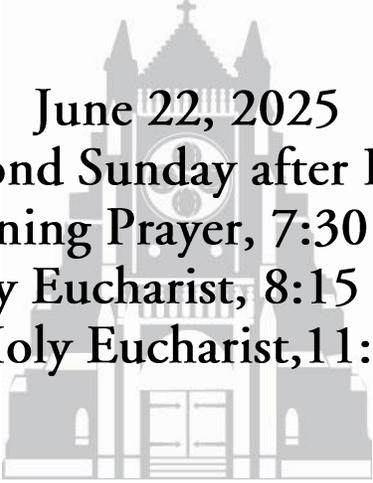


The Cathedral Church of St. Paul

Detroit, Michigan

The Very Reverend Timothy True
Interim Dean of the Cathedral

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



June 22, 2025
The Second Sunday after Pentecost
Morning Prayer, 7:30 a.m.
Holy Eucharist, 8:15 a.m.
Sung Holy Eucharist, 11:00 a.m.

Welcome! Our vision is to be an extraordinary spiritual gathering place where people of all backgrounds and ages are welcome to question and learn, pray, worship and serve; being loved by God in ways that change and improve their lives and the lives of others.

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

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

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

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

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

Please sign our online visitor register here:



MORNING PRAYER

7:30 A.M. IN NATIVITY CHAPEL

Announcements

Opening Sentences and The Confession of Sin

The Invitatory and Psalter

Venite

Psalms 66, 67

Prayerbook, Page 79

Page 80

Page 82

Page 673

The First Lesson

1 Samuel 4:12-22

A man of Benjamin ran from the battle line and came to Shiloh the same day, with his clothes torn and with earth upon his head. When he arrived, Eli was sitting upon his seat by the road watching, for his heart trembled for the ark of God. When the man came into the city and told the news, all the city cried out. When Eli heard the sound of the outcry, he said, "What is this uproar?" Then the man came quickly and told Eli. Now Eli was ninety-eight years old, and his eyes were set, so that he could not see. The man said to Eli, "I have just come from the battle; I fled from the battle today." He said, "How did it go, my son?" The messenger replied, "Israel has fled before the Philistines, and there has also been a great slaughter among the troops; your two sons also, Hophni and Phinehas, are dead, and the ark of God has been captured." When he mentioned the ark of God, Eli fell over backward from his seat by the side of the gate, and his neck was broken, and he died, for he was an old man and heavy. He had judged Israel forty years. Now his daughter-in-law, the wife of Phinehas, was pregnant, about to give birth. When she heard the news that the ark of God was captured and that her father-in-law and her husband were dead, she bowed and gave birth, for her labor pains overwhelmed her. As she was about to die, the women attending her said to her, "Do not be afraid, for you have borne a son." But she did not answer or give heed. She named the child Ichabod, meaning, "The glory has departed from Israel," because the ark of God had been captured and because of her father-in-law and her husband. She said, "The glory has departed from Israel, for the ark of God has been captured."

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

The Second Lesson

James 1:1-18

JAMES, a servant of God and of the Lord Jesus Christ, To the twelve tribes in the dispersion: Greetings. My brothers and sisters, whenever you face various trials, consider it all joy, because you know that the testing of your faith produces endurance. And let endurance complete its work, so that you may be complete and whole, lacking in nothing. If any of you is lacking in wisdom, ask God, who gives to all generously and ungrudgingly, and it will be given you. But ask in faith, never doubting, for the one who doubts is like a wave of the sea, driven and tossed by the wind. For the doubter, being double-minded and unstable in every way, must not expect to receive anything from the Lord. Let the brother or sister of humble means boast in having a high position and the rich in having been humbled, because the rich will disappear like a flower in the field. For the sun rises with its scorching heat and withers the field; its flower falls, and its beauty perishes. It is the same way with the rich; in the midst of a busy life, they will wither away. Blessed is anyone who endures temptation. Such a one has stood the test and will receive the crown of life that the Lord has promised to those who love him. No one, when tempted, should say, "I am being tempted by God," for God cannot be tempted by evil and he himself tempts no one. But one is tempted by one's own desire, being lured and enticed by it; then, when desire has conceived, it engenders sin, and sin, when it is fully grown, gives birth to death. Do not be deceived, my beloved brothers and sisters. Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change. In fulfillment of his own purpose he gave birth to us by the word of truth, so that we would become a kind of first fruits of his creatures.

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

The Apostles' Creed and The Prayers

Page 96

The Collect of the Day

Lord, make us have perpetual love and reverence for your holy Name, for you never fail to help and govern those whom you have set upon the sure foundation of your loving-kindness; 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

Page 101

or The Prayer of St. Chrysostom

Page 102

Officiant Let us bless the Lord.

People Thanks be to God.

HOLY EUCHARIST

8:15 AND 11:00 A.M.

Please silence all electronic devices.

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

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

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

THE ENTRANCE RITE

Organ

Minuetto

Eugène Gigout (1844-1925)

At the bell, please stand as you are able.

At 11:00 a.m. all sing

Processional Hymn 493

O for a thousand tongues to sing

Azmon

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

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.

O Lord, make us have perpetual love and reverence for your holy Name, for you never fail to help and govern those whom you have set upon the sure foundation of your loving-kindness; 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

1 Kings 19:1-4, 8-15a

AHAB told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, "So may the gods do to me, and more also, if I do not make your life like the life of one of them by this time tomorrow." Then he was afraid; he got up and fled for his life, and came to Beer-sheba, which belongs to Judah; he left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a solitary broom tree. He asked that he might die: "It is enough; now, O Lord, take away my life, for I am no better than my ancestors." He got up, and ate and drank; then he went in the strength of that food forty days and forty nights to Horeb the mount of God. At that place he came to a cave, and spent the night there. Then the word of the Lord came to him, saying, "What are you doing here, Elijah?" He answered, "I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away." He said, "Go out and stand on the mountain before the Lord, for the Lord is about to pass by." Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a sound of sheer silence. When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, "What are you doing here, Elijah?" He answered, "I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away." Then the Lord said to him, "Go, return on your way to the wilderness of Damascus."

The Word of the Lord.

People Thanks be to God.

The psalm is read by half-verse.

Psalm 43

Judica me, Deus

GIVE judgment for me, O God, and defend my cause against an ungodly people; *
Deliver me from the deceitful and the wicked.

2 For you are the God of my strength; why have you put me from you? *
and why do I go so heavily while the enemy oppresses me?

3 Send out your light and your truth, that they may lead me, *
and bring me to your holy hill and to your dwelling;

4 That I may go to the altar of God, to the God of my joy and gladness; *
and on the harp I will give thanks to you, O God my God.

5 Why are you so full of heaviness, O my soul? *
and why are you so disquieted within me?

6 Put your trust in God; *
for I will yet give thanks to him,
who is the help of my countenance, and my God.

The Epistle

Galatians 3:23-29

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.

The Word of the Lord.

People Thanks be to God.

Please stand as you are able. All sing

Hymn 658

As longs the deer for cooling streams

Martyrdom

The Gospel

Saint Luke 8:26-39

Gospeler

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

People

Glory to you Lord, Christ

JESUS and his disciples arrived at the country of the Gerasenes, which is opposite Galilee. As he stepped out on land, a man of the city who had demons met him. For a long time he had worn no clothes, and he did not live in a house but in the tombs. When he saw Jesus, he fell down before him and shouted at the top of his voice, "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me" -- for Jesus had commanded the unclean spirit to come out of the man. (For many times it had seized him; he was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the wilds.) Jesus then asked him, "What is your name?" He said, "Legion"; for many demons had entered him. They begged him not to order them to go back into the abyss. Now there on the hillside a large herd of swine was feeding; and the demons begged Jesus to let them enter these. So he gave them permission. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned. When the swineherds saw what had happened, they ran off and told it in the city and in the country. Then people came out to see what had happened, and when they came to Jesus, they found the man from whom the demons had gone sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. Those who had seen it told them how the one who had been possessed by demons had been healed. Then all the people of the surrounding country of the Gerasenes asked Jesus to leave them; for they were seized with great fear. So he got into the boat and returned. The man from whom the demons had gone begged that he might be with him; but Jesus sent him away, saying, "Return to your home, and declare how much God has done for you." So he went away, proclaiming throughout the city how much Jesus had done for him.

The Gospel of our Savior.

People Praise to you, Lord Christ.

The Epistle, a reading from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

The Sequence Hymn is often chosen to comment on the Epistle reading immediately prior, or the Gospel lesson that follows.

Gospel means "good news." This reading comes from one of the four Gospels – Matthew, Mark, Luke, and John – recounting the life, work, death, resurrection, and ascension of our Lord Jesus Christ.

The Sermon often presents a central theme from the readings as it relates to our daily living.

The word “creed” comes from the Latin “credo” for “I believe.” The Nicene Creed reflects what Christians believe regarding the relationship of the Holy Trinity.

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 Sermon

Please stand as you are able. All say together

The Nicene Creed

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

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

The Prayers of the People

Intercessor

IN peace, we pray to you, Lord God.

Silence

For all people in their daily life and work;

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

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

The Very Reverend Timothy True

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

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

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

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

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

The Celebrant may add further petitions.

Silence.

Hear us, Lord;
For your mercy is great.

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

The Celebrant may add further petitions.

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

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

Silence

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

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

All
Have mercy upon us, most merciful Father;
in your compassion forgive us our sins,
known and unknown,
things done and left undone;
and so uphold us by your Spirit
that we may live and serve you in newness of life,
to the honor and glory of your Name;
through Jesus Christ our Lord. Amen.

The Celebrant concludes with an absolution or a suitable Collect.

The Peace

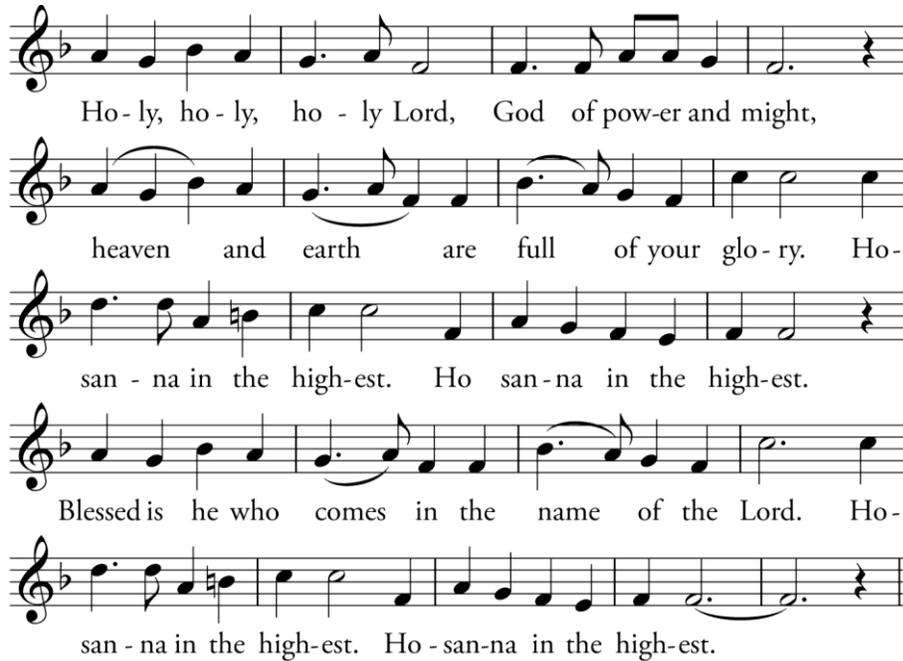
Celebrant The peace of the Lord be always with you.
People And also with you.

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.

All sing
Sanctus

A Community Mass, Richard Proulx (1937-2010)



Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might,
heaven and earth are full of your glo-ry. Ho-
san - na in the high-est. Ho san-na in the high-est.
Blessed is he who comes in the name of the Lord. Ho-
san - na in the high-est. Ho - san-na in the high-est.

The People stand or kneel. The Celebrant continues

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

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

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

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

Therefore we proclaim the mystery of faith:

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

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

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

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.

We recall God's acts of salvation history.

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

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

The Celebrant then gives
The Blessing

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

Processional Hymn 411 O bless the Lord, my soul!

St. Thomas

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

Organ Prelude in G Major, BWV 541 J.S. Bach (1685-1750)

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

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

Coffee Hour

Please join us for Coffee hour in Barth Hall following this morning's 8:15 and 11:00 a.m. services.

Dean's Forum

The Dean's Forum, an opportunity for Bible study will meet today at 9:30 a.m. in the Library, but will not meet on June 29 and July 6.

Music at Mid-day Season Wrap-Up

The final program of this season's Music at Mid-day will feature a performance by Cathedral Organist and Choirmaster, Jeremy David Tarrant on Friday, June 27 at 12:30 p.m. Canon Tarrant will perform music of Guilman, Gigout, Dupont, and Duruflé. The new season will begin on Friday, September 12.

Cathedral Crafters

The Cathedral Crafters meet on the first and third Tuesday of every month, from 12:30 to 2:30 p.m. in the Cathedral library. After a summer break, they will resume meeting on September 17. For questions, please contact info@detroitcathedral.org.

CHIP

The Community Homeless Interprofessional Program continues to meet here at the Cathedral. The next opportunity to visit CHIP is **June 29**, at 9:15 a.m.

Summer Junior Organ Scholars

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

From the Stewardship Committee

This year's stewardship theme is *Rooted in Righteousness: Giving That Endures*, inspired by Tobit 4:6-11. As we begin planning for the upcoming campaign, we invite you to reflect on how your generosity helps St. Paul's remain a beacon of light, love, and service in Midtown Detroit. To kick off the season, Joe Poisson will be hosting a Stewardship Dinner this July for the Stewardship Team. Stay tuned for more details—and thank you for being part of this sacred journey of giving.

Thank you! CCSP Stewardship 2026 *Gail Busby, Don Wiggins, Joe Poisson, Bren O'Connor, Ruth Richards, Dawn McDuffie, and Mimi Lanseur*



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. You can learn more about the Choir School program by visiting us at detroitcathedral.org and selecting *Choir School* on the home page. Contact us at music@detroitcathedral.org or 313.833.7547.

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

Intercessions

We give thanks for Cathedral parishioners and friends celebrating birthdays: Andy, Isaiah, Pat, Mimi, Leah, Matt, Steve, Clement, and Dhilon.

We pray for the repose of the soul of Sheila Mitchell.

We lift up those for whom prayers have been requested: Liam, Kirk, Terry, Jim, Gloria Ann, Connie, Cheryl, Steven & Family, Vivian, Tim, Janice, David & Family, Kay, Lorraine, Briana, and Uma. *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 Crossroads and Alcoholics Anonymous.

We pray for Sean, Presiding Bishop; Bonnie, our Bishop; for Elizabeth, Presiding Bishop of the Evangelical Lutheran Church in America; Donald and Craig, Lutheran Bishops in Lower Michigan; and for Moisés, Bishop of the Dominican Republic. In the Anglican Cycle of Prayer we pray for Igreja Anglicana de Mocambique e Angola. In the Diocesan Cycle of Prayer we remember All Saints', Detroit; and Church of Annunciation, Santiago, in the Dominican Republic.

This Week at the Cathedral

The College for Congregational Development joins us this week for their studies.

Tuesday, June 24

Cathedral Staff Meeting, 9:30 a.m., Crowley Room
Compline, 8:00 p.m. via Facebook

Thursday, June 26

Compline, 8:00 p.m. via Facebook

Friday, June 27

Open Cathedral, 11:00–2:00 p.m.
Music at Mid-day, 12:30 p.m.
Compline, 8:00 p.m. via Facebook

Saturday, June 28

Compline, 8:00 p.m. via Facebook

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	Mary Beth Starring
Lay Healing Minister	Helen Trombley
Sound	Eric Herke
Ushers	Gale Davis, Harold Youmans

11:00 a.m.

Celebrant / Preacher	Father True
Acolyte	Ruth Podgorny-Richards
Lector	Mary Grahame Hunter
Intercessor	Joe Poisson
Eucharistic Ministers	Mary Grahame Hunter Joe Poisson
Healing Minister	David Baschal
Technology	Flo Williams John LaDuke
Ushers	Gail Busby, Phillip Allmond

The Cathedral Staff and Vestry

The Staff Robin Doher, *Financial Administrator* • Erin McClellan, *Parish Coordinator* • Canon Jeremy David Tarrant, *Organist & Choirmaster / Canon Precentor* **The Clergy** The Reverend Anthony C. Estes, *Associate Priest and Detroit Church Partnership Missioner* • The Right Reverend Dr. Bonnie A. Perry, *Eleventh Bishop of Michigan* • The Very Reverend Timothy True, *Interim Dean* **The Vestry** John LaDuke, *Senior Warden* • Joseph Poisson, *Junior Warden* • Frank Kong, *Treasurer* • Bren O'Connor, *Secretary/Clerk* • Phillip Allmond • David Baschal • Elaine Belz • Barbara Bosler • Gail Busby • Jim Hooker • Mark Savitskie • Ruthven Williams

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