

# 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 31, 2026**

**The First Sunday after Pentecost:**

**Trinity Sunday**

**Sung Holy Eucharist, 11:00 a.m.**

*with the Cathedral Choir*



**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.

*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**

Fugue in E-flat, BWV 552b

J.S. Bach (1685-1750)

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

**The Responsory**

*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 sing the hymn on the following page.*

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.

## Processional Hymn

O God, beyond all praising

*Thaxted*



1 O God be - yond all prais - ing, we  
 2 The flow'r of earth - ly splen - dor in  
 3 Then hear, O gra - cious Sav - ior, ac -



wor - ship you to - day and sing the love a -  
 time must sure - ly die, its frag - ile bloom sur -  
 cept the love we bring, that we who know your



maz - ing that songs can - not re - pay; for we can on - ly  
 ren - der to you the Lord most high; but hid - den from all  
 fa - vor may serve you as our King; and wheth - er our to -



won - der at ev - 'ry gift you send, at bless - ings with - out  
 na - ture the e - ter - nal seed is sown—though small in mor - tal  
 mor - rows be filled with good or ill, we'll tri - umph through our



num - ber and mer - cies with - out end: we lift our hearts be -  
 stat - ure, to heav - en's gar - den grown: for Christ the Man from  
 sor - rows and rise to praise you still; to mar - vel at your



fore you and wait up - on your word, we  
 heav - en from death has set us free, and  
 beau - ty and glo - ry in your ways, and



hon - or and a - dore you, our great and might - y Lord.  
 we through him are giv - en the fi - nal vic - to - ry!  
 make a joy - ful du - ty our sac - ri - fice of praise.

**Words** Michael Perry (1942-1996)

**Music** *Thaxted*, adapt. from *The Planets*, Gustav Holst (1874-1934)

## 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

**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.**

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

All sing

Benedictus es, Domine

chant: R. Tomlinson (18<sup>th</sup> c.)



*The Gloria in excelsis, or some other song of praise, centers the service on the God we gather to praise. On Trinity Sunday, the Benedictus es, Domine is appropriate.*

- 1 Glory to you, Lord<sup>1</sup> God of our<sup>1</sup> fathers; \*  
you are worthy of<sup>1</sup> praise; glory to<sup>1</sup> you.
- 2 Glory to you for the radiance of your<sup>1</sup> holy<sup>1</sup> Name; \*  
we will praise you and<sup>1</sup> highly ex<sup>1</sup>alt you for<sup>1</sup> ever.
- 3 Glory to you in the<sup>1</sup> splendor of your<sup>1</sup> temple; \*  
on the throne of your<sup>1</sup> majesty, glory to<sup>1</sup> you.
- 4 Glory to you, seated be<sup>1</sup>tween the<sup>1</sup> Cherubim; \*  
we will praise you and<sup>1</sup> highly ex<sup>1</sup>alt you for<sup>1</sup> ever.
- 5 Glory to you, be<sup>1</sup>holding the<sup>1</sup> depths; \*  
in the high vault of<sup>1</sup> heaven, glory to<sup>1</sup> you.
- 6 Glory to you, Father, Son, and<sup>1</sup> Holy<sup>1</sup> Spirit; \*  
we will praise you and<sup>1</sup> highly ex<sup>1</sup>alt you for<sup>1</sup> ever.

The Collect of the Day

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

**A**LMIGHTY and everlasting God, you have given to us your servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of your divine Majesty to worship the Unity: Keep us steadfast in this faith and worship, and bring us at last to see you in your one and eternal glory, O Father; who with the Son and the Holy Spirit live and reign, one God, for ever and ever. *Amen.*

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

THE WORD OF GOD

*The congregation is seated.*

The Lesson

Genesis 1:1-2:4a

**I**N the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day. And God said, "Let there be a dome in the midst of the waters, and let it separate the waters from the waters." So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day. And God said, "Let the waters under the sky be gathered together into one place, and let the dry

*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.*

land appear.” And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, “Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.” And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day. And God said, “Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth.” And it was so. God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day. And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.” So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” And there was evening and there was morning, the fifth day. And God said, “Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.” And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good. Then God said, “Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.” So God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.” God said, “See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day. Thus the heavens and the earth were finished, and all their multitude. And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation. These are the generations of the heavens and the earth when they were created.

The Word of the Lord. *People* Thanks be to God.

*The Choir sings*

**Psalm 8**

*Domine, Dominus noster*

chant: John Burrowes  
(1787-1852)

**O** Lord our Governor, \* how exalted is your Name in all the world!  
 2 Out of the mouths of infants and children \* your majesty is praised above the heavens.  
 3 You have set up a stronghold against your adversaries, \* to quell the enemy and the avenger.  
 4 When I consider your heavens, the work of your fingers, \* the moon and the stars you have set in their courses,  
 5 What is man that you should be mindful of him? \* the son of man that you should seek him out?  
 6 You have made him but little lower than the angels; \* you adorn him with glory and honor;  
 7 You give him mastery over the works of your hands; \* you put all things under his feet:  
 8 All sheep and oxen, \* even the wild beasts of the field,  
 9 The birds of the air, the fish of the sea, \* and whatsoever walks in the paths of the sea.  
 10 O Lord our Governor, \* how exalted is your Name in all the world!

*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 Epistle

2 Corinthians 13:11-13

**F**INALLY, brothers and sisters, farewell. Put things in order, listen to my appeal, agree with one another, live in peace; and the God of love and peace will be with you. Greet one another with a holy kiss. All the saints greet you. The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you.

The Word of the Lord. *People* **Thanks be to God.**

*Please stand as you are able. All sing*

**Sequence Hymn 295**

Sing Praise to our Creator

*Christus, der ist mein Leben*

## The Gospel

Saint Matthew 28:16-20

*Gospeler*

The Holy Gospel of our Lord Jesus Christ, according to Matthew.

*People*

**Glory to you, Lord Christ.**

**T**HE eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshiped him; but some doubted. And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."

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

## The Sermon

The Reverend Anthony C. Estes

*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.  
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.

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.

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*

**G**OD 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; Anthony, our priest; 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.

*The Celebrant may add further petitions and concludes with this collect.*

**A**LMIGHTY 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 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.*

## 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*

**M**OST 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*

**A**Lmighty 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.

Announcements / Moments for Mission / Promotion of Choristers

## THE HOLY COMMUNION

*The Choir sings*

At the Offertory, Anthem from *St. Paul*, Felix Mendelssohn (1809-1847)

**H**OW lovely are the messengers that preach us the gospel of peace! To all the nations is  
gone forth the sound of their words, throughout all the lands their glad tidings.

Romans 5:15-16

*Please stand as you are able and sing*

Presentation Hymn 362 Holy, holy, holy! *Nicea*

*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.

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.

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."

*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. For with your co-eternal Son and Holy Spirit, you are one God, one Lord, in Trinity of Persons and in Unity of Being; and we celebrate the one and equal glory of you, O Father, and of the Son, and of the Holy Spirit. 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 *Mass in F*, Robert J. Powell (1932-2025)

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and  
 might, heav-en and earth are full of your glo - ry. 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.

*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 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.*

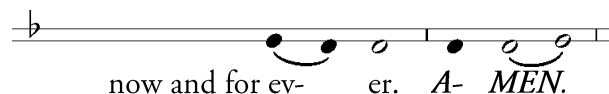
*The Celebrant says the "Words of Institution" that Jesus said at the Last Supper.*

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

*The Celebrant 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 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.

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.

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

*All sing*

**Fraction Anthem**

Ray W. Urwin (b. 1950)



*Cantor* Those who eat my flesh and drink my blood dwell in me, and I am in them. **Refrain**

*The Celebrant says the following Invitation*

The Gifts of God for the People of God.

**Music at the Communion,**

**Organ**

This little light of mine  
from *Five spirituals for organ*

Calvin Taylor (b. 1948)

*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.*

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

SUNSET and evening star,  
 And one clear call for me!  
 And may there be no moaning of the bar,  
 When I put out to sea,

But such a tide as moving seems asleep,  
 Too full for sound and foam,  
 When that which drew from out the boundless deep  
 Turns again home.

Twilight and evening bell,  
 And after that the dark!  
 And may there be no sadness of farewell,  
 When I embark;

For tho' from out our bourne of Time and Place  
 The flood may bear me far,  
 I hope to see my Pilot face to face  
 When I have crost the bar.      Alfred Tennyson (1809-1892)

Stephen Paulus (1949-2014)

TELL me, where is the road  
 I can call my own,  
 That I left, that I lost,  
 So long ago?  
 All these years I have wandered,  
 Oh, when will I know  
 There's a way, there's a road  
 That will lead me home?

After wind, after rain,  
 When the dark is done.  
 As I wake from a dream  
 In the gold of day,  
 Through the air there's a calling  
 From far away,  
 There's a voice I can hear  
 That will lead me home.

Rise up, follow me,  
 Come away, is the call,  
 With the love in your heart  
 As the only song;  
 There is no such beauty  
 As where you belong:  
 Rise up, follow me,  
 I will lead you home.      Michael Dennis Browne (b. 1940)

*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 stand as you are able. These prayers are then offered as we bid farewell to Father Estes.*

**A**LMIGHTY and merciful God, it is only by your gift that your faithful people offer you  
true and laudable service: Grant that we may run without stumbling to obtain your  
heavenly promises; through Jesus Christ our Lord, who lives and reigns with you and the  
Holy Spirit, one God, now and for ever. *Amen.*

**H**EAVENLY Father, Shepherd of your people, we thank you for the ministry of your  
servant, Anthony, who is faithful in the care of your flock; and we pray that, following  
his example and teachings, we may by your grace grow into the stature of the fullness of our  
Lord and Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God,  
for ever and ever. *Amen.*

**A**ND now, O Lord, we pray, be with Anthony and Brittany as they depart this  
community, and for us who stay; and grant that all of us, by drawing ever nearer to you,  
may always be close to each other in the communion of your saints. All this we ask for the  
sake of Jesus Christ, your Son, our Lord. *Amen.*

*The Celebrant then gives*  
**The Blessing**

*Please stand as you are able and sing*

Hymn 370, vss. 1-2, 6-7

I bind unto myself today

*St. Patrick's Breastplate*

*The Dismissal is given and the people respond*

Thanks be to God.

Organ

Tuba Tune

C.S. Lang (1891-1971)

*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."*

## Reception today

Please join us immediately following this service for a reception in Barth Hall in honor of the Rev'd Anthony and Brittany Estes.

## This morning's music

The hymn at this morning's entrance procession is appointed in honor of Father Estes. It was sung in the Cathedral when he was commissioned as Priest Associate and Partnership Missioner for the Detroit Church Partnership in 2022.

The two motets at the Communion are favorites of the treble choristers, who begin their summer recess following this morning's service. *Crossing the bar* sets Tennyson's beloved poem with music composed by the Irish organist G.H.P. Hewson. *The road home* is Stephen Paulus' setting of Michael Dennis Browne's poem, using an American folk hymn tune as the main musical material. It has become our custom for the Choir to sing this piece on the last Sunday of each choir season for the treble choristers.

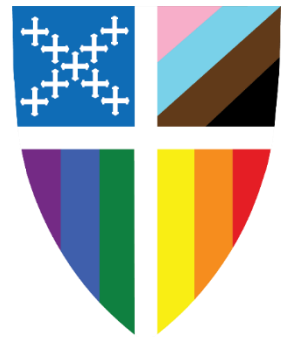
## June Pride events at the Cathedral



Thursday, June 4, 7:00 p.m.

*An Evening with  
the Reverend Brandan Robertson*

Join author, activist, public theologian, and widely known "TikTok Pastor" Brandan Robertson as he presents a book talk on his widely popular book "*Queer and Christian: Reclaiming the Bible, Our Faith, and Our Place at the Table.*" His book will be available for purchase. A light reception follows in Barth Hall.



Friday, June 5, 7:00 p.m.

*A Service of Holy Eucharist - Celebrating the Diversity of All God's Children*

Celebrant: The Right Reverend Dr. Bonnie A Perry

Preacher: The Reverend Brandan Robertson

*A light reception follows in Barth Hall.*

Saturday, June 6, 12:00 -8:00 p.m. *Join the CCSP at Motor City Pride!*

Volunteers are needed to host our booth in Hart Plaza. Individuals, groups, and families can sign up for 4-hour blocks (*a 2-hour block is also available- just let us know!*). There are sign-up sheets on the table in the gallery. As a volunteer, you will

be welcoming visitors to the booth, answering any questions about the Cathedral or The Episcopal Church, and showing our love and support to our LGBTQIA+ siblings. Questions can be directed to Emery Dumas at [emeryja21@hotmail.com](mailto:emeryja21@hotmail.com) or call/text 231.590.6720.

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