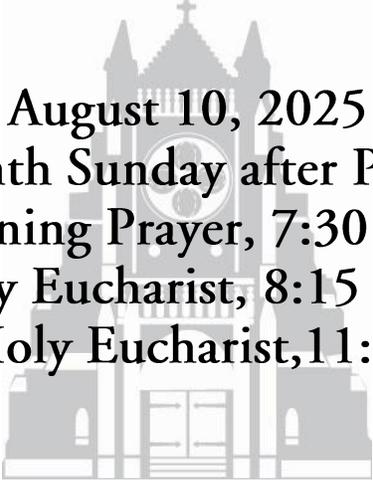


The Cathedral Church of St. Paul

Detroit, Michigan

The Very Reverend Timothy True
Interim Dean of the Cathedral

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



August 10, 2025
The Ninth Sunday after Pentecost
Morning Prayer, 7:30 a.m.
Holy Eucharist, 8:15 a.m.
Sung Holy Eucharist, 11:00 a.m.

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.

Visitors are encouraged to fill out a blue pew card and place it in the offering plate. Please ask a clergy person or usher if you have questions. All are welcome—if you are looking for a church home, you have one here.

About Receiving Communion – Please know that this is God’s table and any person seeking to be fed from it will not be turned away. To receive the consecrated bread, extend your hands and it will be placed in your palm. Should you choose to receive the consecrated wine, you may guide the chalice gently to your mouth taking a small sip. Those desiring gluten-free Communion should ask the clergy when coming forward for Communion.

At 8:15 and 11:00 a.m. this summer, Communion is distributed in the Great Crossing. Anyone may come forward and receive the blessing instead, by crossing your arms across your chest. When returning to your seat after making your communion, please return to your pew by using the side aisles.

Prayers for healing, for you or another, are offered in the Chapel of the Intercession (at the front of the Cathedral on the right-hand side) during Communion.

About Children and Worship – Jesus said, “Let the little children come to me, for to them belongs the Kingdom of God.” We believe that the place of a child is in worship in the Cathedral. We hope you will help them follow the service, sing the hymns, and use the bulletin and Prayerbook. Ask an usher for one of our children’s bulletins. At the back of Grace Chapel, the chapel to the left as one faces the High Altar, there is a soft space available. If you feel the need to step out, we have space in the Parlor which has the livestream of the service, so you can follow along that way.

Please sign our online visitor register here:



MORNING PRAYER

7:30 A.M. IN NATIVITY CHAPEL

Opening Sentences and The Confession of Sin
The Invitatory and Psalter *Page 80*, Venite *Page 82*, Psalm 67 *Page 675*

Prayerbook, Page 79

The First Lesson

2 Samuel 13:1-22

DAVID's son Absalom had a beautiful sister whose name was Tamar; and David's son Amnon fell in love with her. Amnon was so tormented that he made himself ill because of his sister Tamar, for she was a virgin and it seemed impossible to Amnon to do anything to her. But Amnon had a friend whose name was Jonadab, the son of David's brother Shimeah; and Jonadab was a very crafty man. He said to him, "O son of the king, why are you so haggard morning after morning? Will you not tell me?" Amnon said to him, "I love Tamar, my brother Absalom's sister." Jonadab said to him, "Lie down on your bed, and pretend to be ill; and when your father comes to see you, say to him, 'Let my sister Tamar come and give me something to eat, and prepare the food in my sight, so that I may see it and eat it from her hand.'" So Amnon lay down, and pretended to be ill; and when the king came to see him, Amnon said to the king, "Please let my sister Tamar come and make a couple of cakes in my sight, so that I may eat from her hand." Then David sent home to Tamar, saying, "Go to your brother Amnon's house, and prepare food for him." So Tamar went to her brother Amnon's house, where he was lying down. She took dough, kneaded it, made cakes in his sight, and baked the cakes. Then she took the pan and set them out before him, but he refused to eat. Amnon said, "Send out everyone from me." So everyone went out from him. Then Amnon said to Tamar, "Bring the food into the chamber, so that I may eat from your hand." So Tamar took the cakes she had made, and brought them into the chamber to Amnon her brother. But when she brought them near him to eat, he took hold of her, and said to her, "Come, lie with me, my sister." She answered him, "No, my brother, do not force me; for such a thing is not done in Israel; do not do anything so vile! As for me, where could I carry my shame? And as for you, you would be as one of the scoundrels in Israel. Now therefore, I beg you, speak to the king; for he will not withhold me from you." But he would not listen to her; and being stronger than she was, he forced her and lay with her. Then Amnon was seized with a very great loathing for her; indeed, his loathing was even greater than the lust he had felt for her. Amnon said to her, "Get out!" But she said to him, "No, my brother; for this wrong in sending me away is greater than the other that you did to me." But he would not listen to her. He called the young man who served him and said, "Put this woman out of my presence, and bolt the door after her." (Now she was wearing a long robe with sleeves; for this is how the virgin daughters of the king were clothed in earlier times.) So his servant put her out, and bolted the door after her. But Tamar put ashes on her head, and tore the long robe that she was wearing; she put her hand on her head, and went away, crying aloud as she went. Her brother Absalom said to her, "Has Amnon your brother been with you? Be quiet for now, my sister; he is your brother; do not take this to heart." So Tamar remained, a desolate woman, in her brother Absalom's house. When King David heard of all these things, he became very angry, but he would not punish his son Amnon, because he loved him, for he was his firstborn. But Absalom spoke to Amnon neither good nor bad; for Absalom hated Amnon, because he had raped his sister Tamar.

Here a Canticle is read, as directed by the Officiant.

The Second Lesson

Romans 15:1-13

WE who are strong ought to put up with the failings of the weak, and not to please ourselves. Each of us must please our neighbor for the good purpose of building up the neighbor. For Christ did not please himself; but, as it is written, "The insults of those who insult you have fallen on me." For whatever was written in former days was written for our instruction, so that by steadfastness and by the encouragement of the scriptures we might have hope. May the God of steadfastness and encouragement grant you to live in harmony with one another, in accordance with Christ Jesus, so that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Welcome one another, therefore, just as Christ has welcomed you, for the glory of God. For I tell you that Christ has become a servant of the circumcised on behalf of the truth of God in order that he might confirm the promises given to the patriarchs, and in order that the Gentiles might glorify God for his mercy. As it is written, "Therefore I will confess you among the Gentiles, and sing praises to your name;" and again he says, "Rejoice, O Gentiles, with his people;" and again, "Praise the Lord, all you Gentiles, and let all the peoples praise him;" and again Isaiah says, "The root of Jesse shall come, the one who rises to rule the Gentiles; in him the Gentiles shall hope." May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.

Here a Canticle is read, as directed by the Officiant.

The Apostles' Creed and The Prayers

Page 96

The Collect of the Day

GRANT to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Other Collects and Intercessions

The General Thanksgiving *or* The Prayer of St. Chrysostom

Page 101, 102

Officiant Let us bless the Lord. *People* Thanks be to God.

HOLY EUCHARIST

8:15 AND 11:00 A.M.

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.

THE ENTRANCE RITE

Organ

Adagio in E

Frank Bridge (1879-1941)

At the bell, please stand as you are able.

At 11:00 all sing

Hymn 398

I sing the almighty power of God

Forest Green

Celebrant

Blessed be God: Father, Son and Holy Spirit.

People

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

The Collect for Purity

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

All sing

Hymn of Praise

To God be the glo- ry-- great things he hath done! So loved he the
world that he gave us his Son, who yield - ed his life, an a -
tone-ment for sin, and o-pened the life-gate that all may go in.
Praise the Lord, praise the Lord, let the earth hear his voice! Praise the
Lord, praise the Lord, let the peo-ple re- joice! O come to the Fa-ther through
Je- sus, the Son, and give him the glo-ry-- great things he hath done!

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.

This morning's Hymn of Praise is a text by the 19th century hymn writer Fanny J. Crosby with a tune by her contemporary, William Howard Doane.

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.

The Collect of the Day

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

GRANT to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; 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

Isaiah 1:1, 10-20

THE vision of Isaiah son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Hear the word of the Lord, you rulers of Sodom! Listen to the teaching of our God, you people of Gomorrah! What to me is the multitude of your sacrifices? says the Lord; I have had enough of burnt offerings of rams and the fat of fed beasts; I do not delight in the blood of bulls, or of lambs, or of goats. When you come to appear before me, who asked this from your hand? Trample my courts no more; bringing offerings is futile; incense is an abomination to me. New moon and sabbath and calling of convocation— I cannot endure solemn assemblies with iniquity. Your new moons and your appointed festivals my soul hates; they have become a burden to me, I am weary of bearing them. When you stretch out your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood. Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow. Come now, let us argue it out, says the Lord: though your sins are like scarlet, they shall be like snow; though they are red like crimson, they shall become like wool. If you are willing and obedient, you shall eat the good of the land; but if you refuse and rebel, you shall be devoured by the sword; for the mouth of the Lord has spoken.

The Word of the Lord.

People **Thanks be to God.**

The psalm is read responsively by whole verse, the congregation reading parts in boldface.

Psalm 50:1-8, 23-24

Deus deorum

THE Lord, the God of gods, has spoken; *
He has called the earth from the rising of the sun to its setting.

2 Out of Zion, perfect in its beauty, *
God reveals himself in glory.

3 Our God will come and will not keep silence; *
before him there is a consuming flame,
and round about him a raging storm.

4 He calls the heavens and the earth from above *
to witness the judgment of his people.

5 "Gather before me my loyal followers, *
those who have made a covenant with me and sealed it with sacrifice."

6 Let the heavens declare the rightness of his cause; *
for God himself is judge.

7 Hear, O my people, and I will speak: "O Israel, I will bear witness against you; *
for I am God, your God.

8 I do not accuse you because of your sacrifices; *
your offerings are always before me.

23 Consider this well, you who forget God, *
lest I rend you and there be none to deliver you.

24 Whoever offers me the sacrifice of thanksgiving honors me; *
but to those who keep in my way will I show the salvation of God."

The Epistle

Hebrews 11:1-3, 8-16

NOW faith is the assurance of things hoped for, the conviction of things not seen. Indeed, by faith our ancestors received approval. By faith we understand that the worlds were prepared by the word of God, so that what is seen was made from things that are not visible. By faith Abraham obeyed when he was called to set out for a place that he was to receive as an inheritance; and he set out, not knowing where he was going. By faith he stayed for a time in the land he had been promised, as in a foreign land, living in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he looked forward to the city that has foundations, whose architect and builder is God. By faith he received power of procreation, even though he was too old— and Sarah herself was barren— because he considered him faithful who had promised. Therefore from one person, and this one as good as dead, descendants were born, "as many as the stars of heaven and as the innumerable grains of sand by the seashore." All of these died in faith without having received the promises, but from a distance they saw and greeted them. They confessed that they were strangers and foreigners on the earth, for people who speak in this way make it clear that they are seeking a homeland. If they had been thinking of the land that they had left behind, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; indeed, he has prepared a city for them.

The Word of the Lord.

People Thanks be to God.

Please stand as you are able. All sing

Sequence Hymn 510

Come, Holy Spirit, heavenly Dove

St. Agnes

The Gospel

Saint Luke 12:32-40

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

People Glory to you Lord, Christ

JESUS said to his disciples, "Do not be afraid, little flock, for it is your Father's good pleasure to give you the kingdom. Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also. "Be dressed for action and have your lamps lit; be like those who are waiting for their master to return from the wedding banquet, so that they may open the door for him as soon as he comes and knocks. Blessed are those slaves whom the master finds alert when he comes; truly I tell you, he will fasten his belt and have them sit down to eat, and he will come and serve them. If he comes during the middle of the night, or near dawn, and finds them so, blessed are those slaves. "But know this: if the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into. You also must be ready, for the Son of Man is coming at an unexpected hour."

The Gospel of our Savior.

People Praise to you, Lord Christ.

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 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.

"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. The phrase "the catholic church" (note the small 'c') has been in use since the second century. 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 Sermon

Please stand as you are able. All say together

The Nicene Creed

WE BELIEVE in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
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

FATHER, 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 all bishops, priests, and deacons;
That they may be faithful ministers of your Word and Sacraments.

The Reverend Anthony Estes
Associate Priest, Detroit Church Partnership

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.

Give to the departed eternal rest.
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.

Silence

The Celebrant may add petitions and then a concluding Collect.

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 say together

MOST merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will
and walk in your ways,
to the glory of your Name. Amen.

The Celebrant stands and says

ALMIGHTY God have mercy on you, forgive you all your sins through our Lord Jesus
Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in
eternal life. *Amen.*

The Peace

Celebrant

The peace of the Lord be always with you.

People

And also with you.

The Prayers of the People address several areas of our lives. We pray for ourselves and on behalf of others. We pray for the Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

The 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.

san - na in the high-est. Ho san-na in the high-est.
 Blessed 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 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

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 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 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 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."

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

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,

People

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

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

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, 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.

All this we ask through your Son Jesus Christ. 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.

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.

You can fill out a virtual pledge here:



Donate with E-Giving here:



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.

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.

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

Music at the Communion,
Solo (at 11:00)

Pablo Casals (1876-1973)

DEEP in my heart I bear my Lord,
my heart is a sacred host to Jesus,
therefore in my heart the light that gives serenity is ever glorious.
Deep in my heart I bear my Lord,
and my heart leaps joyfully within me.
Goodness today makes sorrow light,
and I have angels for my companions.
Deep in my heart I bear my Lord
and ever see the light of heaven
that keeps me always from the ways of darkness and of evil-doing.
Deep in my heart I bear my Lord,
and all my life he will be with me.
I want my voice to speak of love
as does the seraph that proclaims him.
My way shall be a path of lilies,
the path on which I walk beside him.

paraphrase of the *Magnificat* (Saint Luke 1:46-55)

Meriem Lanseur, mezzo soprano

After Communion the Celebrant says
Let us pray.

Celebrant and People

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, 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*

At 11:00 a.m. please stand as you are able and sing
Processional Hymn 68 Rejoice! rejoice, believers

Llangloffan

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

Organ Toccata Georgi Mushel (1909-1989)

*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."*

Today is Ice Cream Sunday(e)

Ice Cream Sunday(e) is August 10 following the 11:00 a.m. service. Bring your sweet tooth and build your dream sundae!
Coffee Hour in Barth Hall is offered following the 8:15 service.

Guest Organist Today

We welcome guest organist Ray Stilwell who is substituting for Canon Tarrant today. Mr. Stilwell has served as Assistant Organist of the Cathedral and currently sings in the bass section of the Cathedral Choir.

Special August Forum:

for those interested in baptism, confirmation, reaffirmation, and reception.

Father True will offer this special forum on all Sundays in August (3, 10, 17, 24, and 31) from 9:30 -10:30 a.m. in the Library (Second floor).

Welcome, St. Joseph's Helpers!

St. Joseph's Helpers is a nonprofit organization of men and women who volunteer their time and talents to provide those in need to feel safe and secure in their homes by providing them with basic home maintenance and repairs. Their ministry's focus is on the elderly, people with disabilities, veterans, and those who just need a helping hand. SJ Helpers have served clients that need some very basic home items, from grab bars and handrails to fixing a leaky faucet or simply changing some light bulbs. For as little as two hours a month, you will make an impactful difference in someone's life *Please stop by their information table in Barth Hall after the 8:15 and 11:00 a.m. services today.*



Do you know a child who likes to sing?

The Cathedral Choir School invites youth beginning at age 8 to explore becoming a chorister. Providing the finest in music education, the Cathedral Choir School of Metropolitan Detroit is a long-term investment in young people, committed to providing them an opportunity for musical and personal growth. Visit us at detroitcathedral.org, selecting *Choir School* on the home page. *All new choristers are invited to our three-session day camp, August 19-21.*



Adults wanting to explore participation in the Cathedral Choirs are encouraged to contact Canon Tarrant for an orientation in preparation for the new season which begins in September. Contact us at music@detroitcathedral.org or 313.833.7547.



Favorite Hymns

Let us know some of your favorite hymns by filling out the orange sheet found on the music table in the Gallery. There are hymnals there to assist you with hymn numbers and titles.

Intercessions

We give thanks for Cathedral parishioners and friends celebrating birthdays: Luigi, Leonard, Mike, Robert, Sara, Lee, Mitra, Carmen, Patience, and Sara. **We lift up those for whom prayers have been requested:** Cheryl, Vivian, Tim, Janice, David & Family, Lorraine, Briana, Uma, Marcus, Liam, John, Lisa, Lance, Sarah, Mary, John, Deborah, Robert, Jem, and Helen. *You may add yourself or a loved one to this list by calling 313.833.4409 or e-mailing us: info@detroitcathedral.org.* **We pray for those in uniform serving our country at home and abroad, and for the ongoing ministries of the Docents and the Eucharistic Visitors.**

Almighty God, source of all good counsel: open our hearts to your will as we **prepare to call a new dean of this cathedral.** Comfort the anxious, sustain the joyful, and let the light of your grace illumine the way for us to walk in.

We pray for an end to the gun violence which plagues our nation. May God inspire and strengthen us in our work to protect all the children of God. **We pray for peace** throughout the world. Hasten, O God, our commitment to justice and peace for all God's people.

We pray for Sean, Presiding Bishop; Bonnie, our Bishop; for Elizabeth, Presiding Bishop of the Evangelical Lutheran Church in America; Donald and Craig, Lutheran Bishops in Lower Michigan; and for Moisés, Bishop of the Dominican Republic. **In the Anglican Cycle of Prayer** we pray for l'Eglise Anglicane du Rwanda. **In the Diocesan Cycle of Prayer** we remember Christ United, DeWitt, Detroit; and the Cathedral of the Epiphany, Santo Domingo, in the Dominican Republic.

This Week at the Cathedral

Compline is offered via Facebook each evening at 8:00 p.m.

Tuesday, August 12

Cathedral Staff Meeting, 9:30 a.m., Crowley Room

Thursday, August 14

AA, 5:00 p.m.

Friday, August 15

Open Cathedral, 11:00–2:00 p.m.

Sunday, August 17

Morning Prayer, 7:30 a.m.

Holy Eucharist, 8:15 a.m.

Forum, 9:30 a.m., Library

Sung Holy Eucharist, 11:00 a.m.

Coffee Hour, 12:15 p.m.

In Today's Liturgies

7:30 a.m.

Officiant Steve Ott

8:15 a.m.

Celebrant Father True
Preacher Father Estes
Acolytes Steve Ott
Lector / Intercessor Don Wiggins
Eucharistic Minister Kathleen Chichester
Healing Minister Steve Ott
Sound Ruthven Williams
Ushers Gale Davis, Harold Youmans

11:00 a.m.

Celebrant Father True
Preacher Father Estes
Acolytes Matt O'Brien,
Sister Margaret Ruth, AF
Lector / Intercessor Mary Grahame Hunter
Eucharistic Ministers Clement Prabakaran
John O'Brien
Healing Minister Prema Prabakaran
Organ Scholar Aubrey Simon
Technology Linda O'Brien, Alan Cooper
Ushers Phillip Allmond, Gail Busby

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