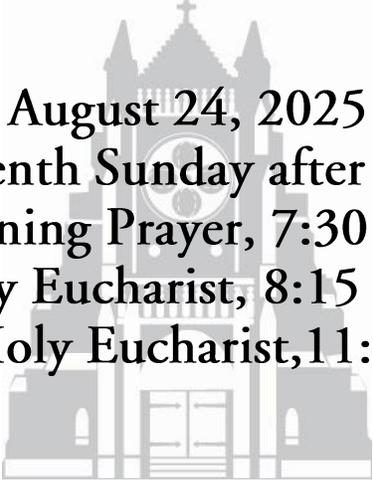


The Cathedral Church of St. Paul

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 24, 2025
The Eleventh 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 *Page 80* Venite *Page 82* Psalm 146 *Page 803*

Prayerbook, Page 79

The First Lesson

2 Samuel 24:1-2, 10-25

AGAIN the anger of the Lord was kindled against Israel, and he incited David against them, saying, "Go, count the people of Israel and Judah." So the king said to Joab and the commanders of the army, who were with him, "Go through all the tribes of Israel, from Dan to Beer-sheba, and take a census of the people, so that I may know how many there are." But afterwards, David was stricken to the heart because he had numbered the people. David said to the Lord, "I have sinned greatly in what I have done. But now, O Lord, I pray you, take away the guilt of your servant; for I have done very foolishly." When David rose in the morning, the word of the Lord came to the prophet Gad, David's seer, saying, "Go and say to David: Thus says the Lord: Three things I offer you; choose one of them, and I will do it to you." So Gad came to David and told him; he asked him, "Shall three years of famine come to you on your land? Or will you flee for three months before your foes while they pursue you? Or shall there be three days' pestilence in your land? Now consider, and decide what answer I shall return to the one who sent me." Then David said to Gad, "I am in great distress; let us fall into the hand of the Lord, for his mercy is great; but let me not fall into human hands." So the Lord sent a pestilence on Israel from that morning until the appointed time; and seventy thousand of the people died, from Dan to Beer-sheba. But when the angel stretched out his hand towards Jerusalem to destroy it, the Lord relented concerning the evil, and said to the angel who was bringing destruction among the people, "It is enough; now stay your hand." The angel of the Lord was then by the threshing-floor of Araunah the Jebusite. When David saw the angel who was destroying the people, he said to the Lord, "I alone have sinned, and I alone have done wickedly; but these sheep, what have they done? Let your hand, I pray, be against me and against my father's house." That day Gad came to David and said to him, "Go up and erect an altar to the Lord on the threshing-floor of Araunah the Jebusite." Following Gad's instructions, David went up, as the Lord had commanded. When Araunah looked down, he saw the king and his servants coming towards him; and Araunah went out and prostrated himself before the king with his face to the ground. Araunah said, "Why has my lord the king come to his servant?" David said, "To buy the threshing-floor from you in order to build an altar to the Lord, so that the plague may be averted from the people." Then Araunah said to David, "Let my lord the king take and offer up what seems good to him; here are the oxen for the burnt-offering, and the threshing-sledges and the yokes of the oxen for the wood. All this, O king, Araunah gives to the king." And Araunah said to the king, "May the Lord your God respond favorably to you." But the king said to Araunah, "No, but I will buy them from you for a price; I will not offer burnt-offerings to the Lord my God that cost me nothing." So David bought the threshing-floor and the oxen for fifty shekels of silver. David built there an altar to the Lord, and offered burnt-offerings and offerings of well-being. So the Lord answered his supplication for the land, and the plague was averted from Israel.

After each lesson, a Canticle is read, as directed by the Officiant.

The Second Lesson

Galatians 3:23-4:7

NOW before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian, for in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise. My point is this: heirs, as long as they are minors, are no better than slaves, though they are the owners of all the property; but they remain under guardians and trustees until the date set by the father. So with us; while we were minors, we were enslaved to the elemental spirits of the world. But when the fullness of time had come, God sent his Son, born of a woman, born under the law, in order to redeem those who were under the law, so that we might receive adoption as children. And because you are children, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" So you are no longer a slave but a child, and if a child then also an heir, through God.

The Apostles' Creed and The Prayers

Page 96

The Collect of the Day

GRANT, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; 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 *or* 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

Air and Gavotte

Samuel Wesley (1766-1837)

At the bell, please stand as you are able.

At 11:00 all sing

Hymn 8

Morning has broken

Bunessan

*Celebrant
People*

Blessed be God: Father, Son and Holy Spirit.

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, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; 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

Jeremiah 1:4-10

THE word of the Lord came to me saying, "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations." Then I said, "Ah, Lord God! Truly I do not know how to speak, for I am only a boy." But the Lord said to me, "Do not say, 'I am only a boy'; for you shall go to all to whom I send you, and you shall speak whatever I command you, Do not be afraid of them, for I am with you to deliver you, says the Lord." Then the Lord put out his hand and touched my mouth; and the Lord said to me, "Now I have put my words in your mouth. See, today I appoint you over nations and over kingdoms, to pluck up and to pull down, to destroy and to overthrow, to build and to plant."

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 71:1-6

In te, Domine, speravi

IN you, O Lord, have I taken refuge; *
let me never be ashamed.

**2 In your righteousness, deliver me and set me free; *
incline your ear to me and save me.**

**3 Be my strong rock, a castle to keep me safe; *
you are my crag and my stronghold.**

**4 Deliver me, my God, from the hand of the wicked, *
from the clutches of the evildoer and the oppressor.**

**5 For you are my hope, O Lord God, *
my confidence since I was young.**

**6 I have been sustained by you ever since I was born;
from my mother's womb you have been my strength; *
my praise shall be always of you.**

The Epistle

Hebrews 12:18-29

YOU have not come to something that can be touched, a blazing fire, and darkness, and gloom, and a tempest, and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them. (For they could not endure the order that was given, "If even an animal touches the mountain, it shall be stoned to death." Indeed, so terrifying was the sight that Moses said, "I tremble with fear.") But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel. See that you do not refuse the one who is speaking; for if they did not escape when they refused the one who warned them on earth, how much less will we escape if we reject the one who warns from heaven! At that time his voice shook the earth; but now he has promised, "Yet once more I will shake not only the earth but also the heaven." This phrase, "Yet once more," indicates the removal of what is shaken— that is, created things— so that what cannot be shaken may remain. Therefore, since we are receiving a kingdom that cannot be shaken, let us give thanks, by which we offer to God an acceptable worship with reverence and awe; for indeed our God is a consuming fire.

The Word of the Lord.

People Thanks be to God.

Please stand as you are able. All sing

Sequence Hymn 47, vss. 1-2 On this day, the first of days

Gott sei Dank

The Gospel

Saint Luke 13:10-17

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

NOW Jesus was teaching in one of the synagogues on the sabbath. And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. When Jesus saw her, he called her over and said, "Woman, you are set free from your ailment." When he laid his hands on her, immediately she stood up straight and began praising God. But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, "There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day." But the Lord answered him and said, "You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?" When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.

The Gospel of our Savior.

People Praise to you, Lord Christ.

The Sermon

The Reverend Timothy True

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."

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.

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.*

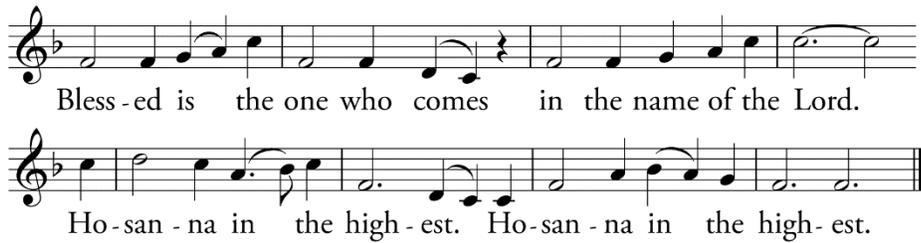
The Peace

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.



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;**

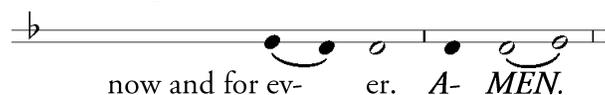
At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age.

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 children; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty God,



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.

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

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,

at 8:15 Organ

Méditation

Gabriel Dupont (1878-1914)

at 11:00 Solo

Moses Hogan (1957-2003)

IN the mornin' when I rise, give me Jesus.
Give me Jesus, you may have all this world, give me Jesus
Dark midnight was my cry, give me Jesus.
Oh, when I come to die, give me Jesus. Traditional Spiritual

Dean Moore II, baritone

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 522

Glorious things of thee are spoken

Austria

The Dismissal is given and the people respond

Thanks be to God.

Organ

Recessional

Robert Cundick (1926-2016)

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

Coffee Hour is offered in Barth Hall following the 8:15 and 11:00 services. Today's 11:00 coffee hour hosts are John and Linda O'Brien.

CHIP

The CHIP clinic (Community Homeless Interprofessional Program) is available in Barth Hall today at 9:15 a.m.

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).

Eucharistic Minister training – Sunday, August 24

Join us for our next Eucharistic Minister training on Sunday, August 24 from 12:30 to 1:30 in the cathedral. Eucharistic Ministers assist the clergy in administering the sacrament during communion. There are few ministries of our Church inside, or outside, the liturgy which seem so simple or are as fulfilling to those whom God has called to service as the ministry of a Eucharistic Minister. Your ministry of administering the chalice is, at the same time, as simple as offering a sip from a cup, and as holy as giving to our Sister or Brother the very blood of Christ. If you are interested in being a licensed Eucharistic Minister here at the cathedral, please email Emery Dumas at emeryja21@hotmail.com or call/text 231-590-6720.

Acolyte training – Sunday, September 7

Current acolytes and interested individuals (including youth entering grade 4 and above) are encouraged to join Emery Dumas, Head Verger, on Sunday, September 7 in the cathedral for an acolyte training and refresher course. We will meet at 12:30 and should be finished by 1:30. Acolytes play a vital role in the celebration of the Mass by ensuring the sanctuary is prepared for worship, lighting candles, leading processions, carrying the processional cross, etc. New acolytes are paired with other acolytes for further training. You are able to choose how often you serve. If interested, please email Emery Dumas at emeryja21@hotmail.com or call/text 231-590-6720.

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.



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.

A new season of Music at Mid-day

Our series of short organ concerts at 12:30 p.m. on second and fourth Fridays resumes on September 12. These free, 30 minute programs feature our own Cathedral organists as well as guest musicians from around the country.

Evensong resumes September 14

Services of Evensong on Sundays at 4:00 p.m. resume on September 14 when we will observe the Feast of the Holy Cross.

Intercessions

We give thanks for Cathedral parishioners and friends celebrating birthdays: Emery, Jesse, Jo Ann, Frank, Prisceila, Sabrina, Aynsleigh, Bernard, Collette, Jean-Pierre, and Brittany. **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, Helen, and Virginia. *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 treble choristers and the Cathedral Foundation and Community Services.**

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 we be inspired and strengthened in our work to protect all the children of God. **We pray for peace** throughout the world. Hasten, O Lord, 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; Yehiel, Presiding Bishop-Elect 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 Diocese of Bari in the Church of Nigeria.. **In the Diocesan Cycle of Prayer** we remember St. John's Church, Plymouth; the Church of the Redeemer, Southfield; and All Saints' Church, La Romana, in the Dominican Republic.

This Week at the Cathedral

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

Tuesday, August 26

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

Thursday, August 28

AA, 5:00 p.m.

Friday, August 29

Open Cathedral, 11:00–2:00 p.m.

Sunday, August 31

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 / Preacher Father True
Acolyte Steve Ott
Lector / Intercessor Kathleen Chichester
Eucharistic Minister Kathleen Chichester
Healing Minister Helen Trombley
Sound Ruthven Williams
Ushers Gale Davis, Harold Youmans

11:00 a.m.

Celebrant / Preacher Father True
Acolytes Matt O'Brien, Emery Dumas
Lector John O'Brien
Intercessor Bren O'Connor
Eucharistic Ministers Joe Poisson
Mary Grahame Hunter
Healing Minister Prema Prabakaran
Organ Scholars Aubrey Simon, Owen Kornmiller
Technology Linda O'Brien, Alan Cooper
Ushers Phillip Allmond, David Maxwell

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