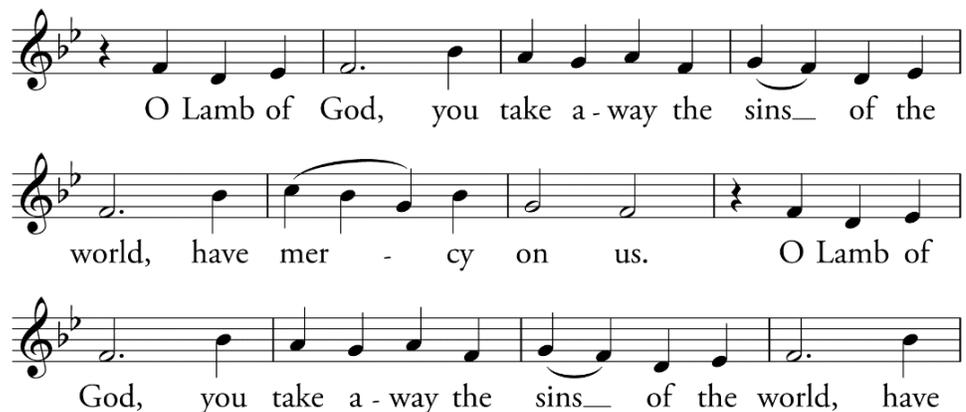
OUR Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the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

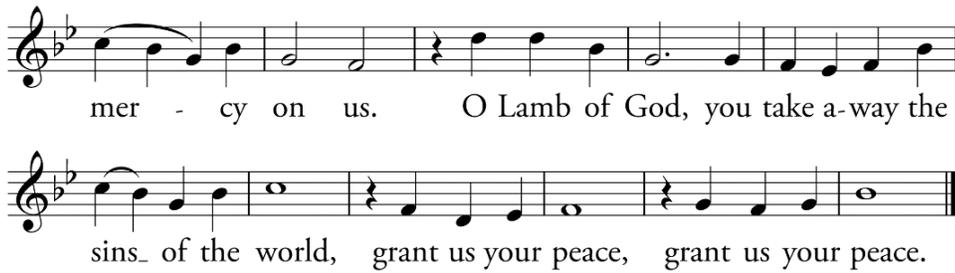
The Celebrant breaks the consecrated bread and a period of silence is kept.

All sing

Fraction Anthem, Agnus Dei

Jeremy David Tarrant (b. 1974)





The Celebrant says the following Invitation
The Gifts of God for the People of God.

Music at the Communion,

Organ Meditation Betty Jackson King (1928-1994)

The Choir sings

Motet Lena J. McLin (1928-2023)

SEE what love the Father has given us, that we may be called the children of love. And everyone who hopes in Him through the Lord is blessed. 1 John 3:1, 3

After Communion the People stand or kneel. The Celebrant says
Let us pray.

All

ALMIGHTY and everliving God,
We thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

Please stand or kneel, as is your custom. The Celebrant then gives

The Blessing

Please stand as you are able and sing

Processional Hymn 410 Praise, my soul, the King of heaven *Lauda anima*

The Dismissal is given and the people respond

Thanks be to God.

Organ Sonata de Primo Tono José Lidón (1748-1827)

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."

Coffee Hour

All are invited to a Coffee Hour in Barth Hall following this morning's service. Today's hosts are Clement and Prema Prabakaran.

Notes on the Music

This morning's service music (Gloria in excelsis, Sanctus, and Agnus Dei) comprises the work of three musicians, but each piece is closely linked. Calvin Hampton's setting of the *Sanctus* served as a point of departure for David Bartlett's *Gloria in excelsis* and Canon Tarrant's *Agnus Dei*. The latter two pieces adopt the same opening motive, thereby creating musical unity often present in settings of the service.

Edward Bairstow was Organist and Choirmaster of York Minster from 1913 until his death in 1946. Amongst his large body of music for choir is a setting of the familiar hymn, *The King of love my shepherd is*. Bairstow retains one of the tunes most associated with this text, *St. Columba*, as thematic material, spinning a set of choral variations on each of the six verses. He used this same format in his larger anthem, *Blessed city*, also in the Cathedral Choir's repertoire.

Lena McLin was an educator, conductor, composer, and pastor, who was raised by her uncle, Thomas A. Dorsey, a musician influential in the development of early blues and 20th century gospel music. McLin's oeuvre consists of a wide range of music, including cantatas, masses, and rock operas. Her opera *Oh, Freedom*, was performed in Carnegie Hall in 1983. McLin's brief motet, *See what love* is sung this morning at the Communion. It is preceded by a short organ piece by her contemporary and fellow composer and educator, Betty Jackson King.

Evensong resumes today at 4:00 p.m.

Join us today at 4:00 p.m. for Choral Evensong offered by the Schola Cantorum for the Feast of the Holy Cross. Canon Ekevag will officiate this service.

Evensong is offered weekly at 4:00 p.m., September through May. On the first and third Sundays of the month, Cathedral Evensong is sung by cantors and congregation. On the second and fourth Sundays of the month, Choral Evensong is sung by one of the Cathedral choirs.

Copyright acknowledgements

The following items are reprinted under OneLicense.net #A-712602: *Sursum corda* ©1985 Church Publishing, Inc. All rights reserved. *Sanctus* ©1982 Church Publishing, Inc. All rights reserved.

Gloria in excelsis and *Fraction Anthem* ©2024 the Cathedral Church of St. Paul. 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 ·

