The Twenty-Fifth Sunday after Pentecost



November 15, 2026

CHRIST CHURCH
DETROIT

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The land on which Christ Church was built belonged to three Anishinaabe nations of the Council of the Three Fires: the Ojibwe, Ottawa, and Potawatomi.

The mission of Christ Church is to be a diverse, inclusive community, which, through its lively worship of Jesus Christ and witness in His name, serves the Christ in all persons and shines as a beacon of hope throughout the heart of Detroit.

Christ Church strives, today and always, to be a beacon of hope through our outreach, worship, and hospitality. We are a contemporary, open and affirming, multi-racial, multi-ethnic congregation, enlivened by the Holy Spirit to serve Christ in the world around us. Some of us were born into the Episcopal Church, some were received into it as adults, and some of us are just discovering or exploring it now. We are straight and LGBTQIA+, single, married, divorced, and remarried, with and without children. We hail from all over Detroit and the metro area, and across the Canadian border. We cling to one another because prayer and worship strengthen us in our daily lives, and because together we find community, acceptance, mission, and love.

We hope you, too, will find a home among us.

Clergy & Staff

The Rev. Emily Williams Guffey, *Rector*	emily@christcd.org
Dr. Edward Maki-Schramm, *Director of Music*	emakischramm@gmail.com
Joshilyn Hoisington, *Parish Administrator*	joshilyn@christcd.org
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Sandy Zull, *Pastoral Assistant*	zull.sandraf@gmail.com
Tom Rich, *Seminarian*	
Kellan Pilot, *Bookkeeper*	

Vestry & Officers

Kevin Maher ('28), *Senior Warden*	Jennifer Inchiostro ('28), *Junior Warden*
Jim Treece ('27), *Secretary*	Caleb Barger ('28), *Treasurer*
Jocelyn Burrell-Buglione ('29)	Jerry Hardy ('29)
Sonia Charron-Jones ('27)	Susan Heinen ('29)
Jennifer Collard ('27)	Awo Quaison-Sackey ('29)
Bobbi Gaspar ('27)	Sue Webb-Dickson ('28)
Paul Abdullah, *Asst. Treasurer (non-Vestry)*	The Rev. Emily Williams Guffey, *Chair*

The Vestry is the governing council of the parish, comprised of twelve members, elected to serve overlapping three-year terms. It meets monthly and works with the Committees and Ministries, along with the Clergy & Staff, to guide the congregation, especially by stewarding its material resources, such as properties and finances.

HOLY EUCHARIST
RITE II

About the Liturgy and Music

Our liturgy this morning is Holy Eucharist, Rite II, from The Book of Common Prayer.
Rite II features contemporary language, and Rite I features traditional, Elizabethan language.
The liturgy contains two portions: The Word of God, and The Holy Communion.
In the Word of God – sometimes also called The Liturgy of the Word – we offer prayers to God,
hear readings from Holy Scripture, hear a sermon or homily proclaimed, and pray the Nicene Creed.

Hymns at Christ Church are often from the Hymnal 1982*, the* Lift Every Voice and Sing (LEVAS) *hymnal that features African American song, the* Wonder, Love, and Praise (WLP) *hymnal that features contemporary pieces, or even compositions so new, they are not published in books yet. The word or phrase in small capital letters is the hymn tune. Hymn tunes can have multiple lyrical settings, and vice versa. The Gloria in Excelsis – or other similar piece – is an outburst of praise amid our prayers and concerns.*

The Opening Acclamation is a brief word of blessing, drawn from Scripture and varying by season.
A Collect (pronounced "KAH-lect") is a prayer often said at the beginning or end of a service, or a portion thereof, that gathers – or collects – our hearts into the theme or pattern of the liturgy. While the Collect of the Day and other seasonal Collects vary, the Collect for Purity is a specific prayer that dates from the tenth century and has been included in almost every Anglican and Episcopal prayer book since 1549.

THE WORD OF GOD

10:30 **VOLUNTARY** Avant-Propos Richard Lloyd (1933-2021)

All stand as able.

10:30 **PROCESSIONAL HYMN** Rise up, ye saints of God *Hymnal* 551
FESTAL SONG

WELCOME

OPENING ACCLAMATION *Enriching Our Worship*

Celebrant Blessed be the one, holy, and living God.
People **Glory to God for ever and ever.**

Collect for Purity

BCP 355

Celebrant Let us pray.

All **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.

10:30 Gloria in Excelsis

Hymnal S-280
Robert Powell

Glory to God in the highest, and peace to his people on earth.
Lord God, heavenly King, almighty God and Father,
we worship you, we give you thanks, we praise you for your glory.
Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God,
you take away the sin of the world: have mercy on us.
You are seated at the right hand of the Father: receive our prayer.
For you alone are the Holy One, you alone are the Lord, you alone are the Most High,
Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

Collect of the Day

BCP 236

Celebrant The Lord be with you.

People **And also with you.**

Let us pray.

Blessed Lord,
who caused all holy Scriptures to be written for our learning:
Grant us so to hear them, read, mark, learn, and inwardly digest them,
that we may embrace and ever hold fast the blessed hope of everlasting life,
which you have given us in our Savior Jesus Christ;
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

All **Amen.**

About the Scriptures

Each Sunday, we read up to four readings from the Bible, though for a service of Holy Eucharist, only the Gospel is required. We customarily hear a reading from the Old Testament, also called the Hebrew Scriptures; a Psalm; a reading from the New Testament; a reading from the Gospel.

Readings are assigned via a lectionary, or a calendar of agreed-upon readings. In the Episcopal Church, we follow a version of the Revised Common Lectionary, which is used by over a dozen denominations. Many mainline Protestants and Roman Catholics are hearing the same readings as we are this morning.

It is the privilege of the laity in particular to read the lessons and psalm in worship, and it is the privilege of the Deacon (or the Priest, in the absence of a Deacon) to read the Gospel in worship. We rejoice at Christ Church in hearing the Scriptures from many different readers, and sometimes even in different languages.

The People sit.

First Reading

Zephaniah 1:7,12-18

Lector A reading from Zephaniah.

Be silent before the Lord GOD! For the day of the LORD is at hand.
The LORD has prepared a sacrifice; he has consecrated his guests.
At that time, I will search Jerusalem with lamps,
and I will punish the people who rest complacently on their dregs,
those who say in their hearts,
"The LORD will not do good, nor will he do harm."
Their wealth shall be plundered, and their houses laid waste.
Though they build houses, they shall not inhabit them;
though they plant vineyards, they shall not drink wine from them.
The great day of the LORD is near, near and hastening fast.
The sound of the day of the LORD is bitter; the warrior cries aloud there.
That day will be a day of wrath, a day of distress and anguish,
a day of ruin and devastation, a day of darkness and gloom,
a day of clouds and thick darkness,
a day of trumpet blast and battle cry
against the fortified cities and against the lofty battlements.
I will bring such distress upon people that they shall walk like the blind;
because they have sinned against the LORD,
their blood shall be poured out like dust,
and their flesh like dung.
Neither their silver nor their gold will be able to save them
on the day of the LORD's wrath;
in the fire of his passion, the whole earth shall be consumed;
for a full, a terrible end he will make of all the inhabitants of the earth.

The Word of the Lord.

People **Thanks be to God.**

Psalm *8:15 a.m. read by all; 10:30 a.m. chanted by the choir* Psalm 90:1-8,12

1 Lord, you have been our refuge *
from one generation to another.

2 Before the mountains were brought forth, or the land and the earth were born, *****
from age to age you are God.

3 You turn us back to the dust and say, *
"Go back, O child of earth."

4 For a thousand years in your sight are like yesterday when it is past *
and like a watch in the night.

5 You sweep us away like a dream; *
we fade away suddenly like the grass.

6 In the morning it is green and flourishes; *
in the evening it is dried up and withered.

7 For we consume away in your displeasure; *
we are afraid because of your wrathful indignation.

8 Our iniquities you have set before you, *
and our secret sins in the light of your countenance.

12 So teach us to number our days *
that we may apply our hearts to wisdom.

Second Reading 1 Thessalonians 5:1-11

Lector A reading from First Thessalonians.

Now concerning the times and the seasons, brothers and sisters, you do not need to have anything written to you. For you yourselves know very well that the day of the Lord will come like a thief in the night. When they say, "There is peace and security," then sudden destruction will come upon them, as labor pains come upon a pregnant woman, and there will be no escape!

But you, beloved, are not in darkness, for that day to surprise you like a thief; for you are all children of light and children of the day; we are not of the night or of darkness.

So then let us not fall asleep as others do, but let us keep awake and be sober; for those who sleep sleep at night, and those who are drunk get drunk at night. But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation.

For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep, we may live with him.

Therefore encourage one another and build up each other, as indeed you are doing.

The Word of the Lord.

People **Thanks be to God.**

All stand as able.

10:30 **Sequence Hymn** What a friend we have in Jesus *LEVAS* 109

Gospel

Matthew 25:14-30

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

Jesus said, "It is as if a man, going on a journey, summoned his slaves and entrusted his property to them; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away.

"The one who had received the five talents went off at once and traded with them, and made five more talents. In the same way, the one who had the two talents made two more talents. But the one who had received the one talent went off and dug a hole in the ground and hid his master's money. After a long time, the master of those slaves came and settled accounts with them.

"Then the one who had received the five talents came forward, bringing five more talents, saying, 'Master, you handed over to me five talents; see, I have made five more talents.'

"His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.'

"And the one with the two talents also came forward, saying, 'Master, you handed over to me two talents; see, I have made two more talents.'

"His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.'

"Then the one who had received the one talent also came forward, saying, 'Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.'

"But his master replied, 'You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. So take the talent from him, and give it to the one with the ten talents. For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.'"

The Gospel of the Lord.
People **Praise to you, Lord Christ.**

At the invitation of the Preacher, all are seated.

Sermon

The Rev. Emily Williams Guffey, *Rector*

A period of silence is kept.

About the Creed

The Nicene Creed is always said at the principal worship service on Sundays, unless there is a baptism or it is a baptismal feast, in which case we say the (Renewal of) Baptismal Vows. The Nicene Creed takes its name from the Council of Niceaea in the year 325, and was composed in part to articulate a foundational set of beliefs for the whole, diverse Church. The word "creed" comes from the Latin "credo", or "I believe" – however, it is important to note that in the Nicene Creed, we say "We believe". That is, it is the Congregation as a whole – not each of us as individuals – that says the Nicene Creed. Some days, we might proclaim it confidently; other days, amid questions and thoughts that are expected and encouraged, we rest in listening to our neighbors' voices, as we all together are the Body of Christ.

At the invitation of the Celebrant, all stand as able.

Nicene Creed

Enriching Our Worship

Celebrant Let us affirm the faith of the Church, saying the Nicene Creed.

All **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,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.
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,
who with Father and the Son is worshiped and glorified,
who 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.

Prayers of the People

Deacon Let us pray.

Leader God of promises, we praise your glory and majesty as we humbly offer, from our hearts, prayers for your presence in our lives, as we say,

Lord in your mercy,

All **Hear our prayer.**

Leader Uphold and strengthen your church; show us how to be a salve to a wounded world and a place of hope and aspiration amidst despair and cynicism. In the diocesan cycle of prayer, we pray especially for St. John's Episcopal Church, Clinton.

Lord in your mercy,

All **Hear our prayer.**

Leader Grant our nation a spirit of cooperation; grant our elected leaders the wisdom and courage to do what is right, and grant us and our fellow citizens a renewed commitment to forbearance and hope.

Lord in your mercy,

All **Hear our prayer.**

Leader Unite the people of the world to address our global challenges and give us the fortitude to make and hold difficult choices.

Lord in your mercy,

All **Hear our prayer.**

Leader Let each of us be agents of healing and reconciliation in the places we call home; that our love for you shines forth in all we do. In this stewardship season, we pray for Christ Church Detroit, that it would always have plenty good room for all who seek refuge, nourishment, and inspiration.

Lord in your mercy,

All **Hear our prayer.**

Leader Let each of us also cherish each blessing that you so generously bestow. We pray for John and Angela, who will be married this Saturday, and with all who celebrate birthdays this week, including ***Jen*** *Inchiostro,* ***Ezra*** *Guffey,* ***Ed*** *Maki-Schramm,* and those we now name. *(People add names silently or aloud.)*

Silence

Lord in your mercy,

All **Hear our prayer.**

Leader Bring healing and wholeness to all who suffer, that they might trust in your peace, which passes all understanding. We pray especially for: ***Joyce*** *Brienza,* ***Casey*** *Christiansen,* ***Brian*** *Collins,* ***Allan*** *Dib,* ***Debbie*** *Faust,* ***Dominic***, ***Shelly*** *Goldman,* ***Hailu***, ***Jill***, ***Joanne*** *Herring-Carney,* ***Jared*** *Inchiostro,* ***Nan*** *Keils,* ***Sarah*** *Mapes,* ***Margo*** *Plotzke,* ***Max***, ***Nate***, ***Abby & family***, ***Jan*** *Schenk,* ***Tom*** *Stroup,* ***Virginia*** *Weed,* ***Alex*** *Zull,* ***Chris*** *Zull,* and those we now name. (*People add names silently or aloud.)*

Silence

Lord in your mercy,

All **Hear our prayer.**

Leader Hold in your embrace all who have died, and bring us together with them in your coming kingdom. We pray especially for those we now name.

(*People add names silently or aloud.)*

Silence

Lord in your mercy,

All **Hear our prayer.**

Celebrant O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever.

People **Amen.**

Confession of Sin

Enriching Our Worship

Deacon Let us confess our sins to God.

Silence is kept.

All **God of all mercy,**
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done, and the evil done on our behalf.
Forgive, restore, and strengthen us through our Savior Jesus Christ,
that we may abide in your love and serve only your will.
Amen.

Celebrant 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.

All **Amen.**

Peace

Celebrant The peace of the Lord be always with you.

People **And also with you.**

The People share signs of Christ's peace, and then are seated.

Greetings & Announcements

Stewardship Reflection

Megan Norris
Stewardship Committee

The Holy Communion

The second part of Holy Eucharist Rite II begins here with an Offertory Sentence. The Offertory is when we gather and present before God the gifts of God's people. These gifts customarily include the bread and wine for Communion, and financial offerings to honor and nourish the Church – that is, the Body of Christ in the world.

Offertory Sentence

BCP 376

Celebrant Let us walk in love, as Christ loved us and gave himself for us,
an offering and sacrifice to God.

The gifts of bread and wine are brought to the altar.

Ushers collect offerings, and the Celebrant sets the altar.

Please make your offering by placing cash or a check into the offering plate, online at christcd.org/online-giving, by texting "CCDGIVE" to 73256, or by pointing your phone's camera at this QR code.

Thank you for your generosity!

Pledges of wealth, works, and wisdom for Christ Church Detroit in 2027 can be made on pledge cards near the entryways, online at christcd.org/pledge-card or at the following QR code.

8:15 At the Presentation

Celebrant All things come of thee, O Lord;
People **And of thine own have we given thee.**

10:30 Offertory Anthem

Thank You, Lord — Steven Curtis Lance (1954-2020)

Thank the Lord with me, for all his gifts of love,
for heart and hope and happiness, descending as the Dove: thank you, Lord.
Thank the Lord, no matter what may come;
for here shall be a place for me, God's house shall be my home:
thank you, Lord, for all your gifts of love. O thank the Lord with me.

All stand as able.

10:30 **Presentation Hymn** OLD 100TH

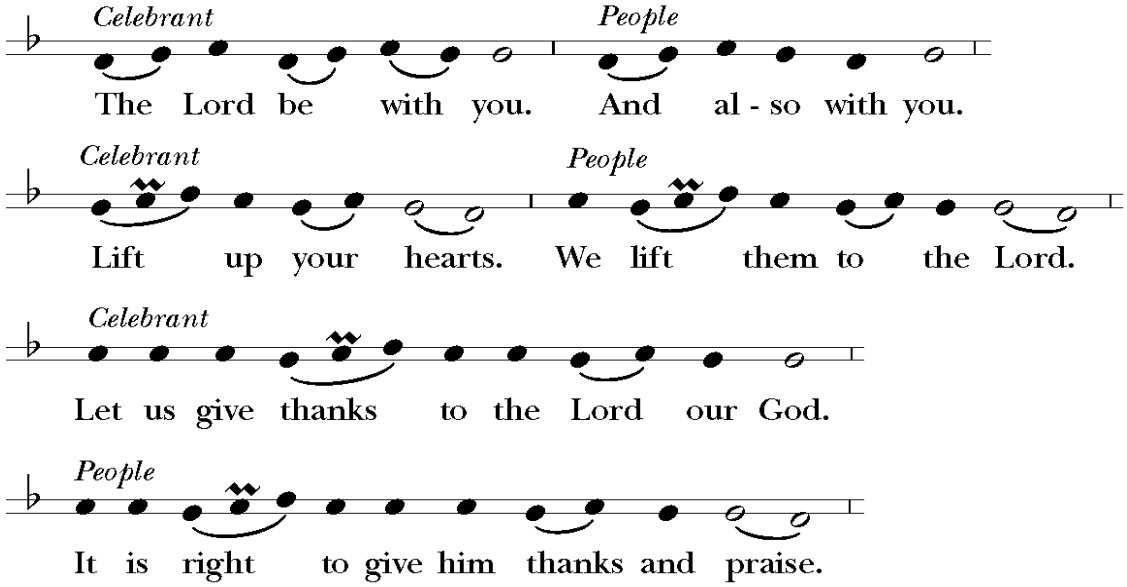
Praise God, from whom all blessings flow; praise him, all creatures here below.
Praise him above, ye heavenly host; praise Father, Son, and Holy Ghost. Amen.

About the Great Thanksgiving

At the Great Thanksgiving, we pray together, recognizing God's constant presence throughout history and in our lives, made manifest especially and particularly in the life, death, and resurrection of Jesus Christ. The word "Eucharist" comes from the Greek "to give thanks". In the Episcopal Church, we believe Jesus becomes truly present in the bread and wine in a way that is a holy and sacramental mystery. We acknowledge this mystery through words, gestures like solemn bows, proclaiming "Amen", and seeking Christ in our lives.

The Great Thanksgiving

Eucharistic Prayer 2
Enriching Our Worship



We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love. And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing:

Sanctus *8:15 a.m. spoken; 10:30 a.m. sung* *Hymnal* S-125
Richard Proulx

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory. Hosanna in the highest.
Blessed is he who comes in the name of the Lord. Hosanna in the highest.

The Celebrant continues

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God.

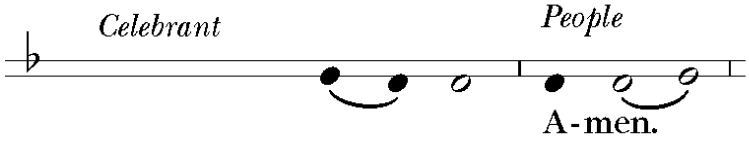
Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself, yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice. Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

In the fullness of time bring us, with all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world. Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.



Lord's Prayer

BCP 364

Celebrant And now, as our Savior Christ has taught us, we are bold to say

All
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.

Breaking of the Bread *BCP* 364

The Celebrant breaks the consecrated bread. A period of silence is kept.

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

Celebrant The Gifts of God for the People of God.
Take them in remembrance that Christ died for you,
and feed on him in your hearts by faith, with thanksgiving.

All are invited to receive the Sacrament in both kinds.

The Sacrament is administered with the following or other words

The Body of Christ, the bread of heaven. [*Amen.*]
The Blood of Christ, the cup of salvation. [*Amen.*]

There are three ways to receive the wine, if desired. At the high altar, please either sip from the first chalice or dip (intinct) your bread into the second, shallow chalice. At the transept, please take a single cup of wine (light-colored) or juice (dark purple) and place your empty cup on the nearby table.

Communion is full in one kind alone; that is, wine or juice are optional.

If you desire not communion but a blessing instead, please come forward, cross your arms over your chest, and our priest will be honored to pronounce God's blessing upon you.

10:30 **Communion Anthem** Now Thank We All Our God J. S. Bach (1685-1750)

Now thank we all our God, with hearts and hands and voices,
who wondrous things hath done, in whom the world rejoices;
who from our mother's arms hath blessed us on our way
with countless gifts of love, and still is ours today.

All praise and thanks to God the Father now be given,
the Son and Him who reigns with them in highest heaven:
the one eternal God, whom earth and heaven adore,
for thus it was, is now, and shall be evermore!

All stand as able.

Prayer after Communion *BCP* 365

Celebrant Let us pray.
All **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.

About the Close of the Service

The Prayer after Communion concludes the Eucharistic portion of the service.
At this point, we prepare to return to our lives in the world, nourished and strengthened by the worship of God.
It is the privilege of the Bishop when present, or the Priest, to pronounce God's blessing upon the People,
and it is the privilege of the Deacon – or the Priest, in the Deacon's absence – to dismiss the People,
with encouragement to follow Christ's call and be assured of God's presence.

Blessing

10:30 **Recessional Hymn** Jerusalem the golden *Hymnal* 624
EWING

Dismissal *BCP* 365

Deacon Go in peace to love and serve the Lord.
People **Thanks be to God.**

10:30 **Voluntary** Sortie Richard Lloyd

Sustaining Prayer List

Please continue to pray for these persons:

Genet Barthwell, Stacey Becker, Ismat Begum, Ed Beverly, Dorothy Coleman, Laurie Collard, Margie Deeb, Susan K. Devereaux, Michelene Dib, Chris Ebling, Christine Franklin, Sally Granger, Ronald Griffin, Michael Hoisington, Richard Householder, Carson Jamo, Patricia Jones, Lauren Keils, Kelly, Eve Laurer, Madelyn Lenhard Laurer, Julia Lenhard, Arnold Matthews, Ruby Mays, Jane McFeely, Becky Moses Normore, Linda Olivache, Judy Rawson, Lori Riggen, Irene Ryke, Larry Schenk, Mimi Van Scoter, Bob Vitolins

About the Liturgical Arts

The flowers at the high altar are given to the glory of God
by Jo Ann & Jerry Hardy in honor of their 50th wedding anniversary.

The flowers on the St. Michael's Chapel altar are given to the glory of God
by Josephine Powell in memory of her beloved relatives, and in honor of her history with
St. Andrew's Episcopal Church, Detroit (now closed), from whence the chapel altar came.

The image on the cover is of a hand-pulled print called *Parable of the Talents*, reflective of today's Gospel reading, by Annette Gandy Fortt, a printmaker and painter who lives in Silver Spring, Maryland. About the piece, Fortt writes, "Taking artistic license to interpret this parable from my personal aesthetic, you find an African attired nobleman representing the lord from the parable in Matthew 25:14, with the subjects whom he has left in charge presenting their increase before him. Hiding in the background is the resistant servant seeking to retrieve his buried talent." After 29 years working as an artist while also teaching in the public schools of Memphis, New York, and northern Maryland, Fortt retired to focus on her craft. Copyright is held by Annette Fortt, and the image is reprinted with permission for one-time congregational use by Art in the Christian Tradition, a project of the Vanderbilt University Divinity Library, Nashville, Tennessee.
Learn more about Annette and see more of her work at annettefortt.com.

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Assisting in Today's Liturgy

Presider & Preacher	The Rev. Emily Williams Guffey, *Rector*
Deacon	The Ven. Tim Spannaus, Ph.D., *Archdeacon, Episcopal Diocese of Michigan*
Musicians	*10:30* Dr. Edward Maki-Schramm, *Director of Music & Organist* Carol Ambrogio, *soprano*; Elizabeth Medvinsky, *mezzo soprano* Dylan Slamka, *tenor*; Mariyon Turner, *bass*
Lector	*8:15* Letha Ann Steward; *10:30* Josephine Powell
Lay Eucharistic Ministers	*8:15* Letha Ann Steward *10:30* Anthony Mitchell, Sandy Zull, Hope Hoffman
Altar Guild	*8:15* Alma Simmons; *10:30* Liza Parkinson
Floral Iconographer	Richard Thomas
Livestream Team	Desmond Jones, Jim Treece
Continental Breakfast	Edwina Simpson, Hope Hoffman, Bea Loren
Coffee Hour Lite	Terry Lloyd, Sonia Jones, Kathryn Treece
Children's Assistants	Ashlynn Szostek, Chigozie Akubuiro
Host	Joshilyn Hoisington, *Parish Administrator*