

# THE CATHEDRAL CHURCH OF ST. PAUL

Detroit, Michigan

The Very Reverend Joseph Caldwell Alsay  
*Dean*

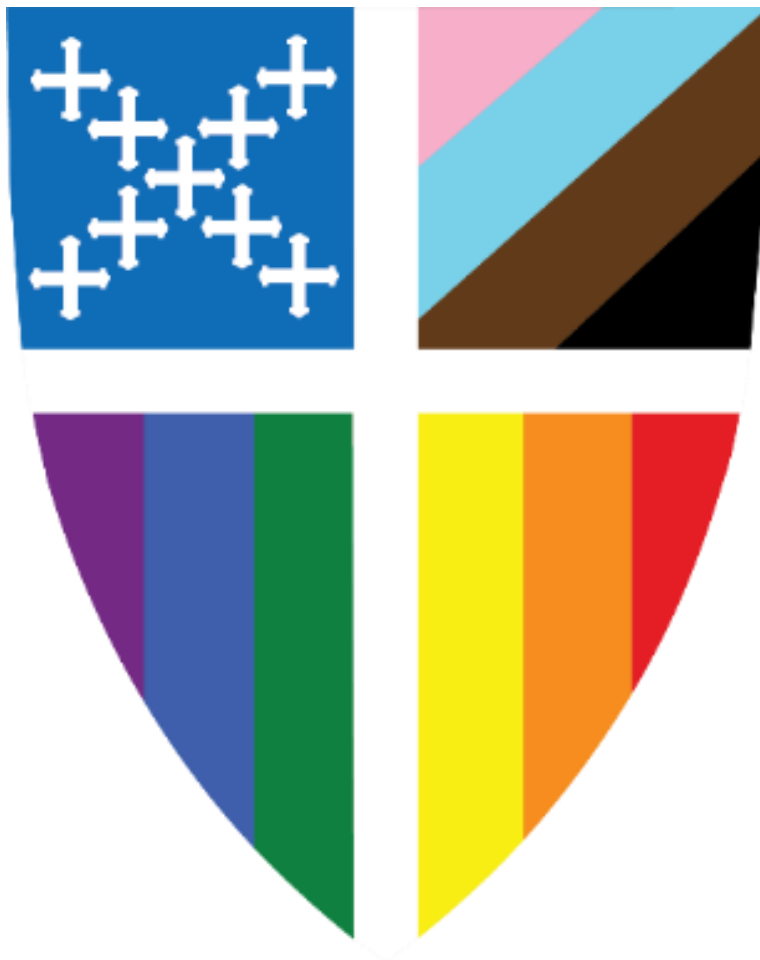
The Right Reverend Dr. Bonnie A. Perry  
*Bishop of the Diocese of Michigan*

June 7, 2026

The Second Sunday after Pentecost

Sung Holy Eucharist, 11:00 a.m.

*with the Cathedral Singers*



**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.*

*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.*

## THE ENTRANCE RITE

**Organ** Trio super: Herr Jesu Christ, dich zu uns wend, BWV 655 J.S. Bach (1685-1750)  
*Lord Jesus Christ, be present now*

*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*

### Processional Hymn 493

O for a thousand tongues to sing

*Azmon*

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

### 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.**

*All sing*

### Gloria in excelsis

from *Mass in F*, Robert Powell (1932-2025)

1. Glo - ry to God in the high - est, and peace to his peo - ple on  
earth. 2. Lord God, heaven - ly King, al - mighty God and Fa - ther, we  
wor - ship you, we give you thanks, we praise you for your glo - ry. 3. Lord Je - sus  
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you take a - way the  
sin of the world: have mer - cy on us; 5. you are seat - ed at the right hand of the

Fa - ther: re - ceive our prayer. 6. For you a - lone are the  
 Ho - ly One, you a - lone are the Lord, 7. you a - lone are the Most  
 High, Je - sus Christ, with the Ho - ly Spi - rit, in the  
 glo - ry of God the Fa - ther. A - men.

### The Collect of the Day

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

**O** God, from whom all good proceeds: Grant that by your inspiration we may think those things that are right, and by your merciful guiding may do them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

#### *A Collect for Pride Month*

**G**OD of all Creation, you have made us in your image, a rainbow of every color, culture, gender expression, language, orientation, and nation; we give thanks for the diversity of your creation. Help us to hold one another closely in love, compassion, and celebration, that we may give thanks that we are all your children. In the Name of Jesus, we offer our prayer. *Amen.*

*The congregation is seated.*

## THE WORD OF GOD

### The Lesson

Genesis 12:1-9

**N**OW the Lord said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.” So Abram went, as the Lord had told him; and Lot went with him. Abram was seventy-five years old when he departed from Haran. Abram took his wife Sarai and his brother’s son Lot, and all the possessions that they had gathered, and the persons whom they had acquired in Haran; and they set forth to go to the land of Canaan. When they had come to the land of Canaan, Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. Then the Lord appeared to Abram, and said, “To your offspring I will give this land.” So he built there an altar to the Lord, who had appeared to him. From there he moved on to the hill country on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the

*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.*

east; and there he built an altar to the Lord and invoked the name of the Lord. And Abram journeyed on by stages toward the Negeb.

The Word of the Lord.

*People* Thanks be to God.

*The Choir sings*

**Psalm 33:1-12**

*Exultate, justi*

chant: Richard Woodward, Jr.  
(1744-1777)

*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.*

**R**EJOICE in the Lord, you righteous; \* it is good for the just to sing praises.  
2 Praise the Lord with the harp; \* play to him upon the psaltery and lyre.  
3 Sing for him a new song; \* sound a fanfare with all your skill upon the trumpet.  
4 For the word of the Lord is right, \* and all his works are sure.  
5 He loves righteousness and justice; \* the loving-kindness of the Lord fills the whole earth.  
6 By the word of the Lord were the heavens made, \* by the breath of his mouth all the heavenly hosts.  
7 He gathers up the waters of the ocean as in a water-skin \* and stores up the depths of the sea.  
8 Let all the earth fear the Lord; \* let all who dwell in the world stand in awe of him.  
9 For he spoke, and it came to pass; \* he commanded, and it stood fast.  
10 The Lord brings the will of the nations to naught; \* he thwarts the designs of the peoples.  
11 But the Lord's will stands fast for ever, \* and the designs of his heart from age to age.  
12 Happy is the nation whose God is the Lord! \* happy the people he has chosen to be his own!

**The Epistle**

Romans 4:13-25

*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.*

**T**HE promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation. For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, "I have made you the father of many nations") —in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be." He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith "was reckoned to him as righteousness." Now the words, "it was reckoned to him," were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

The Word of the Lord.

*People* Thanks be to God.

*Please stand as you are able. All sing*

**Sequence Hymn 393**

Praise our great and gracious Lord

*Maoz Zur*

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

## The Gospel

Saint Matthew 9:9-13, 18-26

*Gospeler  
People*

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

AS Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, "Follow me." And he got up and followed him. And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with him and his disciples. When the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" But when he heard this, he said, "Those who are well have no need of a physician, but those who are sick. Go and learn what this means, 'I desire mercy, not sacrifice.' For I have come to call not the righteous but sinners." While he was saying these things to them, suddenly a leader of the synagogue came in and knelt before him, saying, "My daughter has just died; but come and lay your hand on her, and she will live." And Jesus got up and followed him, with his disciples. Then suddenly a woman who had been suffering from hemorrhages for twelve years came up behind him and touched the fringe of his cloak, for she said to herself, "If I only touch his cloak, I will be made well." Jesus turned, and seeing her he said, "Take heart, daughter; your faith has made you well." And instantly the woman was made well. When Jesus came to the leader's house and saw the flute players and the crowd making a commotion, he said, "Go away; for the girl is not dead but sleeping." And they laughed at him. But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. And the report of this spread throughout that district.

The Gospel of the Lord.

*People*

Praise to you, Lord Christ.

## 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.  
On the third day he rose again  
in accordance with the Scriptures;

*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.*

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*

**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 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 Celebrant may add further intercessions and concludes with*

**C**REATOR God, Holy One, Maker of love, and Source of joy: we give you thanks for the infinite variety of your creation. We bless you that we are fearfully and wonderfully made, and that we are all your beloved children. Grant us the courage to tell our truth, to honor ourselves, to love our neighbors, and to share your grace with a world which aches for healing. We pray this in the name of Jesus Christ, who shows us the way. *Amen.*

## The Confession of Sin and Absolution

*Celebrant*

Let us confess our sins against God and our neighbor.

*Please kneel as you are able. Silence may be kept. All then say together*

**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.

## THE HOLY COMMUNION

*The Choir sings*

At the Offertory, Anthem

Harold W. Friedell (1905-1958)

**D**RAW us in the Spirit's tether; for when humbly, in thy name,  
Two or three are met together, Thou art in the midst of them:  
Alleluya! Alleluya! Touch we now thy garment's hem.

As thy brethren used to gather in the name of Christ to sup,  
Then with thanks to God the Father, break the bread and bless the cup.  
Alleluya! Alleluya! So knit thou our friendship up.

All our meals and all our living make as sacraments of thee,  
That by caring, helping, giving, we may true disciple be.  
Alleluya! Alleluya! We will serve thee faithfully.

Percy Dearmer (1867-1936)

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."*

*Please stand as you are able and sing*

## Presentation Hymn

*Old Hundredth*

**F**ROM all that dwell below the skies  
Let the Creator's praise arise:  
Let the Redeemer's name be sung  
Through every land by every tongue.

Eternal are thy mercies, Lord;  
Eternal truth attends thy word:  
Thy praise shall sound from shore to shore,  
Till suns shall rise and set no more. Amen.

*The Celebrant then begins the Great Thanksgiving.*

### The Great Thanksgiving

*Celebrant* *People*

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

*Celebrant* *People*

Lift up your hearts. **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.

For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord.

*or this*

through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

*or the following*

For by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

All sing  
Sanctus

from *Mass in F*, Powell

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 Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3 and Revelation 4:8.*

*The people stand or kneel. The Celebrant continues*

**H**OLY 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.

*We recall God's acts of salvation history.*

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 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."

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

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, we proclaim the mystery of faith,

*Celebrant and People*

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

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

*The Celebrant continues*

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.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty God,

now and for ev- er. A- MEN.

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

We then say together The Lord's Prayer, the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

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

**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)

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

*Refrain*

My flesh is food in - deed, and my  
 blood is drink in - deed, says the Lord.

*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**

Prelude on *Union Seminary*

Craig Philips (b. 1961)

**Motet**

Stephanie Martin (b.1962)

**A**VE verum corpus, natus ex Maria virgine,  
 Vere passum immolatum in cruce pro homine.  
 Cujus latus perforatum unda fluxit sanguine;  
 Esto nobis praegustatum mortis in examine.  
 O dulcis, O pie, O dulcis Jesu, fili Mariae.  
 Miserere mei. Amen.

*Hail, true body born of the Virgin Mary,  
 Who truly suffered sacrifice on the Cross for humankind;  
 From whose pierced side blood streamed and flowed,  
 Be for us a foretaste of the test of death.  
 O merciful, O kind, O sweet Jesus, son of Mary.  
 Have mercy on us. Amen.*

14th c., attributed to Pope Innocent VI (d. 1362)

*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 Moments for Mission**

*Please stand as you are able. The Celebrant then gives*  
**The Blessing**

*Please stand as you are able and sing*

**Hymn 567** Thine arm, O Lord, in days of old

*St. Matthew*

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

**Organ**

Veni Creator Spiritus  
*Fanfare and Rhumba*

Paul Leddington Wright  
(b. 1957)

*A Postcommunion Prayer of thanksgiving after communion seeks God's help for Christian service. The eucharistic community is sent "into the world in peace" to love and serve God as witnesses of Christ. This prayer expresses the transition of the Christian's attention from the mystery of sacramental participation to the engagement of Christian ministry.*

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

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

## Coffee Hour

Coffee Hour and a time for fellowship is offered in Barth Hall following this service, and is hosted today by Shelley and Wes Fishwick.

## Notes on the Music

The Cathedral Singers are conducted in parts of the service today by Ray Stilwell, former Assistant Organist of the Cathedral. Canon Tarrant wishes to extend thanks to Mr. Stilwell and to John O'Brien for their assistance over the last month as we await the arrival of our new Associate Organist and Succentor, David Heinze, on June 21.

Harold Friedell is a prominent name in American church music of the last century. The many anthems and settings of the canticles of this former Organist and Choirmaster of St. Bartholomew's Church, New York City are sung

with great regularity in churches across the denominations. Friedell's *Draw us in the Spirit's tether* sets stanzas that were written as part of a postcommunion hymn. The main musical theme has been extracted into a format for congregational singing in several hymnals and assigned the hymntune name *Union Seminary*.

Dating from the 14<sup>th</sup> century and attributed to Pope Innocent, *Ave verum corpus* is a Eucharistic text. During the Middle Ages it was sung at the Elevation at Mass, and was used frequently during the Benediction of the Blessed Sacrament. The text is a meditation on Jesus' presence in the Blessed Sacrament and ties it to the redemptive meaning of suffering in the life of all believers. While the most iconic musical versions are those of Byrd, Mozart, and Elgar, composers continue to set this text, and the Choir sings today a setting by contemporary Canadian composer Stephanie Martin.

Today marks the beginning of the summer recess for the Cathedral choirs. Choral services will resume on September 13.



collaboratively.

### Enrolling now for the Fall!

A fantastic extra-curricular opportunity, 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

*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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**Diverse people**  
**Daily relevance**  
**Inspiring space**

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