

The Cathedral Church of St. Paul

Detroit, Michigan

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

October 5, 2025

The Seventeenth Sunday after Pentecost

Sung Holy Eucharist, 11:00 a.m.

with the Cathedral Choir

Pastor Ben Adams, Celebrant and Preacher



Please silence all electronic devices.

The 11:00 service is also livestreamed on our YouTube channel.

Hymns are found in the blue hymnal in the pew racks.

Hymn numbers preceded by LEVAS are found in Lift Ev'ry Voice and Sing in the pews.

Worship is at the heart of Christian life and community. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed. Liturgy, the work of the people, encompasses the movements, prayers, music, and forms that make up a service. Liturgies for the Episcopal Church are generally found in the Book of Common Prayer.

The Collect for Purity is an English rendering of a Latin prayer that began the liturgy in the medieval church.

THE ENTRANCE RITE

Organ

An Wasserflüssen Babylon, BWV 653a J.S. Bach (1685-1750)
By the waters of Babylon

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

The Responary

J.D. Tarrant (b. 1974)

V The Lord is in this holy temple. R Let all the earth keep silence.
V Let us go forth in peace: R In the name of Christ. Amen.

All then sing

Processional Hymn

Through all the changing scenes of life

Wiltshire



1 Through all the chang - ing scenes of life, In trou - ble
2 O mag - ni - fy the Lord with me, With me ex -
3 The hosts of God en - camp a - round The dwell - ings
4 O make but tri - al of his love, Ex - per - ience
5 Fear him, ye saints, and you will then Have no - thing



and in joy, The prais - es of my
alt his name; When in dis - tress to
of the just; De - liv - 'rance he af -
will de - cide How blest are they, and
else to fear; Make you his ser - vice



God shall still My heart and tongue em - ploy.
him I called, He to my res - cue came.
fords to all Who on his suc - cor trust.
on - ly they, Who in his truth con - fide.
your de - light, Your wants shall be his care.

6 To Father, Son, and Holy Ghost

The God whom we adore,
Be glory, as it was, is now,
And shall be evermore.

Words para. of Psalm 34 from Tate and Brady's *New Version*, 1696

Music *Wiltshire*, George Smart (1776-1867)

The Opening Acclamation

Celebrant Blessed be God: Father, Son and Holy Spirit.

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

The Collect for Purity

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

All sing

Gloria in excelsis

David Bartlett (1947-2023)

The Gloria in excelsis, or some other song of praise, centers the service on the God we gather to worship.

Glo - ry to God in the high - est and
peace to his peo-ple on earth. Lord God, heav'n-ly King, Al-
might-y God and Fath - er, we wor-ship you, we give you thanks, we
praise you for your glo - ry. Lord Je-sus Christ, on-ly Son of the
Fath - er, Lord God, Lamb of God, you take a-way the sin of the
world; have mer - cy on us; you are seat - ed at the
right hand of the Fath - er: re - ceive our prayer.
For you a - lone are the Ho - ly One, you a - lone are the
Lord, you a - lone are the Most High, Je - sus Christ, with the Ho - ly
Spir-it in the glo - ry of God the Fath - er. A - men.

The Collect of the Day

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

O God, you declare your almighty power chiefly in showing mercy and pity: Grant us the fullness of your grace, that we, running to obtain your promises, may become partakers of your heavenly treasure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

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 WORD OF GOD

The congregation is seated.

The Lesson

Lamentations 1:1-6

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.

HOW lonely sits the city that once was full of people! How like a widow she has become, she that was great among the nations! She that was a princess among the provinces has become a vassal. She weeps bitterly in the night, with tears on her cheeks; among all her lovers she has no one to comfort her; all her friends have dealt treacherously with her, they have become her enemies. Judah has gone into exile with suffering and hard servitude; she lives now among the nations, and finds no resting place; her pursuers have all overtaken her in the midst of her distress. The roads to Zion mourn, for no one comes to the festivals; all her gates are desolate, her priests groan; her young girls grieve, and her lot is bitter. Her foes have become the masters, her enemies prosper, because the Lord has made her suffer for the multitude of her transgressions; her children have gone away, captives before the foe. From daughter Zion has departed all her majesty. Her princes have become like stags that find no pasture; they fled without strength before the pursuer.

The word of the Lord.

People **Thanks be to God.**

The Choir sings

Psalm 137

Super flumina

chant: George Garrett (1834-1897)

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.

BY the waters of Babylon we sat down and wept, * when we remembered you, O Zion.
2 As for our harps, we hung them up * on the trees in the midst of that land.
3 For those who led us away captive asked us for a song, and our oppressors called for mirth: * "Sing us one of the songs of Zion."
4 How shall we sing the Lord's song * upon an alien soil.
5 If I forget you, O Jerusalem, * let my right hand forget its skill.
6 Let my tongue cleave to the roof of my mouth if I do not remember you, * if I do not set Jerusalem above my highest joy.
7 Remember the day of Jerusalem, O Lord, against the people of Edom, * who said, "Down with it! down with it! even to the ground!"
8 O Daughter of Babylon, doomed to destruction, * happy the one who pays you back for what you have done to us!
9 Happy shall he be who takes your little ones, * and dashes them against the rock!

The Epistle

2 Timothy 1:1-14

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.

PAUL, an apostle of Christ Jesus by the will of God, for the sake of the promise of life that is in Christ Jesus, To Timothy, my beloved child: Grace, mercy, and peace from God the Father and Christ Jesus our Lord. I am grateful to God-- whom I worship with a clear conscience, as my ancestors did-- when I remember you constantly in my prayers night and day. Recalling your tears, I long to see you so that I may be filled with joy. I am reminded of your sincere faith, a faith that lived first in your grandmother Lois and your mother Eunice and now, I am sure, lives in you. For this reason I remind you to rekindle the gift of God that is within you through the laying on of my hands; for God did not give us a spirit of cowardice, but rather a spirit of power and of love and of self-discipline. Do not be ashamed, then, of the testimony about our Lord or of me his prisoner, but join with me in suffering for the gospel, relying on the power of God, who saved us and called us with a holy calling, not according to our works but according to his own purpose and grace. This grace was given to us in Christ Jesus before the ages began, but it has now been revealed through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light

through the gospel. For this gospel I was appointed a herald and an apostle and a teacher, and for this reason I suffer as I do. But I am not ashamed, for I know the one in whom I have put my trust, and I am sure that he is able to guard until that day what I have entrusted to him. Hold to the standard of sound teaching that you have heard from me, in the faith and love that are in Christ Jesus. Guard the good treasure entrusted to you, with the help of the Holy Spirit living in us.

The word of the Lord.

People Thanks be to God.

Please stand as you are able. All sing

Sequence Hymn 697

O God, accept my heart this day

Song 67

The Gospel

Saint Luke 17:5-10

Gospeler

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

People

Glory to you Lord, Christ

THE apostles said to the Lord, "Increase our faith!" The Lord replied, "If you had faith the size of a mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you. "Who among you would say to your slave who has just come in from plowing or tending sheep in the field, 'Come here at once and take your place at the table'? Would you not rather say to him, 'Prepare supper for me, put on your apron and serve me while I eat and drink; later you may eat and drink'? Do you thank the slave for doing what was commanded? So you also, when you have done all that you were ordered to do, say, 'We are worthless slaves; we have done only what we ought to have done!'"

The Gospel of our Savior.

People Praise to you, Lord Christ.

The Sermon

Pastor Ben Adams

All.together Campus Ministry

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.

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.

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

GOD of all creation, 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 Sean, our Presiding Bishop; Bonnie, our Bishop; Joseph our Dean-elect;
Anthony, our priest associate; Mike, deacon in the Detroit Church Partnership; and for all
bishops, priests, and deacons;
That they may be faithful ministers of your Word and Sacraments.

We pray for the mission of the Church throughout the world, and especially for the mission
and ministry of this cathedral, that it may shine with the light of Christ in the city of Detroit
and beyond;
That your Gospel may be proclaimed in every place and lived in every heart.

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.

We remember all who have been wounded by past experiences in the Church. We pray for
healing and reconciliation among our communities;
That the grace and peace of Christ may bring wholeness to all.

Give to the departed eternal rest, especially the faithful witnesses who have gone before us;
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.

"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. 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 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 Celebrant may add further petitions and concludes with this collect.

ALMIGHTY God, by your Spirit, you have made us one with your saints in heaven and on earth: Grant that in our earthly pilgrimage we may always be supported by this fellowship of love and prayer, and know ourselves to be surrounded by their witness to your power and mercy. Shine your light upon our path, O Lord, that we may reflect your glory in all we do. We ask this through Jesus Christ our Lord. *Amen.*

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 then 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 HOLY COMMUNION

The Congregation is seated.

Welcome, Announcements, and A Moment for Stewardship

The Choir sings

At the Offertory, Anthem

T. Frederick Candlyn (1892-1964)

CHRI^ST, whose glory fills the skies,
Christ, the true, the only Light,
Sun of righteousness, arise,
Triumph o'er the shades of night:
Dayspring from on high be near,
Day-star, in my heart appear.

Dark and cheerless is the morn
Unaccompanied by Thee:
Joyless is the day's return,
Till Thy mercy's beams I see;
Till they inward light impart,
Glad my eyes and warm my heart.

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.

Visit then this soul of mine!
 Pierce the gloom of sin and grief!
 Fill me, radiance divine;
 Scatter all my unbelief;
 More and more Thyself display,
 Shining to the perfect day. Amen.

Charles Wesley (1707-1788)

Please stand as you are able and sing
 Presentation Hymn

Old Hundredth

PRAISE God, from whom all blessings flow;
 Praise him, all creatures here, below;
 Praise him above, ye heavenly host;
 Praise Father, Son, and Holy Ghost. Amen.

In the Great Thanksgiving we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving is a large prayer in four parts. Each of these corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

The Great Thanksgiving

The musical notation consists of four staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff is for the Celebrant and the second for the People. The third and fourth staves are for the Celebrant and People respectively. The lyrics are: "The Lord be with you. And also with you. Lift up your hearts. We lift them to the Lord. Let us give thanks to the Lord our God. It is right to give our thanks and praise."

Celebrant

IT is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

The Celebrant continues with a Proper Preface

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 this

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 and Benedictus

Calvin Hampton (1938-1984)

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

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 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 Savior Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

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

After supper Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Lord:

Celebrant and People

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

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

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

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit.

In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Mary, the God bearer, Paul, and all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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

now and for ev- er. A- MEN.

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.

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.

All sing

Fraction Anthem, Agnus Dei

Jeremy David Tarrant (b. 1974)

The Fraction Anthem follows and is a response to the breaking of the consecrated bread.

O Lamb of God, you take a-way the sins_ of the world, have mer - cy on us. O Lamb of God, you take a-way the sins_ of the world, have mer - cy on us. O Lamb of God, you take a-way the sins_ of the world, grant us your peace, grant us your peace.

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

Music at the Communion,

The Choir sings

Motet

Ralph Vaughan Williams (1872-1958)

O taste and see how gracious the Lord is:
blest is the man that trusteth in him.

Psalm 34:8

Remaining seated all join the Choir where indicated.

Hymn Make me a channel of your peace

Choir

MAKE me a channel of your peace: *O Master, grant that I may never seek
where there is hatred let me bring your love, so much to be consoled as to console,
Where there is injury, your pardon, to be understood as to understand
Lord, and where there's doubt, true faith in you. to be loved as to love with all my soul.*

2. Make me a channel of your peace: 3. Make me a channel of your peace:
where there's despair in life let me bring hope, it is in pardoning that we are pardoned,
Where there is darkness, only light, In giving of ourselves that we receive,
and where there's sadness, ever joy. in dying that we're born to eternal life.

O Master, grant...

*All O Master, grant that I may never seek
so much to be consoled as to console,
to be understood as to understand,
to be loved as to love with all my soul.*

4. Make me a channel of your peace:
where there is hatred let me bring your love,
Where there is injury, your pardon,
Lord, and where there's doubt, true faith in you.

Words A Prayer of St. Francis of Assisi

Music Sebastian Temple (1928-1997) arr. Martin Neary (1940-2025)

After Communion the People stand or kneel. The Celebrant says

Let us pray.

All

ALMIGHTY and everliving God,
We thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

The Celebrant then gives

The Blessing

Please stand as you are able and sing

Processional Hymn LEVAS 189 Great is thy faithfulness

Faithfulness

The Dismissal is given and the people respond

Thanks be to God.

Organ

Processional in E-flat David N. Johnson (1922-1987)

*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.*

*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

All are invited to a Coffee Hour in Barth Hall following this morning's service.

Welcome, Pastor Ben!

Before accepting the call to start All.together Campus Ministry, Pastor Ben spent ten years in Chicago. He's grateful to be back in his home state of Michigan, but while in Chicago, Pastor Ben graduated from the Lutheran School of Theology at Chicago and then went on to serve seven more years in campus ministry. That experience helped shape the focus of Ben's ministry, which is about building powerful relationships, extending grace to all, and making space for equitable, inclusive, counter-cultural community to grow. Outside of campus ministry, Pastor Ben enjoys baking sourdough, drinking kombucha, cultivating houseplants, bird watching, biking, skateboarding, listening to records, playing his ukulele, or just hanging out with his wife Tara, their son Arto, their daughter Saana, and their old hound dog Gracie.



All.together Campus Ministry exists to serve the students, faculty, and staff of Henry Ford College, the University of Michigan-Dearborn, and Wayne State University. Its mission is to create a radically inclusive, accessible, creative, just, joyous, loving, and graceful community of faith; to love God by loving our neighbors, to praise God in acts of worship and prayer, and to co-create with God through our care and stewardship of creation. Learn more at all.togethercommunity.org.

Notes on the Music

The Feast of St. Francis of Assisi is traditionally observed on October 3, and this feast often includes a special liturgy of Blessing of the Animals. We will observe Francis' day this afternoon and in anticipation of this, the hymn *Make me a channel of your peace*, the text of which is attributed to St. Francis, is sung at the communion today. Sebastian Temple's beloved tune is arranged here by Martin Neary, former Organist and Master of the Choir at Westminster Abbey. Mr. Neary died one week ago.

The Blessing of the Animals – today at 3:45 p.m.

The Blessing of the Animals is offered today at 3:45 p.m. on the lawn, and is followed in the Cathedral by a short service of Evening prayer for the Feast of St. Francis of Assisi. All pets are welcome!

A Stewardship Reflection

"Giving" has a variety of meanings: money, time, possessions, objects, advice, kind words and support. Even when we are going through challenging times, we still must keep a spirit of giving. Giving is sharing...letting go of something we have. Sometimes it is uplifting to realize that though we might be struggling in some area and/or facing challenges that we are still able to "give." When we realize that and act on that realization, it makes giving a natural part of who we are and what we do.

Wilma McKinney

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Diverse people Daily relevance Inspiring space

4800 Woodward Avenue · Detroit, Michigan 48201 ·
(313) 831-5000 · website: www.detroitcathedral.org · email: info@detroitcathedral.org ·

