

# *The Cathedral Church of St. Paul*

Detroit, Michigan

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

October 12, 2025  
The Eighteenth Sunday after Pentecost  
Sung Holy Eucharist, 11:00 a.m.  
*with the Cathedral Singers*

The Reverend Anthony C. Estes, 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**

Andante sostenuto  
from *Symphonie gothique*, op. 70

Charles-Marie Widor  
(1844-1937)

*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 390**

Praise to the Lord, the Almighty

*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**

**A**LMIGHTY 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**

*Old Scottish chant*

1. Glory be to God on high, and peace to God's peo - ple on earth.

2. We praise thee, we bless thee, we wor ship thee, we glorify thee, we give thanks to thee for thy great glo - ry.

3. O Lord God, heaven - ly King, God the Father Al - migh - y.

4. O Lord, the only-begotten Son, Je - sus Christ, O Lord God, Lamb of God, Son of the Fa - ther,

5. that takest away the sins of the world, have mercy up - on us,

6. Thou that takest away the sins of the world, re - ceive our prayer.

7. Thou that sittest at the right hand of God the Fa - ther, have mercy up - on us.

8. For thou on - ly art ho - ly; thou on - ly art the Lord.  
 Thou only, O Christ, with the Ho - ly Ghost,  
 art most high in the glory of God the Fa - ther. A - men.

**The Collect of the Day**

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

**L**ORD, we pray that your grace may always precede and follow us, that we may continually be given to good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

**THE WORD OF GOD**

*The congregation is seated.*

**The Lesson** Jeremiah 29:1, 4-7

**T**HESE are the words of the letter that the prophet Jeremiah sent from Jerusalem to the remaining elders among the exiles, and to the priests, the prophets, and all the people, whom Nebuchadnezzar had taken into exile from Jerusalem to Babylon. Thus says the Lord of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: Build houses and live in them; plant gardens and eat what they produce. Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare.

The word of the Lord.

*People* **Thanks be to God.**

*The Choir sings*

**Psalm 66:1-11**

*Jubilate Deo* chant: David Dockery (b. 1977)  
 Assistant Organist of the Cathedral, 1999-2001

**B**E joyful in God, all you lands; \* sing the glory of his Name; sing the glory of his praise.  
 2 Say to God, "How awesome are your deeds! \* because of your great strength your enemies cringe before you.  
 3 All the earth bows down before you, \* sings to you, sings out your Name."  
 4 Come now and see the works of God, \* how wonderful he is in his doing toward all people.  
 5 He turned the sea into dry land, so that they went through the water on foot, \* and there we rejoiced in him.  
 6 In his might he rules for ever; his eyes keep watch over the nations; \* let no rebel rise up against him.

*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.*

*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.*

7 Bless our God, you peoples; \* make the voice of his praise to be heard;  
 8 Who holds our souls in life, \* and will not allow our feet to slip.  
 9 For you, O God, have proved us; \* you have tried us just as silver is tried.  
 10 You brought us into the snare; \* you laid heavy burdens upon our backs.  
 11 You let enemies ride over our heads; we went through fire and water; \* but you brought us out into a place of refreshment.

**The Epistle**

2 Timothy 2:8-15

*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.*

**R**EMEMBER Jesus Christ, raised from the dead, a descendant of David-- that is my gospel, for which I suffer hardship, even to the point of being chained like a criminal. But the word of God is not chained. Therefore I endure everything for the sake of the elect, so that they may also obtain the salvation that is in Christ Jesus, with eternal glory. The saying is sure:

If we have died with him, we will also live with him;  
 if we endure, we will also reign with him;  
 if we deny him, he will also deny us;  
 if we are faithless, he remains faithful —  
 for he cannot deny himself.

Remind them of this, and warn them before God that they are to avoid wrangling over words, which does no good but only ruins those who are listening. Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of truth.

The word of the Lord.

*People* **Thanks be to God.**

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

*Please stand as you are able. All sing*

**Sequence Hymn 571**

All who love and serve your city

*Charlestown*

**The Gospel**

Saint Luke 17:11-19

*Gospeler*  
*People*

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

**O**N the way to Jerusalem Jesus was going through the region between Samaria and Galilee. As he entered a village, ten lepers approached him. Keeping their distance, they called out, saying, "Jesus, Master, have mercy on us!" When he saw them, he said to them, "Go and show yourselves to the priests." And as they went, they were made clean. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. He prostrated himself at Jesus' feet and thanked him. And he was a Samaritan. Then Jesus asked, "Were not ten made clean? But the other nine, where are they? Was none of them found to return and give praise to God except this foreigner?" Then he said to him, "Get up and go on your way; your faith has made you well."

The Gospel of our Savior.

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

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

**The Sermon**

The Reverend Anthony C. Estes  
*Associate Priest, the Detroit Church Partnership*

*Please stand as you are able. 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*

**G**OD 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.*

*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.*

*"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.*

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 concludes with this collect.*

**A**LMIGHTY 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

*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*

**M**OST 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*

**A**LMIGHTY 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 Confession of Sin is an acknowledgment, as in Psalm 51: "Against you only have I sinned and done what is evil in your sight," and is followed by the Absolution, a statement of forgiveness, pronounced by the Celebrant.

## The 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

from *Five Poems of the Spirit*, Edward Bairstow  
(1874-1946)

**G**IVE me my scallop shell of quiet,  
My staff of faith to walk upon,  
My scrip of joy, immortal diet,  
My bottle of salvation,  
My gown of glory, hope's true gage:  
And thus I'll take my pilgrimage.

Blood must be my body's balmer;  
No other balm shall there be giv'n;  
Whilst my soul, like quiet palmer,  
Travelleth toward the land of heav'n;  
Over the silver mountains,  
Where spring nectar fountains:

There will I kiss  
The bowl of bliss;  
And drink mine everlasting fill  
Upon ev'ry milken hill.  
My soul will be a-dry before;  
But after it, will thirst no more.

Sir Walter Raleigh (ca.1552-1618)

*Please stand as you are able and sing*

Presentation Hymn

*Old 100<sup>h</sup>*

**O**thou in whom we move and live,  
Whose Spirit hovers like a dove;  
We worship you in Christ and give  
Our praises for your steadfast love.

David Beebe (1931-2010)

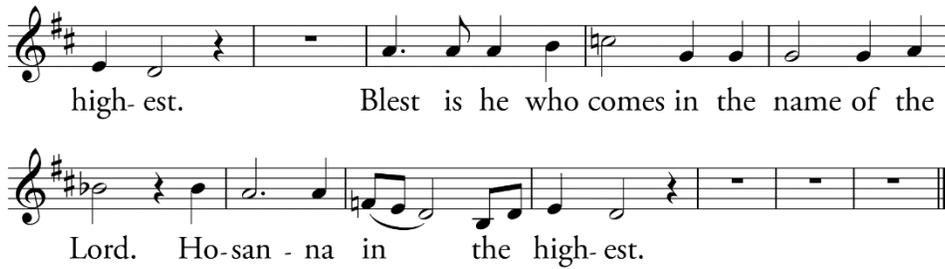
Fountain of being, you we praise,  
Eternal Word and Spirit blessed;  
One God through everlasting days  
To you all glory be addressed. Amen.

Paul Gibson (1932-2022)

*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*

**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 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:

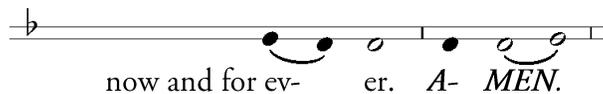
*Celebrant and People*  
**We remember his death,  
 we proclaim his resurrection,  
 we await his coming in glory;**

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,



*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.

*All sing*

Fraction Anthem, Agnus Dei

*Eugene Hancock (1929-1993)*

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

*Cantor* Lamb of God, you take a-way the sins of the world; have *All*  
 mer-cy on us. *Cantor* Lamb of God, you take a-way the  
*All* *Cantor* sins of the world: have mer-cy on us. Lamb of God, you  
*All* take a-way the sins of the world: grant us peace.

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

Music at the Communion,

Organ

Elevation

André Fleury (1903-1995)

*The Choir sings*

Motet

Richard Lloyd (1933-2021)

VIEW me, Lord, a work of thine:  
Shall I then lie drowned in night?  
Might thy grace in me but shine,  
I should seem made all of light.

Cleanse me, Lord, that I may kneel  
At thine altar, pure and white:  
They that once thy mercies feel,  
Gaze no more on earth's delight.

Worldly joys, like shadows, fade  
When the heavenly light appears;  
But the covenants thou hast made,  
Endless, know nor days, nor years.

In thy word, Lord, is my trust,  
To thy mercies fast I fly;  
Though I am but clay and dust,  
Yet thy grace can lift me high.

Thomas Campion (1567-1620)

*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 675

Take up your cross, the Savior said

*Bourbon*

*The Dismissal is given and the people respond*

Thanks be to God.

Organ

Komm, Gott, Schöpfer, Heiliger Geist, BWV 667  
*Come, Creator Spirit blest*

J.S. Bach  
(1685-1750)

*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.

### Notes on the Music

Sir Edward Bairstow's *Five Poems of the Spirit* for baritone solo, choir, and orchestra features settings of texts by metaphysical poets of the 17<sup>th</sup> century: Richard Crashaw, Mary Sidney, and George Herbert, Walter Raleigh. Composed in 1944, its orchestration was not completed until after Bairstow's death. This morning's offertory anthem is the fourth movement in this cycle.

This morning's communion motet presents words and music four hundred years apart. The Renaissance lyric poet, Thomas Campion's prayer, *View me, Lord*, is given music by the 20<sup>th</sup> century composer Richard Lloyd, who devoted his composing energy to music for the church. *Scores for this piece were given in 2022 by David Fluck.*

The *Sanctus* was commissioned by the Cathedral in 2024 as part of the Bicentennial celebrations of the parish. It was composed by John Abdenour, Director of Music at St. Paul's Episcopal Church, Fairfield, Connecticut. Mr. Abdenour received his early music training as a chorister in this cathedral and also served as Assistant Organist in the 1980s.

### Choral Evensong today at 4:00 p.m.

#### *Indigenous Peoples Day*

Choral Evensong is offered today in observance of Indigenous Peoples Day. The service is sung by the Schola Cantorum and our homilist is Father Estes. The lessons from Scripture will be read in the First Nations Version – an Indigenous translation of the New Testament.

Introit: O Lord, support us – Van der Hoek • Service: *Amy Beach Canticles* – Sparkhall / MacDonald

Responses: *William Smith* • Psalm 19:1-6 – chant: S.S. Wesley

Anthem: Weave for us a garment of brightness – Kola Owolabi

## Stewardship 2026

### Rooted in Righteousness: Giving That Endures



"Those who act in almsgiving will be blessed. For almsgiving delivers from death, and it will purge away every sin. Those who practice it will have fullness of life."

### Tobit 4:6-11

### A Stewardship Reflection

Our world is too often caught in a scarcity mindset. We believe we cannot give, because there is so little and we cannot possibly sacrifice anything. God challenges this thinking, showing us that generosity and community are not a zero-sum game, but a miraculous space where we get so much more than we give. Stewardship is our way of showing our faith in this Spiritual Abundance.

*Bren O'Connor*

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Diverse people Daily relevance Inspiring space

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