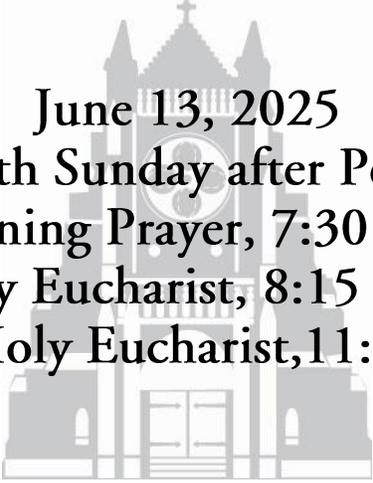


The Cathedral Church of St. Paul

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



June 13, 2025
The Fifth 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 box in the Crossing. 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

Announcements

Opening Sentences and The Confession of Sin

The Invitatory and Psalter

Venite

Psalms 148, 149, 150

Prayerbook, Page 79

Page 80

Page 82

Page 805

The First Lesson

1 Samuel 17:50–18:4

SO David prevailed over the Philistine with a sling and a stone, striking down the Philistine and killing him; there was no sword in David's hand. Then David ran and stood over the Philistine; he grasped his sword, drew it out of its sheath, and killed him; then he cut off his head with it. When the Philistines saw that their champion was dead, they fled. The troops of Israel and Judah rose up with a shout and pursued the Philistines as far as Gath and the gates of Ekron, so that the wounded Philistines fell on the way from Shaaraim as far as Gath and Ekron. The Israelites came back from chasing the Philistines, and they plundered their camp. David took the head of the Philistine and brought it to Jerusalem; but he put his armor in his tent. When Saul saw David go out against the Philistine, he said to Abner, the commander of the army, "Abner, whose son is this young man?" Abner said, "As your soul lives, O king, I do not know." The king said, "Inquire whose son the stripling is." On David's return from killing the Philistine, Abner took him and brought him before Saul, with the head of the Philistine in his hand. Saul said to him, "Whose son are you, young man?" And David answered, "I am the son of your servant Jesse the Bethlehemite." When David had finished speaking to Saul, the soul of Jonathan was bound to the soul of David, and Jonathan loved him as his own soul. Saul took him that day and would not let him return to his father's house. Then Jonathan made a covenant with David, because he loved him as his own soul. Jonathan stripped himself of the robe that he was wearing, and gave it to David, and his armor, and even his sword and his bow and his belt.

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

The Second Lesson

Romans 10:4-17

FOR Christ is the end of the law so that there may be righteousness for everyone who believes. Moses writes concerning the righteousness that comes from the law, that "the person who does these things will live by them." But the righteousness that comes from faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) "or 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). But what does it say? "The word is near you, on your lips and in your heart" (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, "No one who believes in him will be put to shame." For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, "Everyone who calls on the name of the Lord shall be saved." But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!" But not all have obeyed the good news; for Isaiah says, "Lord, who has believed our message?" So faith comes from what is heard, and what is heard comes through the word of Christ.

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

The Apostles' Creed and The Prayers

Page 96

The Collect of the Day

Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

Amen.

Other Collects and Intercessions

The General Thanksgiving

Page 101

or The Prayer of St. Chrysostom

Page 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 Choral *from* Symphonie romane, op. 73 Charles-Marie Widor
(1844-1937)

At the bell, please stand as you are able.

At 11:00 a.m. all sing

Processional Hymn 390 Praise to the Lord, the Almighty *Lobe den Herren*

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

at 8:15 a.m. Hymn 390, vss. 1 and 4

at 11:00 a.m. Gloria in excelsis

Mass in F, Robert Powell (1932-2024)

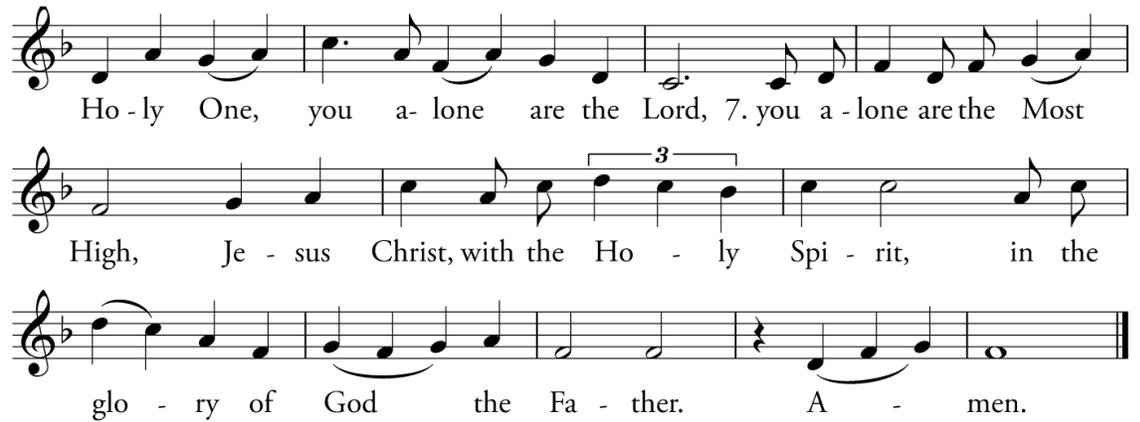
1. Glo - ry to God in the high - est, and peace to his peo - ple on
earth. 2. Lord God, heaven - ly King, al - might - y God and Fa - ther, we
wor - ship you, we give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you take a - way the
sin of the world: have mer - cy on us; 5. you are seat - ed at the right hand of the
Fa - ther: re - ceive our prayer. 6. For you a - lone are the

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.

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.

O Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

THE WORD OF GOD

The congregation is seated.

The Lesson

Amos 7:7-17

THIS is what the Lord God showed me: the Lord was standing beside a wall built with a plumb line, with a plumb line in his hand. And the Lord said to me, “Amos, what do you see?” And I said, “A plumb line.” Then the Lord said, “See, I am setting a plumb line in the midst of my people Israel; I will never again pass them by; the high places of Isaac shall be made desolate, and the sanctuaries of Israel shall be laid waste, and I will rise against the house of Jeroboam with the sword.” Then Amaziah, the priest of Bethel, sent to King Jeroboam of Israel, saying, “Amos has conspired against you in the very center of the house of Israel; the land is not able to bear all his words. For thus Amos has said, ‘Jeroboam shall die by the sword, and Israel must go into exile away from his land.’” And Amaziah said to Amos, “O seer, go, flee away to the land of Judah, earn your bread there, and prophesy there; but never again prophesy at Bethel, for it is the king’s sanctuary, and it is a temple of the kingdom.” Then Amos answered Amaziah, “I am no prophet, nor a prophet’s son; but I am a herdsman, and a dresser of sycamore trees, and the Lord took me from following the flock, and the Lord said to me, ‘Go, prophesy to my people Israel.’ Now therefore hear the word of the Lord. You say, ‘Do not prophesy against Israel, and do not preach against the house of Isaac.’ Therefore thus says the Lord: ‘Your wife shall become a prostitute in the city, and your sons and your daughters shall fall by the sword, and your land shall be parceled out by line; you yourself shall die in an unclean land, and Israel shall surely go into exile away from its land.’”

The Word of the Lord.

People Thanks be to God.

The psalm is read responsively by half-verse.

Psalm 82

Deus stetit

GOD takes his stand in the council of heaven; *
He gives judgment in the midst of the gods:

2 “How long will you judge unjustly, *
 and show favor to the wicked?”

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.

- 3 Save the weak and the orphan; *
defend the humble and needy;
- 4 Rescue the weak and the poor; *
deliver them from the power of the wicked.
- 5 They do not know, neither do they understand; they go about in darkness; *
all the foundations of the earth are shaken.
- 6 Now I say to you, 'You are gods, *
and all of you children of the Most High;
- 7 Nevertheless, you shall die like mortals, *
and fall like any prince.”
- 8 Arise, O God, and rule the earth, *
for you shall take all nations for your own.

The Epistle

Colossians 1:1-14

PAUL, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the saints and faithful brothers and sisters in Christ in Colossae: Grace to you and peace from God our Father. In our prayers for you we always thank God, the Father of our Lord Jesus Christ, for we have heard of your faith in Christ Jesus and of the love that you have for all the saints, because of the hope laid up for you in heaven. You have heard of this hope before in the word of the truth, the gospel that has come to you. Just as it is bearing fruit and growing in the whole world, so it has been bearing fruit among yourselves from the day you heard it and truly comprehended the grace of God. This you learned from Epaphras, our beloved fellow servant. He is a faithful minister of Christ on your behalf, and he has made known to us your love in the Spirit. For this reason, since the day we heard it, we have not ceased praying for you and asking that you may be filled with the knowledge of God's will in all spiritual wisdom and understanding, so that you may lead lives worthy of the Lord, fully pleasing to him, as you bear fruit in every good work and as you grow in the knowledge of God. May you be made strong with all the strength that comes from his glorious power, and may you be prepared to endure everything with patience, while joyfully giving thanks to the Father, who has enabled you to share in the inheritance of the saints in the light. He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.

The Word of the Lord.

People **Thanks be to God.**

Please stand as you are able. All sing

Sequence Hymn 660

O Master, let me walk with thee

Maryton

The Gospel

Saint Luke 10:25-37

Gospeler

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

People

Glory to you Lord, Christ

A lawyer stood up to test Jesus. "Teacher," he said, "what must I do to inherit eternal life?" He said to him, "What is written in the law? What do you read there?" He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And he said to him, "You have given the right answer; do this, and you will live." But wanting to justify himself, he asked Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came

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.

near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, 'Take care of him; and when I come back, I will repay you whatever more you spend.' Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?" He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise."

The Gospel of our Savior.

People Praise to you, Lord Christ.

The Sermon

The Very Reverend Timothy True

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

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 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

Intercessor

IN peace, we pray to you, Lord God.

Silence

For all people in their daily life and work;

People For our families, friends, and neighbors, and for those who are alone.

For this community, the nation, and the world;
For all who work for justice, freedom, and peace.

For the just and proper use of your creation;
For the victims of hunger, fear, injustice, and oppression.

For all who are in danger, sorrow, or any kind of trouble;
For those who minister to the sick, the friendless, and the needy.

For the peace and unity of the Church of God;
For all who proclaim the Gospel, and all who seek the Truth.

For Sean our Presiding Bishop, and Bonnie our Bishop; for Tim and Anthony our priests; for Mike, deacon in the Detroit Church Partnership; and for all ministers;
For all who serve God in his Church.

Celebrant

For the special needs and concerns of this congregation and the world.

The Celebrant may add further petitions.

Silence.

Hear us, Lord;
For your mercy is great.

We thank you, Lord, for all the blessings of this life.

The Celebrant may add further petitions.

We will exalt you, O God our King;
And praise your Name for ever and ever.

We pray for all who have died, that they may have a place in your eternal kingdom.

Silence

Lord, let your loving-kindness be upon them;
Who put their trust in you.

We pray to you also for the forgiveness of our sins.

The people kneel or stand. All say

HAVE mercy upon us, most merciful Father;
In your compassion forgive us our sins,
known and unknown,

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.

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."

things done and left undone;
and so uphold us by your Spirit
that we may live and serve you in newness of life,
to the honor and glory of your Name;
through Jesus Christ our Lord. Amen.

The Celebrant concludes with an absolution or a suitable Collect.

Please stand.

The Peace

Celebrant The peace of the Lord be always with you.

People And also with you.

THE HOLY COMMUNION

Welcome and Announcements

Seated, all sing the Offertory Hymn.

at 8:15 a.m. Hymn 325 Let us break bread together

Let us break bread

at 11:00 a.m. Hymn Grant, O Lord, that we may serve thee

Newberry Hall

Please see pink insert.

Please stand as the Offering is brought forward. The Celebrant then begins the Great Thanksgiving.

The Great Thanksgiving

Celebrant *People*

The Lord be with you. And al - so with you.

Celebrant *People*

Lift up your hearts. 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.

The Celebrant proceeds

It is right, and a good and joyful thing, always and every-where to give thanks to you, Father Almighty, Creator of heaven and earth.

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 the following

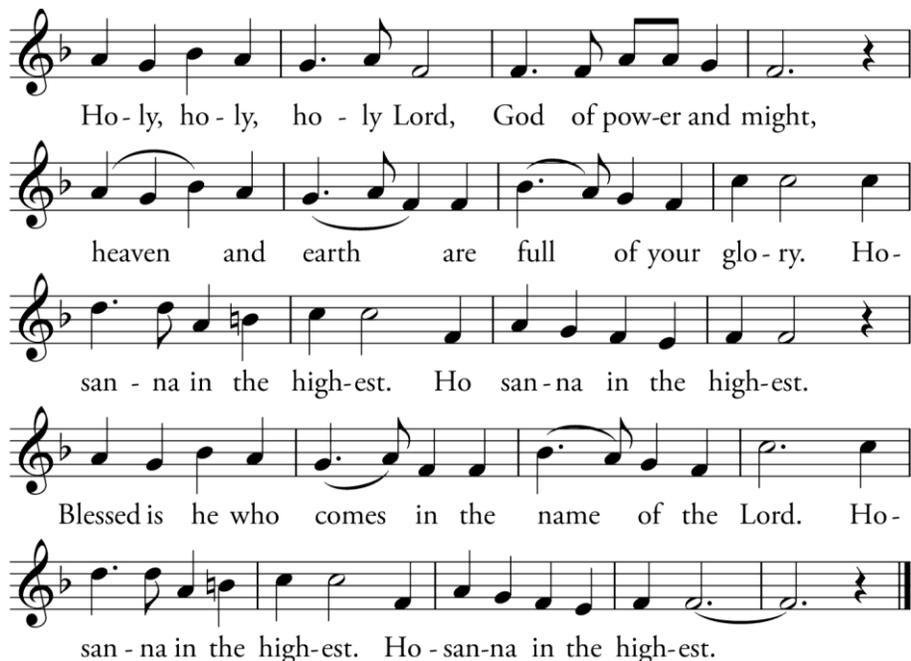
For by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world.

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

A Community Mass, Richard Proulx (1937-2010)



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
heaven and earth are full of your glo - ry. Ho -
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

HOLY and gracious Lord: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Creator of all.

We recall God's acts of salvation history.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, 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 we proclaim the mystery of faith:

All

Christ has died. Christ is risen. Christ will come again.

We celebrate the memorial of our redemption, O Lord, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

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

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully

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:



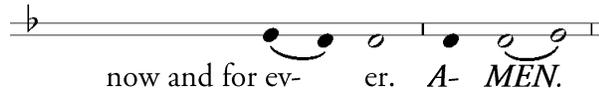
Donate with E-Giving here:



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.

receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

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,



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,
8:15 a.m. Organ Meditation on *Let us break bread* Chelsea Chen (b. 1983)
11:00 a.m. Solo Moses Hogan (1957-2003)

LET us break bread together on our knees,
When I fall on my knees with my face to the rising sun,
Oh, Lord have mercy on me.

Let us drink wine together on our knees.
Let us praise God together on our knees.

Traditional Spiritual

Dean Moore II, baritone

After Communion the Celebrant says
Let us pray.

Celebrant and People

ETERNAL God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage

to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

The Celebrant then gives
The Blessing

At 11:00 a.m. please stand as you are able and sing

Processional Hymn 610 Lord, whose love through humble service *Blaenhafren*

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

Organ Final Louis Vierne (1870-1937)
from Première symphonie, op. 14

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

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

Coffee Hour

Please join us for Coffee hour in Barth Hall following this morning's 8:15 and 11:00 a.m. services. Today's 11:00 a.m. hosts are Dawn McDuffie and Gail Busby. Many thanks to John and Linda O'Brien for hosting last week.

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.

The Hymn Society in America's national conference is here!

The Cathedral is pleased to be a host for The Hymn Society's national conference. Here are some conference events which are free and open to the public:

TODAY 4:00 p.m. - Organ Recital by Andrew Johnson
7:30 p.m. - Hymn Festival: *Faithful Journeys: A New Pilgrims' Progress*
Tuesday, July 15 7:30 p.m. - Hymn Festival: *The Holy Act of Singing the Word*
Wednesday, July 16 7:30 p.m. - Hymn Festival: *The Holy Act of Singing Renews Peace*

Ice Cream Sunday(e) – August 10

Ice Cream Sunday(e) is August 10 following the 11:00 a.m. service. Bring your sweet tooth and build your dream sundae!

Summer Junior Organ Scholars

Young people ages 10-18 are invited to sign-up for our Summer Junior Organ Scholar program! Participants will shadow Canon Tarrant through an 11:00 a.m. worship service and will assist with the duties of the organists. After the service, participants get an opportunity for an organ tour, and to play our mighty pipe organ! For any questions, write to Canon Tarrant: jtarrant@detroitcathedral.org and/or see the sign-up sheet on the bulletin board in the Gallery.

From the Stewardship Committee

This year's stewardship theme is Rooted in Righteousness: Giving That Endures, inspired by Tobit 4:6-11. As we begin planning for the upcoming campaign, we invite you to reflect on how your generosity helps St. Paul's remain a beacon of light, love, and service in Midtown Detroit. Thank you for being part of this sacred journey of giving.

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 and selecting *Choir School* on the home page.

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.



Intercessions

We give thanks for Cathedral parishioners and friends celebrating birthdays: Candace, Aretha, Jeanine, Nancy, Brittany, and William. **We pray for the repose of the soul of John Repulski,** former church musician in this diocese. **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, and Robert. *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 Stewardship Committee, and the Lay Healing Ministers.

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 those affected by the flooding in Texas. For those who have lost loved ones, for responders, and for their communities. **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 the Church of North India. **In the Diocesan Cycle of Prayer** we remember the Church at Crossroads, St. Luke's Church, Ferndale; and the Church of the Great Commission, Dona Lila, in the Dominican Republic.

This Week at the Cathedral

The Hymn Society in America joins us this week for their national conference. Please see the information above.

Monday, July 14

Compline, 8:00 p.m. via Facebook

Tuesday, July 15

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

Vestry Meeting, 6:00 p.m.

Hymn Festival, 7:30 p.m.

Compline, 8:00 p.m. via Facebook

Wednesday, July 17

Hymn Festival, 7:30 p.m.

Thursday, July 18

AA, 5:00 p.m.

Compline, 8:00 p.m. via Facebook

Friday, July 19

Open Cathedral, 11:00–2:00 p.m.

Compline, 8:00 p.m. via Facebook

Saturday, July 20

Pewabic Tile Tour, 10:00 a.m.

Compline, 8:00 p.m. via Facebook

Sunday, July 21

Morning Prayer, 7:30 a.m.

Holy Eucharist, 8:15 a.m.

Sung Holy Eucharist, 11:00 a.m.

Coffee Hour, 12:15 p.m.

Compline, 8:00 p.m. via Facebook

In Today's Liturgies

7:30 a.m.

Officiant Helen Trombley

8:15 a.m.

Celebrant	Father Estes
Preacher	Father True
Acolyte	Helen Trombley
Lector / Intercessor	Don Wiggins
Eucharistic Minister	Mary Beth Starring
Lay Healing Minister	Steve Ott
Sound	Ruthven Williams
Ushers	Gale Davis, Harold Youmans

11:00 a.m.

Celebrant	Father Estes
Preacher	Father True
Acolytes	Matthew O'Brien Sister Margaret Ruth, AF
Lector / Intercessor	Elaine Belz
Eucharistic Minister	John O'Brien
Healing Minister	David Baschal
Technology	Linda O'Brien, John LaDuke
Ushers	Phillip Allmond

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website: www.detroitcathedral.org · email: info@detroitcathedral.org ·



Grant, O Lord, that we may serve thee



1 Grant, O Lord, that we may serve thee all our lives with stead-fast hearts
2 O Christ, keep us ev - er mind - ful all our souls are bound to thee,
3 Calm, O Lord, our storm -tossed spir - its; in our sor - rows draw thou near.



by the love we bear our neigh - bors and the peace thy grace im - parts.
and our lives to one an - oth - er: one op - pressed means none is free.
May we ev - er - more re - mem - ber we are thine, and there - fore dear.



Save our souls from self - ish liv - ing; teach our minds to seek your will,
Take our hands and work thou through them; take our voic - es for thine own;
Thou art close as our own breath - ing, close as blood, as bone, as bread.



so that we may by the giv - ing of our - selves bring good from ill.
take our wear - y hearts, re - new them; cast down ev - ery earth - ly throne.
Hold us fast in joy, in griev - ing, thou who knows the road we tread.

Words Mary Grahame Hunter (b. 1996) © 2021 Mary Grahame Hunter. Used with permission.

Music *Newberry Hall*, Ray Stilwell (b. 1941) © 2021 Ray Stilwell. Used with permission.

Notes on the hymn

It may be easy to assume that hymnals are finished products, and that the hymnody of the church is a “done deal.” Nothing could be further from the truth. New hymn texts and tunes are being written all the time, and we have an example of this in today’s service. Of her hymn, *Grant, O Lord, that we may serve thee*, Mary Grahame Hunter writes, “The text was written during lockdown 2020 and finished on Ascension Day. During this time I was thinking about our obligations to our neighbors as Christians, and about Jesus’ humanity and understanding of our suffering. Writing this hymn was an act of prayer and deep connection to the Lord, but also an offering and a gift for the church family I desperately missed.”

The words are set to music written by Ray Stilwell specifically for this text. The tune was given the name *Newberry Hall*, the name of building in which Mary Grahame resides in midtown Detroit, a former residence for nurses and medical students.