

The Cathedral Church of St. Paul

Detroit, Michigan

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

September 28, 2025
The Sixteenth Sunday after Pentecost
Sung Holy Eucharist, 11:00 a.m.
with the Schola Cantorum

The Reverend Canon Sister Veronica Dunbar, 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 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 worship.

THE ENTRANCE RITE

Organ

Prelude in A minor, BWV 543

J.S. Bach (1685-1750)

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 423 Immortal, invisible, God only wise

St. Denio

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

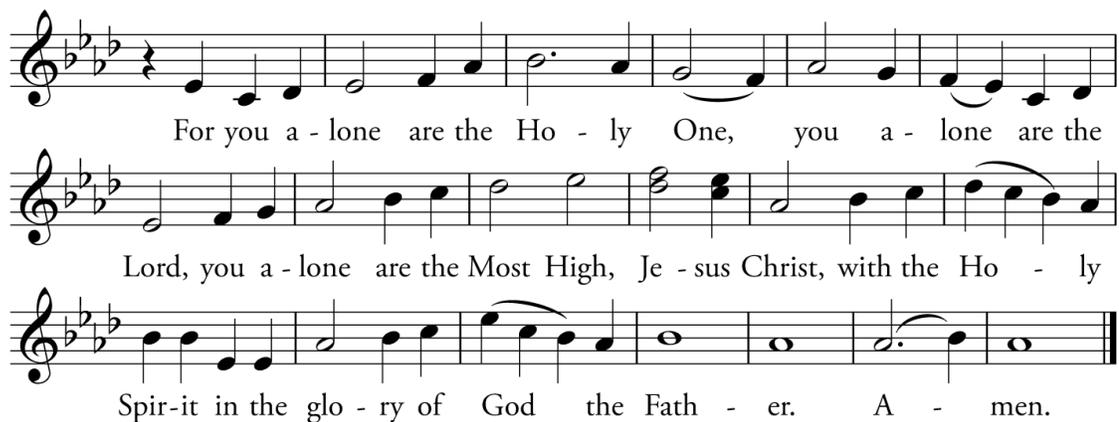
ALMIGHTY God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. *Amen.*

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 God, you declare your almighty power chiefly in showing mercy and pity: Grant us the fullness of your grace, that we, running to obtain your promises, may become partakers of your heavenly treasure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

THE WORD OF GOD

The congregation is seated.

The Lesson

Jeremiah 32:1-3a, 6-15

THE word that came to Jeremiah from the Lord in the tenth year of King Zedekiah of Judah, which was the eighteenth year of Nebuchadnezzar. At that time the army of the king of Babylon was besieging Jerusalem, and the prophet Jeremiah was confined in the court of the guard that was in the palace of the king of Judah, where King Zedekiah of Judah had confined him. Jeremiah said, The word of the Lord came to me: Hanamel son of your uncle Shallum is going to come to you and say, "Buy my field that is at Anathoth, for the right of redemption by purchase is yours." Then my cousin Hanamel came to me in the court of the guard, in accordance with the word of the Lord, and said to me, "Buy my field that is at Anathoth in the land of Benjamin, for the right of possession and redemption is yours; buy it for yourself." Then I knew that this was the word of the Lord. And I bought the field at Anathoth from my cousin Hanamel, and weighed out the money to him, seventeen shekels of silver. I signed the deed, sealed it, got witnesses, and weighed the money on scales. Then I took the sealed deed of purchase, containing the terms and conditions, and the open copy; and I gave the deed of purchase to Baruch son of Neriah son of Mahseiah, in the presence of my cousin Hanamel, in the presence of the witnesses who signed the deed of purchase, and in the presence of all the Judeans who were sitting in the court of the guard. In their presence I charged Baruch, saying, Thus says the Lord of hosts, the God of Israel: Take these deeds, both this sealed deed of purchase and this open deed, and put them in an earthenware jar, in order that they may last for a long time. For thus says the Lord of hosts, the God of Israel: Houses and fields and vineyards shall again be bought in this land.

The word of the Lord.

People **Thanks be to God.**

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 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 Choir sings

Psalm 91:1-6, 14-16

Qui habitat

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.

HE who dwells in the shelter of the Most High, * abides under the shadow of the Almighty.

2 He shall say to the Lord, "You are my refuge and my stronghold, * my God in whom I put my trust."

3 He shall deliver you from the snare of the hunter * and from the deadly pestilence.

4 He shall cover you with his pinions, and you shall find refuge under his wings; * his faithfulness shall be a shield and buckler.

5 You shall not be afraid of any terror by night, * nor of the arrow that flies by day;

6 Of the plague that stalks in the darkness, * nor of the sickness that lays waste at mid-day.

14 Because he is bound to me in love, therefore will I deliver him; * I will protect him, because he knows my Name.

15 He shall call upon me, and I will answer him; * I am with him in trouble; I will rescue him and bring him to honor.

16 With long life will I satisfy him, * and show him my salvation.

The Epistle

1 Timothy 6:6-19

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.

THERE is great gain in godliness combined with contentment; for we brought nothing into the world, so that we can take nothing out of it; but if we have food and clothing, we will be content with these. But those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains. But as for you, man of God, shun all this; pursue righteousness, godliness, faith, love, endurance, gentleness. Fight the good fight of the faith; take hold of the eternal life, to which you were called and for which you made the good confession in the presence of many witnesses. In the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, I charge you to keep the commandment without spot or blame until the manifestation of our Lord Jesus Christ, which he will bring about at the right time-- he who is the blessed and only Sovereign, the King of kings and Lord of lords. It is he alone who has immortality and dwells in unapproachable light, whom no one has ever seen or can see; to him be honor and eternal dominion. Amen. As for those who in the present age are rich, command them not to be haughty, or to set their hopes on the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment. They are to do good, to be rich in good works, generous, and ready to share, thus storing up for themselves the treasure of a good foundation for the future, so that they may take hold of the life that really is life.

The word of the Lord.

People Thanks be to God.

Please stand as you are able. All sing

Sequence Hymn 564

He, who would valiant be

St. Dunstan's

The Gospel

Saint Luke 16:19-31

Gospeler The Holy Gospel of our Savior Jesus Christ according to Luke.
People Glory to you Lord, Christ

JESUS said, "There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man's table; even the dogs would come and lick his sores. The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. He called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.' But Abraham said, 'Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.' He said, 'Then, father, I beg you to send him to my father's house-- for I have five brothers-- that he may warn them, so that they will not also come into this place of torment.' Abraham replied, 'They have Moses and the prophets; they should listen to them.' He said, 'No, father Abraham; but if someone goes to them from the dead, they will repent.' He said to him, 'If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.'"

The Gospel of our Savior.

People Praise to you, Lord Christ.

The Sermon The Reverend Canon Sister Veronica Dunbar
Canon for Spirituality and Race, the Episcopal Diocese of Michigan

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.

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

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.

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; Joseph our Dean-elect;
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.

"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.

The Deacon may add further petitions and the Celebrant 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 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

Deacon

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 Peace

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

THE HOLY COMMUNION

The Congregation is seated.

Welcome, Announcements, and A Moment for Stewardship

The Choir sings

At the Offertory, Anthem

Hugo Distler (1908-1942)

PRAISE to the Lord, the Almighty, the King of creation!
O my soul praise Him, for he is thy health and salvation!
Gather ye round, Let us make music resound!
Praise Him in glad adoration!

Praise to the Lord, who o'er all things so wondrously reigneth.
Shelters thee under His wings, yea, so gently sustaineth.
Hast thou not seen how thy heart's wishes have been
Granted in what He ordaineth?

Joachim Neander (1650-1680); tr. *Hymnal* 1940, alt.

Please stand as you are able and sing

Presentation Hymn 705, vss. 1 and 3

Forest Green

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.

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.



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.

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."

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."

Therefore, according to his command, O Lord:

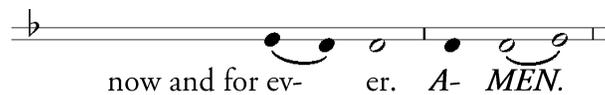
Celebrant and People
**We remember his death,
 we proclaim his resurrection,
 we await his coming in glory;**

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.

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.

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

O Lamb of God, you take a-way the sins_ of the
 world, have mer - cy on us. O Lamb of
 God, you take a-way the sins_ of the world, have
 mer - cy on us. O Lamb of God, you take a-way the
 sins_ of the world, grant us your peace, grant us your peace.

The Celebrant says the following Invitation

The Gifts of God for the People of God.

Music at the Communion,

Organ

Ruhig, op. 18, no 11

Distler

The Choir sings

Motet

Christopher Tye (c.1500-1573)

GIVE almes of thy goods, and turn never thy face from any poor man: and then the face
 of the Lord shall not be turned away from thee.

Tobit 4:7

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.

The Celebrant then gives
The Blessing

Please stand as you are able and sing
Processional Hymn 665 All my hope on God is founded

Michael

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

Organ Fugue in A minor, BWV 543

Bach

*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 Sonja and Anouk Spencer.

Welcome, Sister Vee!

The Reverend Sister Veronica Dunbar is a native of Southeast Michigan, born and raised in Mount Clemens. Prior to her call to ordained ministry, she spent over seventeen years working for the Federal Government, mostly in regulatory compliance of international trade, focusing on manufacturing and supply chain logistics, and free trade agreements. After serving in lay ministry, she answered a three-fold vocational call: Sister Vee is a professed member of Anamchara Fellowship, an Episcopal religious order; she was certified as a spiritual director through the Haden Institute, and maintains an active practice; and after graduating from Ecumenical Theological Seminary in Detroit, was ordained to the priesthood. Sr. Vee loves running and walking along the shore of Lake St. Clair, and centers herself spiritually through gardening, reading, writing, and photography.

Sister Vee is the Canon for Spirituality and Race for the Episcopal Diocese of Michigan. Prior to this appointment, she was Curate of the Cathedral.

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.

The organist, conductor, composer, and teacher Hugo Distler was one of the most significant German musicians of his generation. While tonally conservative in general, his works indicate a fertile, innovative musical mind. The offertory anthem this morning is one of Distler's choral miniatures based on a Lutheran chorale, in this instance the

celebrated tune, *Lobe den Herren*. His music is heard again at the communion, in one of the short organ pieces intended for a small chamber instrument, or house organ.

A contemporary of Thomas Tallis, Christopher Tye was born and educated in Cambridge and became choirmaster of Ely Cathedral. He later became a priest and ceased composing. Today's communion motet, *Give almes of thy goods*, is one of the few pieces of Tye's that survives. His most familiar music may be the tune *Winchester Old*, which is the most common tune for the carol, "While shepherds watched."

Choral Evensong today at 4:00 p.m.

Join us today at 4:00 p.m. for Choral Evensong offered by the Cathedral Choir for the Feast of St. Michael and All Angels:

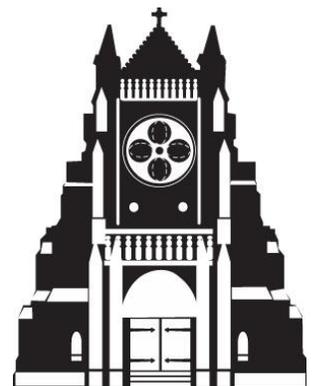
Service: *Peter Aston in F*
Responses: *Barrie Cabena*
Anthem: *Jubilate Deo* – Benjamin Britten

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.

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Diverse people Daily relevance Inspiring space

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