

# *The Cathedral Church of St. Paul*

Detroit, Michigan

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

October 26, 2025  
The Twentieth Sunday after Pentecost  
In-gathering Sunday  
Sung Holy Eucharist, 11:00 a.m.  
*with the Schola Cantorum*

Pastor Ben Adams, 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

Pastorale, op. 19

César Franck (1822-1890)

*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 398

I sing the almighty power of God

*Forest Green*

### The Opening Acclamation

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

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

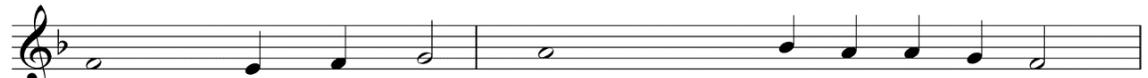
### The Collect for Purity

**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

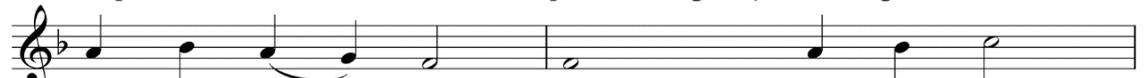
*Old Scottish chant*



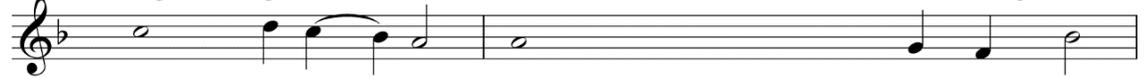
1. Glory be to God on high, and peace to God's peo - ple on earth.



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,



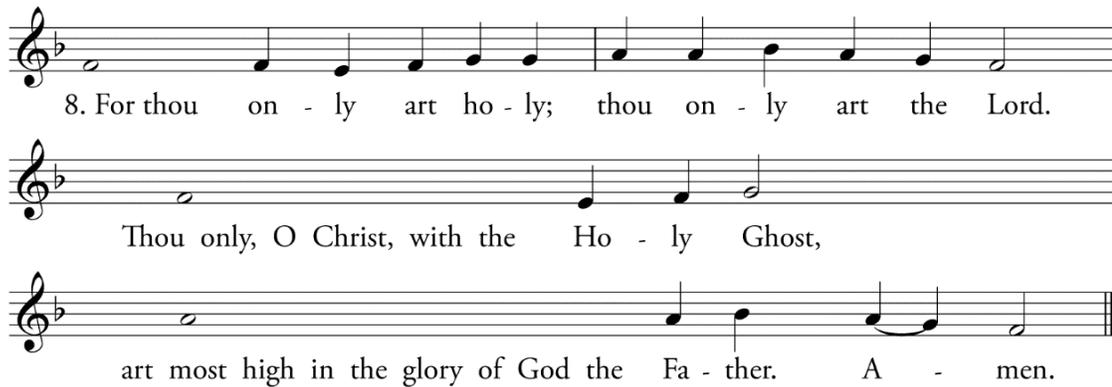
5. that takest away the sins of the world, have mercy up - on us,



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.

*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 Collect of the Day**

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

**A**LMIGHTY and everlasting God, increase in us the gifts of faith, hope, and charity; and, that we may obtain what you promise, make us love what you command; 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**

Joel 2:23-32

**O** children of Zion, be glad and rejoice in the Lord your God; for he has given the early rain for your vindication, he has poured down for you abundant rain, the early and the later rain, as before. The threshing floors shall be full of grain, the vats shall overflow with wine and oil. I will repay you for the years that the swarming locust has eaten, the hopper, the destroyer, and the cutter, my great army, which I sent against you. You shall eat in plenty and be satisfied, and praise the name of the Lord your God, who has dealt wondrously with you. And my people shall never again be put to shame. You shall know that I am in the midst of Israel, and that I, the Lord, am your God and there is no other. And my people shall never again be put to shame. Then afterward I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female slaves, in those days, I will pour out my spirit. I will show portents in the heavens and on the earth, blood and fire and columns of smoke. The sun shall be turned to darkness, and the moon to blood, before the great and terrible day of the Lord comes. Then everyone who calls on the name of the Lord shall be saved; for in Mount Zion and in Jerusalem there shall be those who escape, as the Lord has said, and among the survivors shall be those whom the Lord calls.

*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 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 Choir sings*

**Psalm 65:1-3, 9-14**

*Te decet hymnus*

chant: Richard Clark  
(1780-1856)

**Y**OU are to be praised, O God, in Zion; \* to you shall vows be performed in Jerusalem.  
2 To you that hear prayer shall all flesh come, \* because of their transgressions.  
3 Our sins are stronger than we are, \* but you will blot them out.  
9 You visit the earth and water it abundantly; you make it very plenteous; \*  
the river of God is full of water.  
10 You prepare the grain, \* for so you provide for the earth.  
11 You drench the furrows and smooth out the ridges; \*  
with heavy rain you soften the ground and bless its increase.  
12 You crown the year with your goodness, \* and your paths overflow with plenty.  
13 May the fields of the wilderness be rich for grazing, \* and the hills be clothed with joy.  
14 May the meadows cover themselves with flocks, and the valleys cloak themselves  
with grain; \* let them shout for joy and sing.

**The Epistle**

2 Timothy 4:6-8,16-18

**I** am already being poured out as a libation, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day, and not only to me but also to all who have longed for his appearing. At my first defense no one came to my support, but all deserted me. May it not be counted against them! But the Lord stood by me and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion's mouth. The Lord will rescue me from every evil attack and save me for his heavenly kingdom. To him be the 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 508**

Breathe on me, breath of God

*Nova vita*

**The Gospel**

Saint Luke 18:9-14

*Gospeler*

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

*People*

**Glory to you Lord, Christ**

**J**ESUS told this parable to some who trusted in themselves that they were righteous and regarded others with contempt: "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee, standing by himself, was praying thus, 'God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax collector. I fast twice a week; I give a tenth of all my income.' But the tax collector, standing far off, would not even look up to heaven, but was beating his breast and saying, 'God, be merciful to me, a sinner!' I tell you, this man went down to his home justified rather than the other; for all who exalt themselves will be humbled, but all who humble themselves will be exalted."

The Gospel of our Savior.

*People* Praise to you, Lord Christ.

## The Sermon

Pastor Ben Adams  
*All.together Campus Ministry*

*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

**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.*

*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 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.

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

**O** Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever. *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 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 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 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

Phillip Moore (b.1943)

**H**E that is down needs fear no fall;  
He that is low, no pride;  
He that is humble ever shall  
Have God to be his guide.

I am content with what I have,  
Little be it, or much:  
And, Lord, contentment still I crave,  
Because thou savest such.

Fullness to such a burden is  
That go on pilgrimage;  
Here little, and hereafter bliss,  
Is best from age to age.

from *The Pilgrim's Progress* John Bunyan (1628-1688)

*Please stand as you are able and sing*

Presentation Hymn 302 Father, we thank thee who hast planted *Rendez à Dieu*

### The Great Thanksgiving

*Celebrant* The Lord be with you. *People* And also with you.

*Celebrant* Lift up your hearts. *People* We lift them to the Lord.

*Celebrant* Let us give thanks to the Lord our God.

*People* It is right to give our thanks and praise.

*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.*

*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*

**I**T 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**

*John Abdenour (b. 1962)*

*Organ*

Ho-ly, ho-ly, ho-ly Lord,  
 God of pow-er and might, heav'n and earth are full of your  
 glo-ry. Ho-san-na in the high-est, ho-san-na in the  
 high-est. Blest 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*

**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.

*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."

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,

A musical staff with a treble clef and a common time signature. The melody consists of a half note 'now', a quarter note 'and', a quarter note 'for', a quarter note 'ev-', a quarter note 'er.', a quarter note 'A-', and a half note 'MEN.' with a fermata over it.  
now and for ev- er. A- MEN.

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

*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*  
Agnus Dei

*Eugene Hancock (1929-1993)*

*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.

*As you come forward for communion this morning, you are invited to place your pledge form in the basket in the Great Crossing. If you have made a pledge online or already mailed-in your pledge form, please take one of the cards marked "Online Pledge" found next to the basket, and place it inside.*

Music at the Communion,  
Organ

Andante

Charles Wood (1866-1926)

*The Choir sings*  
Motet

Henry Loosemore (1607-1670)

**O** LORD, increase our faith, strengthen us and confirm us in Thy true faith; endue us with wisdom, charity, and patience in all our adversities. Sweet Jesus, say Amen.  
*After Communion the People stand or kneel. The Celebrant says*  
Let us pray.

*All*

**A**LMIGHTY 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

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.

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 Blessing of Pledges

*Celebrant* All things come of thee, O Lord.

*People* And of thine own have we given thee.

*Celebrant*

**B**LESS these gifts, O Lord, and bless those who have given them. May they be used to thy service and to thy glory. *Amen.*

*The Celebrant then blesses the People.*

*Please stand as you are able and sing*

Processional Hymn 625

Ye holy angels bright

*Darwall's 148<sup>th</sup>*

*The Dismissal is given and the people respond*

Thanks be to God.

Organ

Prelude on Darwall's 148th

Percy Whitlock  
(1903-1946)

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

### Coffee Hour

All are invited to a Coffee Hour in Barth Hall following this morning's service.

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

#### *St. Simon and St. Jude*

The service is sung by the Cathedral Choir and our homilist is Pastor Ben.

Introit: When rooks fly homeward – Baynon

Service: *Thomas Attwood Walmisely in D minor*

Responses: *Cabena*

Anthem: Thou wilt keep Him in perfect peace – S.S. Wesley



## Pledge forms for 2026

Pledge forms for 2026 are available in the Gallery. You may also make your online pledge here:



### A Stewardship Reflection

Our Stewardship theme passage interrupts a romp of a novella with financial counsel from Tobit to his son Tobias. If the advice sounds familiar, it is the source of a medieval Roman Rite offertory sentence that was retained in the 1662 BCP. Our choirs sing the setting by Christopher Tye (c. 1505-1572), “Give Almes of Thy Goods.” Be honest: Have you ever gone to your financial advisor and been quoted an offertory anthem?

In God’s economy, generosity is sound financial advice. Whatever resources a person may have, they are to share them. The person with more resources is no more defined by their wealth than the person with less is defined by their lack. We all have agency, and gifts to share.

But this isn’t about being reckless. Later in the chapter (verse 16), Tobit tells his son to give from his *surplus*. Basically, to put on his own oxygen mask first, and then help others with theirs. Tobias is also encouraged to direct his money strategically: “*To all those who practice righteousness give alms...*” This is not about limiting aid to the “deserving poor.” It is about making an investment in the common good, supporting people and organizations

doing the work to address underlying causes of injustice—while also attending to the needs of individuals around us.

Tobit’s instruction is this-worldly. He does not advise his son to store up treasures “in heaven,” but rather “against the day of necessity.” As Christians, we *are* called to store up treasures in heaven, but we also pray for God’s Kingdom to come “on earth as it is in heaven.” As we pray, let us wisely and freely invest our resources—money, sure; but also our time, attention, skill, love—to work with God toward that Kingdom we pray for.

*Elaine Belz*

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