

The Cathedral Church of St. Paul

Detroit, Michigan

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

October 19, 2025

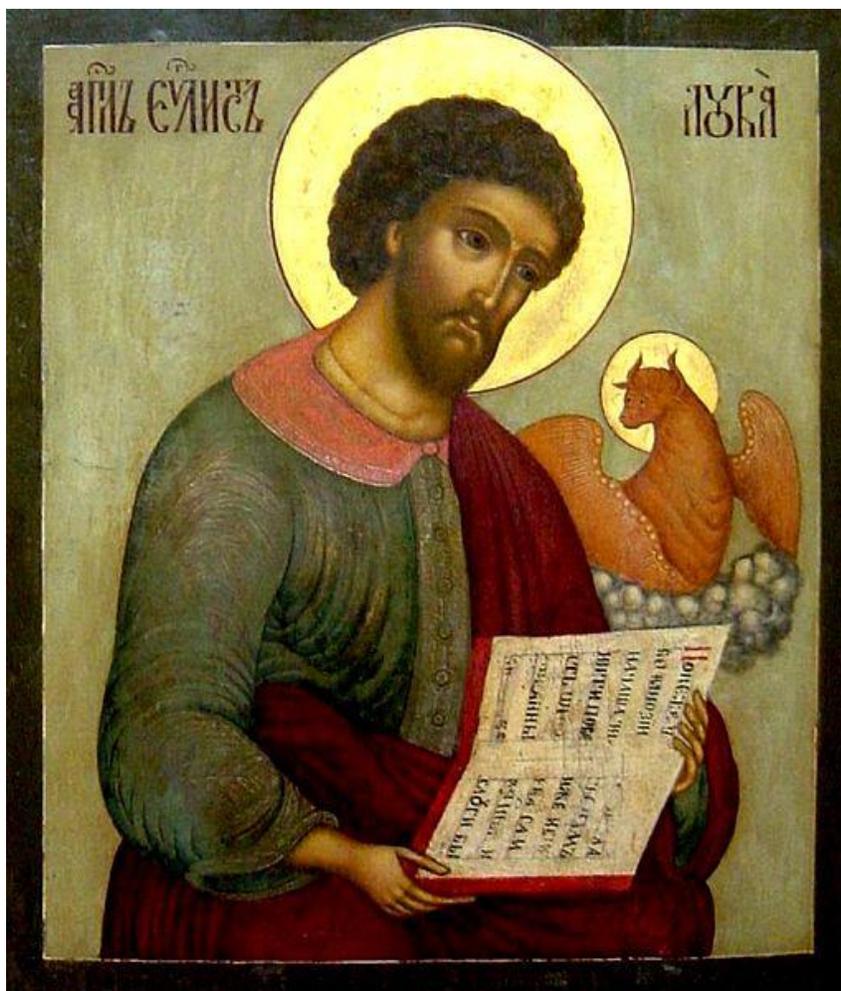
The Feast of St. Luke

observed

Sung Holy Eucharist, 11:00 a.m.

with the Cathedral Choir

The Reverend Canon Ellen Ekevag, Celebrant and Preacher



Russian icon, St. Luke, 18th century

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. Today, as we observe the Feast of St. Luke, we sing the Magnificat or, Song of Mary, which appears in Luke 1:46-55.

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 ENTRANCE RITE

Organ

Meditation and Chorale on Psalm 121

Klaas Jan Mulder
(1930-2008)

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 sing

Hymn 362

Holy, holy, holy

Nicea

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 Choir sings

Magnificat

Peter Aston (1938-2013) in F

MY SOUL doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he hath regarded the lowliness of his handmaiden.

For behold from henceforth all generations shall call me blessed.

For he that is mighty hath magnified me, and holy is his Name.

And his mercy is on them that fear him throughout all generations.

He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat, and hath exalted the humble and meek.

He hath filled the hungry with good things, and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel, as he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Collect of the Day

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

ALMIGHTY God, who inspired your servant Luke the physician to set forth in the Gospel the love and healing power of your Son: Graciously continue in your Church this love and power to heal, to the praise and glory of your Name; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

THE WORD OF GOD

The congregation is seated.

The Lesson

Sirach 38:1-4, 6-10, 12-14

HONOR physicians for their services, for the Lord created them; for their gift of healing comes from the Most High, and they are rewarded by the king. The skill of physicians makes them distinguished, and in the presence of the great they are admired. The Lord created medicines out of the earth, and the sensible will not despise them. And he gave skill to human beings that he might be glorified in his marvelous works. By them the physician heals and takes away pain; the pharmacist makes a mixture from them. God's works will never be finished; and from him health spreads over all the earth. My child, when you are ill, do not delay, but pray to the Lord, and he will heal you. Give up your faults and direct your hands rightly, and cleanse your heart from all sin. Then give the physician his place, for the Lord created him; do not let him leave you, for you need him. There may come a time when recovery lies in the hands of physicians, for they too pray to the Lord that he grant them success in diagnosis and in healing, for the sake of preserving life.

The word of the Lord.

People **Thanks be to God.**

The Choir sings

Psalm 147:1-7

Laudate Dominum

chant: George Thalben-Ball
(1896-1987)

HALLELUJAH! How good it is to sing praises to our God! * how pleasant it is to honor him with praise!

2 The Lord rebuilds Jerusalem; * he gathers the exiles of Israel.

3 He heals the brokenhearted * and binds up their wounds.

4 He counts the number of the stars * and calls them all by their names.

5 Great is our Lord and mighty in power; * there is no limit to his wisdom.

6 The Lord lifts up the lowly, * but casts the wicked to the ground.

7 Sing to the Lord with thanksgiving; * make music to our God upon the harp.

The Epistle

2 Timothy 4:5-13

AS for you, always be sober, endure suffering, do the work of an evangelist, carry out your ministry fully. As for me, 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. Do your best to come to me soon, for Demas, in love with this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia. Only Luke is with me. Get Mark and bring him with you, for he is useful in my ministry. I have sent Tychicus to Ephesus. When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments.

The word of the Lord.

People **Thanks be to God.**

Please stand as you are able. All sing

Sequence Hymn 552, vss. 1-2 Fight the good fight

Pentecost

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.

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.

The Gospel

Saint Luke 4:14-21

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

JESUS, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. He began to teach in their synagogues and was praised by everyone. When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor." And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, "Today this scripture has been fulfilled in your hearing."

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 Canon Ellen Ekevag
Canon to the Ordinary

Please stand as you are able. All say together

The Nicene Creed

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 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.

A Litany of Healing

Litanist

Let us name before God those for whom we offer our prayers.

The People name those for whom they are interceding, silently or aloud.

God the Father, your will for all people is health and salvation;

People We praise you and thank you, O Lord.

God the Son, you came that we might have life, and might have it more abundantly;
We praise you and thank you, O Lord.

God the Holy Spirit, you make our bodies the temple of your presence;
We praise you and thank you, O Lord.

Holy Trinity, one God, in you we live and move and have our being;
We praise you and thank you, O Lord.

Lord, grant your healing grace to all who are sick, injured, or disabled, that they may be made whole;
Hear us, O Lord of life.

Grant to all who seek your guidance, and to all who are lonely, anxious, or despondent a knowledge of your will and an awareness of your presence;
Hear us, O Lord of life.

Mend broken relationships, and restore those in emotional distress to soundness of mind and serenity of spirit;
Hear us, O Lord of life.

Bless physicians, nurses, and all others who minister to the suffering, granting them wisdom and skill, sympathy and patience;
Hear us, O Lord of life.

Grant to the dying peace and a holy death, and uphold by the grace and consolation of your Holy Spirit those who are bereaved;
Hear us, O Lord of life.

Restore to wholeness whatever is broken by human sin, in our lives, in our nation, and in the world;
Hear us, O Lord of life.

You are the Lord who does wonders:
You have declared your power among the peoples.

In place of the Prayers of the People, we pray together this morning the Litany for Healing, which is especially appropriate for today's feast. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

Celebrant

Let us give thanks to the Lord our God.

People

It is right to give our thanks and praise.

Celebrant

IT is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For in the multitude of your saints you have surrounded us with a great cloud of witnesses, that we might rejoice in their fellowship, and run with endurance the race that is set before us; and, together with them, receive the crown of glory that never fades away.

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 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.

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."

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

We recall God's acts of salvation history.

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

At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age.

In the Great Amen, the congregation, with a unified voice, concurs with all that the Celebrant has prayed.

We then say together The Lord's Prayer, the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

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,


now and for ev- er. A- MEN.

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

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

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

Celebrant Alleluia. Christ our Passover is sacrificed for us.
People Therefore let us keep the feast. Alleluia.

All sing
Agnus Dei

Eugene Hancock (1929-1992)

Cantor Lamb of God, you take a-way the sins of the world; have
All
Cantor mer-cy on us. 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 Fraction Anthem follows and is a response to the breaking of the consecrated bread.

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

Music at the Communion,
Organ

Three fugues on the Magnificat

Johann Pachelbel
(1653-1706)

Motet

Arthur Baynon (1899-1954)

WHEN rooks fly homeward and shadows fall,
When roses fold on the hay-yard wall,
When blind moths flutter by door and tree,
Then comes the quiet of Christ to me.

When stars look out on the Children's Path,
And grey mists gather on carn and rath,
When night is one with the brooding sea,
Then comes the quiet of Christ to me.

The Congregation remaining seated, all sing
Communion Hymn LEVAS 203 There is a balm in Gilead

Balm in Gilead

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.

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.

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 567

Thine arm, O Lord

St. Matthew

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

Organ

Balm in Gilead

Johannes Matthias Michel (b. 1962)

Coffee Hour

This morning's coffee hour is hosted by Dawn McDuffie.

Notes on the Music

The English composer and conductor Peter Aston is perhaps best remembered for his liturgical choral music, though his output includes orchestral and chamber music as well as an opera for children. Aston founded the Norwich Festival of Contemporary Church Music and he was a Lay Canon of Norwich Cathedral. The Choir sings Aston's setting of the Magnificat this morning.

Benjamin Britten is an outstanding name in music of the mid to late twentieth century, and his catalogue of music for the church is not small. Among his best-known sacred compositions is the *Jubilate Deo in C*, sung this morning at the Offertory. Written as a late companion piece to his *Te Deum in C* (1934), this setting of Psalm 100 was commissioned in 1961 by Prince Philip, the late Duke of Edinburgh for St. George's Chapel, Windsor.

While the title of the beloved African American Spiritual, *There is a balm in Gilead* is a reference from the Old Testament, its verses refer to the New Testament message of salvation through Jesus Christ. In the Old Testament, the balm of Gilead is taken most directly from Jeremiah 8:22: "Is there no balm in Gilead? Is there no physician there? Why then is there no healing for the wounds of my people?" The refrain first appears Washington Glass's 1854 hymn "The Sinner's Cure," but the verses are most likely based on an earlier poem by John Newton which begins:

How lost was my condition
Till Jesus made me whole!
There is but one Physician
Can cure a sin-sick soul.

With minor alterations of text from hymnal to hymnal, this spiritual has endured and versions of it have been recorded by a plethora of artists, from the great Paul Robeson to Nina Simone.

Canon Tarrant

Music Gift

Scores for this morning's Communion motet, *When rooks fly homeward*, were given by G. Donald Kaye and Elaine Wolf Kaye.

A Stewardship Reflection

Beloved Cathedral community, Tobit 4:6–11 reminds us that almsgiving brings blessing and fullness of life. Our stewardship extends beyond sustaining our cathedral to sharing Christ’s love through All Together, our new campus ministry at Wayne State, and Fed Up Ministries, offering food, showers, and care to those in need. What began when I met with Erin McClellan has grown into vibrant ministries thanks to her hard work and others’—living proof that our prayers, gifts, and vision bear fruit for our cathedral, our city, and all God’s people.

Joe Poisson

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



The Cathedral Choir School of Metropolitan Detroit is a not-for-profit outreach program of the Cathedral Church of St. Paul in cooperation with Cathedral Community Services. The Choir School provides an excellent, fundamental music education to children in the metropolitan Detroit region, and is open to all youth, regardless of religious affiliation. Choristers focus on vocal technique, musicianship, and citizenship in the context of the liturgical life of the Cathedral. The Choir School is a community that, while focused on music, is a systematic, long-term investment in young people. Children emerge from this experience with a deep love of fine arts, enhanced self-confidence, and an ability to work collaboratively.

To schedule an try-out or to speak further with someone about the program, please contact Mr. Jeremy David Tarrant, Cathedral Organist and Choirmaster: (313) 833-7547 jtarrant@detroitcathedral.org. Visit us on the web at www.detroitcathedral.org.

Fast facts:

- No previous musical or voice training is required or expected.
- Children need not be Episcopalian. The Choir is open to children of all faiths and backgrounds.
- Boys and Girls form the treble (soprano) section of the famed Cathedral Choir, involving consistent application of their developing musical skills, while singing the finest in choral music from all periods and in a variety of languages.
- Children gain a thorough grounding in basic musicianship, music reading, and vocal technique through the centuries-old tradition of choral singing.
- A brief, informal try-out assesses a child's readiness for the program.
- Located in the heart of Detroit's cultural center, boys and girls emerge from the program with a deep love of, and appreciation for the fine arts.
- The Cathedral Choir and Choir School are affiliated with the Royal School of Church Music.
- Children showing a strong commitment to the Choir are eligible for reduced-tuition piano lessons and summer camps.
- The Choir's debut CD recording, *Nowell Sing We*, was released in December 2014, and *Evensong for All Saints* was released in October, 2016.
- One of Detroit's treasures, the Cathedral Choir has sung widely in the United States and Canada, and made a tours of England in 2014 and 2023.

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Diverse people Daily relevance Inspiring space

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