

# THE CATHEDRAL CHURCH OF ST. PAUL

Detroit, Michigan

The Very Reverend Joseph Caldwell Alsay  
*Dean*

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

**May 3, 2026**  
**The Fifth Sunday of Easter**  
Sung Holy Eucharist, 11:00 a.m.  
*with the Cathedral Choir*



Jesus appears to the disciples, Duccio di Buoninsegna (1260–1318)

**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.

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 as the people of God. One of the glories of the Episcopal Church is its liturgical worship. 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 praise. In Eastertide, Pacha nostrum is often appointed.

*Please silence all electronic devices.*  
*This 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** Prelude on Vaughan Williams' *The Call* Robert Lind (b. 1941)

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

**The Responsory** J.D. Tarrant (b. 1974)

V This is the day the Lord has made;  
 R Let us rejoice and be glad in it.  
 V Let us go forth in peace.  
 R In the Name of Christ. Amen.

*All sing*

**Processional Hymn 518** Christ is made the sure foundation Westminster Abbey

**Words of Welcome** Diverse people • Daily relevance • Inspiring space

### The Opening Acclamation

*Celebrant* Alleluia! Christ is risen!  
*People* The Lord is risen indeed! Alleluia!

### The Collect for Purity

**A**LMIGHTY 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*

**Pascha nostrum** chant: W.H. Walter (1825-1893)



- 1 Alleluia, alleluia. \*
- Alleluia, alleluia.
- 2 Christ our Passover has been sacrificed for us; \*  
 therefore let us keep the feast,
- 3 Not with the old leaven, the leaven of malice and evil, \*  
 but with the unleavened bread of sincerity and truth.
- 4 Alleluia, alleluia. \*
- Alleluia, alleluia.
- 5 Christ being raised from the dead will never die again; \*  
 death no longer has dominion over him.



- 6 The death that he died, he died to sin,<sup>1</sup> once for<sup>1</sup> all; \*  
but the life he<sup>1</sup> lives, he<sup>1</sup> lives to<sup>1</sup> God.
- 7 So also consider yourselves<sup>1</sup> dead to<sup>1</sup> sin, \*  
and alive to God in<sup>1</sup> Jesus<sup>1</sup> Christ our<sup>1</sup> Lord.
- 8 Alleluia,<sup>1</sup> alle<sup>1</sup>luia. \*  
Alle<sup>1</sup>luia,<sup>1</sup> alle<sup>1</sup>luia.
- 9 Christ has been<sup>1</sup> raised from the<sup>1</sup> dead, \*  
the first fruits of<sup>1</sup> those who have<sup>1</sup> fallen a<sup>1</sup> sleep.
- 10 For since by a<sup>1</sup> man came<sup>1</sup> death, \*  
by a man has come also the resur<sup>1</sup>rection<sup>1</sup> of the<sup>1</sup> dead.
- 11 For as in<sup>1</sup> Adam all<sup>1</sup> die, \*  
so also in Christ shall<sup>1</sup> all be<sup>1</sup> made a<sup>1</sup> live.
- 12 Alleluia,<sup>1</sup> alle<sup>1</sup>luia. \*  
Alle<sup>1</sup>luia,<sup>1</sup> alle<sup>1</sup>luia.

### The Collect of the Day

*Celebrant* The Lord be with you.  
*People* And also with you.  
*Celebrant* Let us pray.

**A**LMIGHTY God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

### THE WORD OF GOD

*The congregation is seated.*

#### The Lesson

Acts 7:55-60

**F**ILLED with the Holy Spirit, Stephen gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. “Look,” he said, “I see the heavens opened and the Son of Man standing at the right hand of God!” But they covered their ears, and with a loud shout all rushed together against him. Then they dragged him out of the city and began to stone him; and the witnesses laid their coats at the feet of a young man named Saul. While they were stoning Stephen, he prayed, “Lord Jesus, receive my spirit.” Then he knelt down and cried out in a loud voice, “Lord, do not hold this sin against them.” When he had said this, he died.

The Word of the Lord.

*People* Thanks be to God.

*Collects are prayers that “collect” all of the themes of the day as well as our own petitions into one place.*

*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.*

*The Choir sings*

Psalm 31:1-5, 15-16

*In te, Domine, speravi*

chant: Joseph Barnby  
(1838-1896)

*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.*

**I**N you, O Lord, have I taken refuge; let me never be put to shame; \* deliver me in your righteousness.

2 Incline your ear to me; \* make haste to deliver me.

3 Be my strong rock, a castle to keep me safe, for you are my crag and my stronghold; \* for the sake of your Name, lead me and guide me.

4 Take me out of the net that they have secretly set for me, \* for you are my tower of strength.

5 Into your hands I commend my spirit, \* for you have redeemed me, O Lord, O God of truth.

15 My times are in your hand; \* rescue me from the hand of my enemies, and from those who persecute me.

16 Make your face to shine upon your servant, \* and in your loving-kindness save me.

### The Epistle

1 Peter 2:2-10

*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.*

**L**IKE newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation— if indeed you have tasted that the Lord is good. Come to him, a living stone, though rejected by mortals yet chosen and precious in God’s sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in scripture: “See, I am laying in Zion a stone, a cornerstone chosen and precious; and whoever believes in him will not be put to shame.” To you then who believe, he is precious; but for those who do not believe, “The stone that the builders rejected has become the very head of the corner”, and “A stone that makes them stumble, and a rock that makes them fall.” They stumble because they disobey the word, as they were destined to do. But you are a chosen race, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy.

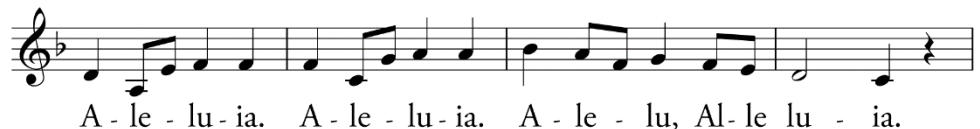
The Word of the Lord.

*People* Thanks be to God.

*Please stand. The Choir sings, then all repeat.*

The Gospel Acclamation

Scott Chard (b. 1964)



*Cantor* I am the way, the truth, and the life;  
No one comes to the Father, but by me.

*All repeat the Alleluia.*

## The Gospel

Saint John 14:1-14

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

JESUS said, "Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going." Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him." Philip said to him, "Lord, show us the Father, and we will be satisfied." Jesus said to him, "Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it."

The Gospel of the Lord.

*People* Praise to you, Lord Christ.

*All repeat the Alleluia.*

## The Sermon

The Very Reverend Joseph Caldwell Alsay

*Please stand as you are able. All say together*

## The Nicene Creed

**W**E 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.

*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.*

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

*Celebrant*

**A**S a royal priesthood offering spiritual sacrifices, let us pray to God for the needs of every living creature.

*Intercessor*

For the holy churches in every place, and for the unity of all.

*People* **Glory and praise to you, O living God.**

For this holy assembly and for all who seek in Jesus the way, the truth, and the life.

***Glory and praise to you, O living God.***

For all illumined by the light of Christ. ***Glory and praise to you, O living God.***

For Bonnie our bishop; for Joseph our Dean and Anthony our priest; for Mike, deacon in the Detroit Church Partnership; and all who minister in Christ; and for all the holy people of God. ***Glory and praise to you, O living God.***

For the world and its leaders, our nation and its people.

***Glory and praise to you, O living God.***

For all those in trouble and need, and for those injured by malice and guile. ***Glory and praise to you, O living God.***

For those who have died in the resurrection of Christ and for all the dead.

***Glory and praise to you, O living God.***

For ourselves, our families, and those we love. ***Glory and praise to you, O living God.***

*The Celebrant adds further intercessions and then continues.*

Remembering the Blessed Virgin Mary, and all the saints, let us offer ourselves and one another to the living God through Christ.

***To you, O Lord.***

*Celebrant*

**B**LESSED are you, O God, who calls us to dwell with you in heaven. Hear the prayers we offer this day, and draw your holy people to your side; through Jesus Christ our Lord.  
***Amen.***

*The Prayers of the People can take many different forms, but they address several areas of our lives as outlined in the Book of Common Prayer: 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.*

*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 Peace

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

## THE HOLY COMMUNION

*The Choir sings*

### Offertory Anthem

Charles Villiers Stanford (1852-1924)

**B**EATI quorum via integra est: Qui ambulant in lege Domini.

*Happy are they whose way is blameless: Who walk in the way of the Lord.* Psalm 119:1

*Please stand as you are able and sing*

### Presentation Hymn 51

We, the Lord's people

*Decatur Place*

*The Celebrant then begins the Great Thanksgiving.*

### The Great Thanksgiving

*Celebrant* The Lord be with you. *People* And al - so with you.

*Celebrant* Lift up your hearts. *People* We lift them to the Lord.

*Celebrant* Let us give thanks to the Lord our God.

*People* It is right to give our thanks and praise.

*The Celebrant proceeds*

It is right, and a good and joyful thing, always and every-where to give thanks to you, Father Almighty, Creator of heaven and earth. But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life.

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**

from *Deutsche Messe*, Franz Schubert (1797-1828)  
arr. Richard Proulx (1937-2010)

Ho - ly, ho - ly, ho - ly Lord, God of power and might,  
— Ho - ly, ho - ly, ho - ly Lord, God of power and might.

*We are now prepared for the miracle of the Holy Communion. The Offertory gives us a chance to offer back to God some of what God has given us, symbolically in the bread and wine, in the money we give, and spiritually in the offering of ourselves.*

*In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, 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 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.*

Hea-ven and earth are full, full of your  
glo - ry. Ho-san - na in the high - est. Ho-san - na in the  
high - est. Bless - ed is he who comes, in the  
name of the Lord. Ho - san - na in the  
high - est, Ho - san - na in the high - est.

*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 people stand or kneel. The Celebrant continues*

**W**E 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.

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."

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 all 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*

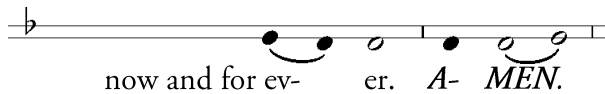
**We remember his death,  
We proclaim his resurrection,  
We await his coming in glory;**

*The Celebrant continues*

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, with Mary the God-bearer, Joseph, 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,



*In the Great Amen, the congregation, with a unified voice, concurs with all that the Celebrant has prayed.*

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

**O**UR 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

*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.*

*The Celebrant breaks the consecrated bread. We then keep a period of silence.*

*All sing*

At the Fraction, Agnus Dei

*Schubert-Proulx*



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

*The Celebrant says the following Invitation*

The Gifts of God for the People of God.

Music at the Communion,

Organ

Andante religioso Felix Mendelssohn (1809-1847)  
from Sonata IV, op. 65, no. 4

Motet

Mendelssohn

**G**RANT us thy peace, Almighty Lord, thou source of every blessing! Feeble and frail,  
trust we Thy word, all things in Thee possessing. In Thee is our hope and safety.

The following hymn is then sung by all, the congregation remaining seated.

Communion Hymn      There's a wideness in God's mercy

Corvedale

Choir

**T**HERE's a wideness in God's mercy  
Like the wideness of the sea;  
There's a kindness in his justice  
Which is more than liberty.  
There is no place where earth's sorrows  
Are more felt than up in heaven;  
There is no place where earth's failings  
Have such kindly judgement given.

Choir

2. For the love of God is broader  
Than the measure of the mind;  
And the heart of the Eternal  
Is most wonderfully kind.  
But we make his love too narrow  
By false limits of our own;  
And we magnify his strictness  
With a zeal he will not own.

The congregation joins at verse three.

3. There is plen - ti - ful re - demp - tion in the  
blood that has been shed; there is  
joy for all the mem - bers in the  
sor - rows of the Head.

4. If our love were but more sim - ple, we should  
worlds as great as this; there is room for fresh cre -  
take him at his word; and our lives would be all  
a - tions in that up - per home of bliss. (to verse 4)  
glad - ness in the joy of Christ our Lord.

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 mission.

Words F.W. Faber (1814-1863)

Music Corvedale, Maurice Bevan (1921-2006)

After Communion the Celebrant says  
Let us pray.

Celebrant and People

**A**LMIGHTY 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.

*Please be seated.*

**Announcements and Moment for Mission**

*Please stand. The Celebrant sings*

**The Blessing**

**M**AY the Almighty God, who has redeemed us and made us his children through the resurrection of his Son  
our Lord, bestow upon you the riches of his blessing. *Amen.*

May God, who through the water of baptism has raised us from sin into the newness of life, make you holy and  
worthy to be united with Christ for ever. *Amen.*

May God, who has brought us out of the bondage of sin into true and everlasting freedom in the Redeemer, bring  
you to your eternal inheritance. *Amen.*

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for  
ever. *Amen.*

*Please stand as you are able and sing*

**Hymn LEVAS 99**

My hope is built

*Solid Rock*

*The Dismissal is given and the people respond*

**Thanks be to God. Alleluia! Alleluia!**

**Organ**

March on a theme of Handel

Alexandre Guilmant (1837-1911)

## **Coffee Hour**

Coffee Hour in Barth Hall following this morning's service is hosted by Florence Williams.

### **Welcome this morning's assisting organist**

While his official start date is June 15, we welcome newly-appointed Associate Organist and Succentor, David  
Heinze, who is assisting the Choir and Canon Tarrant this morning. Mr. Heinze's visit this weekend was designed  
to give the Choir an opportunity spend some time with him before their summer hiatus. We will celebrate Mr.  
Heinze's appointment in an official capacity when he takes residence next month.

### **Welcome, guests from Lindsey Wilson University**

Today we welcome the Lindsey Wilson University Singers. They will observe the Cathedral Choir's morning  
rehearsal, tour the Cathedral, and sing at Cathedral Evensong. Lindsey Wilson University is a private, United  
Methodist-related university in Columbia, Kentucky.

## Upcoming Music Events

### Midtown Jazz Crawl 2026

*presented by Detroit Institute of Arts and the Carr Center*

*in collaboration with Cathedral Church of St. Paul and the Detroit Historical Society*

Over two weekends, these four performances will delve into humanity, resilience, and spirituality of African American culture through the lens of Jazz. *All programs are free of charge.*

*Xavier Davis New York Quartet*

May 1, 7:00 p.m., Detroit Institute of the Arts

May 2, 7:00 p.m., Cathedral Church of St. Paul

*Gathering Orchestra, a powerhouse big band composed of individuals from many universities in Michigan and beyond with special guests from the Rodney Whitaker Detroit-Chicago-Philly Group.*

May 8, 7:00 p.m., Detroit Institute of the Arts

*The Rodney Whitaker Detroit-Chicago-Philly Group.*

May 9, 7:00 p.m., Detroit Historical Museum

### Music at Mid-day

*The remaining programs in this season's series are on the following Fridays at 12:30 p.m.*

May 8 • Jeremy David Tarrant, organ

May 22 • Ralph Holzhauser, organ

June 12 • Jeremy David Tarrant, organ

June 26 • Julie Berra, organ

Sunday, May 17, 5:00 p.m.

### 20<sup>th</sup> Annual Spring Choral Concert and Ice Cream Social

*Join us for this Spring tradition of an evening of choral music sung by the Cathedral Choir, followed by an Ice Cream Social on the lawn. The Choir's program, "Now sinks the golden sun" explores music for eventide.*



— *Psallam et spiritu mente* —

The Choir School provides an excellent, fundamental music education to children in the metropolitan Detroit region, and is open to all youth, regardless of religious affiliation. Choristers focus on vocal technique, musicianship, and citizenship in the context of the liturgical life of the Cathedral. The Choir School is a community that, while focused on music, is a systematic, long-term investment in young people. Children emerge from this experience with a deep love of fine arts, enhanced self-confidence, and an ability to work collaboratively.

*To schedule a try-out or to speak further with someone about the program, please contact Mr. Jeremy David Tarrant, Cathedral Organist and Choirmaster: (313) 833-7547 [jtarrant@detroitcathedral.org](mailto:jtarrant@detroitcathedral.org). Visit us on the web at [www.detroitcathedral.org](http://www.detroitcathedral.org).*

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