

# *The Cathedral Church of St. Paul*

The Very Reverend Dr. S. Scott Hunter  
*Dean of the Cathedral*

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

**April 14, 2024**

**The Third Sunday of Easter**

**Sung Holy Eucharist, 11:00 a.m.**

**with the Cathedral Singers**



**WELCOME!** Our vision is to be an extraordinary spiritual gathering place where people of all backgrounds and ages are welcome to question and learn, pray, worship and serve; being loved by God in ways that change and improve their lives and the lives of others.

*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 as the people of God. One of the glories of the Episcopal Church is its liturgical worship. 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 praise. In Eastertide, Pacha nostrum is often appointed.*

*Please silence all electronic devices.  
This 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.*

## THE ENTRANCE RITE

**Organ** Allein Gott in der Höh sei Ehr, BWV 663 J.S. Bach (1685-1750)  
*All glory to God in the highest*

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

**The Responsory** *J.D. Tarrant (b. 1974)*

V This is the day the Lord has made;  
R Let us rejoice and be glad in it.  
V Let us go forth in peace.  
R In the Name of Christ. Amen.

*All sing*

**Hymn 179 (vss. 1, 4-6)** Welcome, happy morning! *Fortunatus*

### Words of Welcome

#### The Opening Acclamation

*Celebrant* Alleluia! Christ is risen!  
*People* The Lord is risen indeed! Alleluia!

#### The Collect for Purity

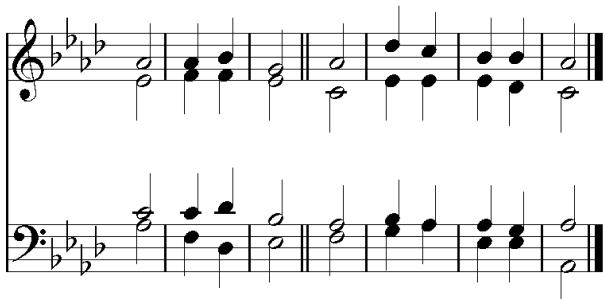
**A**LMIGHTY God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. *Amen.*

*All sing*

**Pascha nostrum** chant: William Henry Walter (1825-1893)



- 1 Alleluia, alleluia. \*  
Alleluia, alleluia.
- 2 Christ our Passover has been sacrificed for us; \*  
therefore let us keep the feast,
- 3 Not with the old leaven, the leaven of malice and evil, \*  
but with the unleavened bread of sincerity and truth.
- 4 Alleluia, alleluia. \*  
Alleluia, alleluia.



- 5 Christ being raised from the dead will <sup>never die a</sup>gain; \*  
 death no <sup>longer has do</sup>minion <sup>over</sup> him.
- 6 The death that he died, he died to sin, <sup>once for</sup>all; \*  
 but the life he <sup>lives,</sup> he <sup>lives to</sup> God.
- 7 So also consider yourselves <sup>dead to</sup>sin, \*  
 and alive to God in <sup>Jesus</sup>Christ our <sup>Lord</sup>.
- 8 Alleluia, <sup>alle</sup>luia. \*  
 Alle <sup>luia,</sup> alle <sup>luia</sup>.
- 9 Christ has been <sup>raised from the</sup>dead, \*  
 the first fruits of <sup>those who have</sup>fallen <sup>a</sup>sleep.
- 10 For since by a <sup>man came</sup>death, \*  
 by a man has come also the resur<sup>rection</sup> of the <sup>dead</sup>.
- 11 For as in <sup>Adam</sup> all <sup>die,</sup> \*  
 so also in Christ shall <sup>all be</sup>made <sup>a</sup>live.
- 12 Alleluia, <sup>alle</sup>luia. \*  
 Alle <sup>luia,</sup> alle <sup>luia</sup>.

### The Collect of the Day

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

**O** God, whose blessed Son made himself known to his disciples in the breaking of bread: Open the eyes of our faith, that we may behold him in all his redeeming work; 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**

Acts 3:12-19

**P**ETER addressed the people, “You Israelites, why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made him walk? The God of Abraham, the God of Isaac, and the God of Jacob, the God of our ancestors has glorified his servant Jesus, whom you handed over and rejected in the presence of Pilate, though he had decided to release him. But you rejected the Holy and Righteous One and asked to have a murderer given to you, and you killed the Author of life, whom God raised from the dead. To this we are witnesses. And by faith in his name, his name itself has made this man strong, whom you see and know; and the faith that is through Jesus has given him this perfect health in the presence of all of you. And now, friends, I know that you acted in ignorance, as did also your rulers. In this way God fulfilled what he had foretold through all the prophets, that

*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 worshippers, 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.*

his Messiah would suffer. Repent therefore, and turn to God so that your sins may be wiped out."

**Psalm 4** *Cum invocarem* chant: Edwin Monk (1819-1900)

**A**NSWER me when I call, O God, defender of my cause; \* you set me free when I am hard-pressed; have mercy on me and hear my prayer.  
2 "You mortals, how long will you dishonor my glory; \* how long will you worship dumb idols and run after false gods?"  
3 Know that the Lord does wonders for the faithful; \* when I call upon the Lord, he will hear me.  
4 Tremble, then, and do not sin; \* speak to your heart in silence upon your bed.  
5 Offer the appointed sacrifices \* and put your trust in the Lord.  
6 Many are saying, "Oh, that we might see better times!" \* Lift up the light of your countenance upon us, O Lord.  
7 You have put gladness in my heart, \* more than when grain and wine and oil increase.  
8 I lie down in peace; at once I fall asleep; \* for only you, Lord, make me dwell in safety.

**The Epistle** 1 John 3:1-7

**S**EE what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure. Everyone who commits sin is guilty of lawlessness; sin is lawlessness. You know that he was revealed to take away sins, and in him there is no sin. No one who abides in him sins; no one who sins has either seen him or known him. Little children, let no one deceive you. Everyone who does what is right is righteous, just as he is righteous.

*Please stand as you are able. All sing*  
**Hymn LEVAS 213** Children of the heavenly Father

**The Gospel** Saint Luke 24:36b-48

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

**J**ESUS himself stood among the disciples and said to them, "Peace be with you." They were startled and terrified, and thought that they were seeing a ghost. He said to them, "Why are you frightened, and why do doubts arise in your hearts? Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have." And when he had said this, he showed them his hands and his feet. While in their joy they were disbelieving and still wondering, he said to them, "Have you anything here to eat?" They gave him a piece of broiled fish, and he took it and ate in their presence. Then he said to them, "These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled." Then he opened their minds to understand the scriptures, and he said to them, "Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things."

The Gospel of our Savior.

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

## The Sermon

The Venerable Tim Spannaus

*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

*Deacon*

**I**N the flesh and bones of the risen Christ, the invisible God stands among us. Let us pray  
to God for the needs of all believers and of all peoples everywhere.

*Intercessor*

For the holy churches in every place, and for the unity of all.  
*People* Glory and praise to you, O living God.

For this holy assembly and for all who gather in Christ.  
*Glory and praise to you, O living God.*

*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.*

*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.*

For Bonnie, our bishop; Scott, Judith, and Anthony, our priests; Tim, our deacon; and all the holy people of God.

*Glory and praise to you, O living God.*

For the world and its leaders, our nation and its people.

*Glory and praise to you, O living God.*

For all those in danger and need, the sick, the suffering, and the oppressed, and for all the dead.

*Glory and praise to you, O living God.*

For ourselves, our families, and those we love.

*Glory and praise to you, O living God.*

*The Deacon may add other intercessions and then continues*

Remembering the Blessed Virgin Mary, St. Paul, and all the saints, let us offer ourselves and one another to the living God through Christ.

*To you, O Lord.*

*Celebrant*

Blessed are you, O Lord our God, who sent Christ to suffer and rise from the dead. Hear our prayers which we offer through his presence, and proclaim forgiveness of sins to all nations; 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 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 Peace**

*Celebrant*

*People*

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

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.

# THE HOLY COMMUNION

*The Choir sings*

At the Offertory, Anthem

Undine Smith Moore (1904-1989)

I believe this is Jesus;  
Come and see, oh, come and see.  
The light of God shines in his face,  
He offers all his pard'ning grace;  
Come and see, oh, come and see.  
Yes, Lord!  
I believe this is Jesus;  
Come and see, come and see.

Traditional Spiritual

*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.*

*During the Offertory, the Choir sings an anthem. A hymn is then sung by all as the offering is presented at the High Altar.*

*Please stand as you are able and sing*

Hymn at the Presentation

*Lasst uns erfreuen*

1 Let us re-joice, the fight is won; dark -  
2 Through north and south and east and west, may  
ness is con- quered, death un- done! Life tri - um- phant! Al - le -  
God's im- mor - tal name be blessed: Al - le - lu - ia, al - le -  
lu - ia! So age to age each na - tion grows more  
lu - ia! 'Til ev - ry-where be-neath the sun God's  
like the heart of him who rose: Christ is ris - en! Al - le  
reign be - gins, God's will is done: Al - le - lu - ia, al - le -  
lu - ia! Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!  
lu - ia! Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

*Words* Songs of Praise, alt.

*Music* Lasst uns erfreuen, melody from *Ausserlesene Catholische Geistliche Kirchengesang*, 1623, adapt. Ralph Vaughan Williams (1872-1958)

*The Celebrant then begins the Great Thanksgiving.*

The Great Thanksgiving

*Celebrant* The Lord be with you. *People* And al - so with you.  
*Celebrant* Lift up your hearts. *People* We lift them to the Lord.

*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*

Let us give thanks to the Lord our God.

*People*

It is right to give our thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, O God, Creator of heaven and earth. But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life.

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**

*from Deutsche Messe, Franz Schubert (1797-1828)  
arr. Richard Proulx (1937-2010)*

*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.*

Ho - ly, ho - ly, ho - ly Lord, God of power and might,  
 Ho - ly, ho - ly, ho - ly Lord, God of power and might.  
 Hea-ven and earth are full, full of your  
 glo - ry. Ho - san - na in the high - est. Ho - san - na in the  
 high - est. Bless - ed is he who comes, in the  
 name of the Lord. Ho - san - na in the  
 high - est, Ho - san - na in the high - est.

*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 the 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

*We recall God's acts of salvation history.*



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 Lord 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 he 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,**

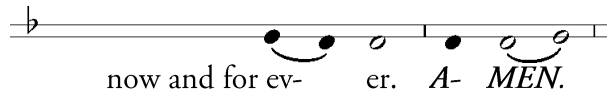
**We proclaim his resurrection,**

**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 sons and daughters; 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,

**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.*

*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.

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

*All sing*  
**Agnus Dei**

*Schubert-Proulx*

Je - sus, Lamb of God: have mer - cy on us.  
Je - sus bear - er of our sins: have mer - cy on us.  
Je - sus, re - deem - er, re - deem - er of the world:  
give us your peace, give us your peace.

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

**Music at the Communion,**  
**Organ**

Andante Felix Mendelssohn (1809-1847)  
*from Sonata No. 6, op. 65*

*The Choir sings*  
**Motet**

Franz Schubert (1797-1828)

CHRIST ist erstanden  
Freude dem Sterblichen,  
Den die verderblichen, schleichenden,  
erblichen Mängel umwanden.

*Christ is arisen!  
Joy to all mortals!  
Who from corrupted, insidious,  
inherited sin are saved.*

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.

*After Communion the Celebrant says*  
Let us pray.

*Celebrant and People*

**L**OVING God, we give you thanks  
for restoring us in your image  
and nourishing us with spiritual food  
in the Sacrament of Christ's Body and Blood.  
Now send us forth a people, forgiven, healed, renewed;  
that we may proclaim your love to the world  
and continue in the risen life of Christ our Savior. Amen.

*Please be seated.*  
**Announcements**

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

## The Blessing

Please stand as you are able and sing

### Hymn

Thine is the glory

*Maccabaeus*



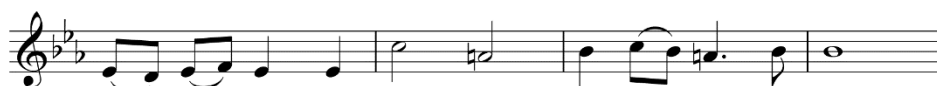
1 Thine is the glo - ry, ris - en, con - quering Son,  
2 Lo! Je - sus meets thee, ris - en from the tomb,  
3 No more we doubt thee, glo - rious Prince of life!



end - less is the vic - tory thou o'er death hast won.  
lov - ing - ly he greets thee, scat - ters fear and gloom.  
Life is naughtwith - out thee, aid us in our strife.



An - gels in bright rai - ment rolled the stone a - way,  
Let the church with glad - ness hymns of tri - umph sing,  
Make us more than con - querors, through thy death - less love,



kept the fold - ed grave - clothes where thy bod - y lay.  
for our Lord now liv - eth; death hath lost its sting.  
bring us safe through Jor - dan to thy home a - bove.



Thine be the glo - ry, ris - en con - quering Son,



end - less is the vic - tory thou o'er death hast won.

*Words* E.L. Budry (1854-1932); tr. R.B. Hoyle (1875-1939)

*Music* from *Judas Maccabaeus*, George Frederick Handel (1685-1759)

The Dismissal is given and the people respond

Thanks be to God. Alleluia, alleluia!

### Organ

Paraphrase sur un chœur de Handel

Alexandre Guilmant  
(1837-1911)

*The Deacon, or the Celebrant ends by dismissing the people. The term comes from the Latin Ite, missa est, "Go, it is the sending."*

## Notes on the Music

The late American composer and church musician Richard Proulx arranged movements of Franz Schubert's beloved *Deutsche Messe* (1827) for congregational singing and these were included in our current hymnal. Throughout Eastertide, we will sing the *Sanctus* and *Agnus Dei* in these settings.

Today's communion motet is Schubert's only single piece for mixed-voice chorus and is thought to have been composed in 1816. It is not strictly a sacred work (the text comes from Goethe's *Faust* at the point where Faust is stayed from taking his own life by the sound of church bells and Easter Day) it is most appropriate for Easter season and for the Eucharist.

Today's final hymn pairs the tune of a chorus from Handel's *Judas Maccabaens* with a 19<sup>th</sup> century Easter hymn. The organ postlude which follows is Alexandre Guilmant's paraphrase of this chorus.

-- Canon Tarrant

## Evensong in Eastertide

*Evensong services (Sundays at 4:00 p.m.) resume today.*

Sunday, April 14

Choral Evensong

*with the Schola Cantorum*

This service includes prayers of thanksgiving for the life of Kenneth Homburg.

Sunday, April 21

Cathedral Evensong

*sung by the congregation*

Sunday, April 28

Choral Evensong

*with the Cathedral Choir*

This service includes prayers of thanksgiving for the life of former Organist and Choirmaster, David Bartlett.

Sunday, May 5

Cathedral Evensong

*sung by the congregation*

Thursday, May 9

Choral Evensong for Ascension Day

*with the Cathedral Choir*

Sunday, May 12

Cathedral Evensong

*sung by the congregation*

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