

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



July 5, 2026

The Sixth Sunday after Pentecost

Morning Prayer, 7:30 a.m. in Nativity Chapel

Holy Eucharist, 8:15 a.m. in Nativity Chapel

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 Cathedral Connection sheet included with your bulletin and place it in the offering plate. 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 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 146, 147

Prayerbook, Page 79

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Pages 803-804

The First Lesson

Numbers 27:12-23

THE Lord said to Moses, "Go up this mountain of the Abarim range, and see the land that I have given to the Israelites. When you have seen it, you also shall be gathered to your people, as your brother Aaron was, because you rebelled against my word in the wilderness of Zin when the congregation quarreled with me. You did not show my holiness before their eyes at the waters." (These are the waters of Meribath-kadesh in the wilderness of Zin.) Moses spoke to the Lord, saying, "Let the Lord, the God of the spirits of all flesh, appoint someone over the congregation who shall go out before them and come in before them, who shall lead them out and bring them in, so that the congregation of the Lord may not be like sheep without a shepherd." So the Lord said to Moses, "Take Joshua son of Nun, a man in whom is the spirit, and lay your hand upon him; have him stand before Eleazar the priest and all the congregation and commission him in their sight. You shall give him some of your authority, so that all the congregation of the Israelites may obey. But he shall stand before Eleazar the priest, who shall inquire for him by the decision of the Urim before the Lord; at his word they shall go out, and at his word they shall come in, both he and all the Israelites with him, the whole congregation." So Moses did as the Lord commanded him. He took Joshua and had him stand before Eleazar the priest and the whole congregation; he laid his hands on him and commissioned him, as the Lord had directed through Moses.

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

The Second Lesson

Saint Mark 1:14-20

AFTER John was arrested, Jesus came to Galilee proclaiming the good news of God and saying, "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news." As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the sea, for they were fishers. And Jesus said to them, "Follow me, and I will make you fishers of people." And immediately they left their nets and followed him. As he went a little farther, he saw James son of Zebedee and his brother John, who were in their boat mending the nets. Immediately he called them, and they left their father Zebedee in the boat with the hired men and followed him.

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

The Apostles' Creed and The Prayers

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The Collect of the Day

O God, you have taught us to keep all your commandments by loving you and our neighbor: Grant us the grace of your Holy Spirit, that we may be devoted to you with our whole heart, and united to one another with pure affection; 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 the Nation

LORD God Almighty, you have made all the peoples of the earth for your glory, to serve you in freedom and in peace: Give to the people of our country a zeal for justice and the strength of forbearance, that we may use our liberty in accordance with your gracious will; 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

from Pastorella, BWV 590
i. Pastorella ii. Allemande

J.S. Bach (1685-1750)

At the bell, please stand as you are able.

At 11:00 a.m. all sing

Processional Hymn 423

Immortal, invisible, God only wise

St. Denio

Words of Welcome Diverse people • Daily relevance • Inspiring space

The Opening Acclamation

Celebrant Blessed be God: Father, Son and Holy Spirit.

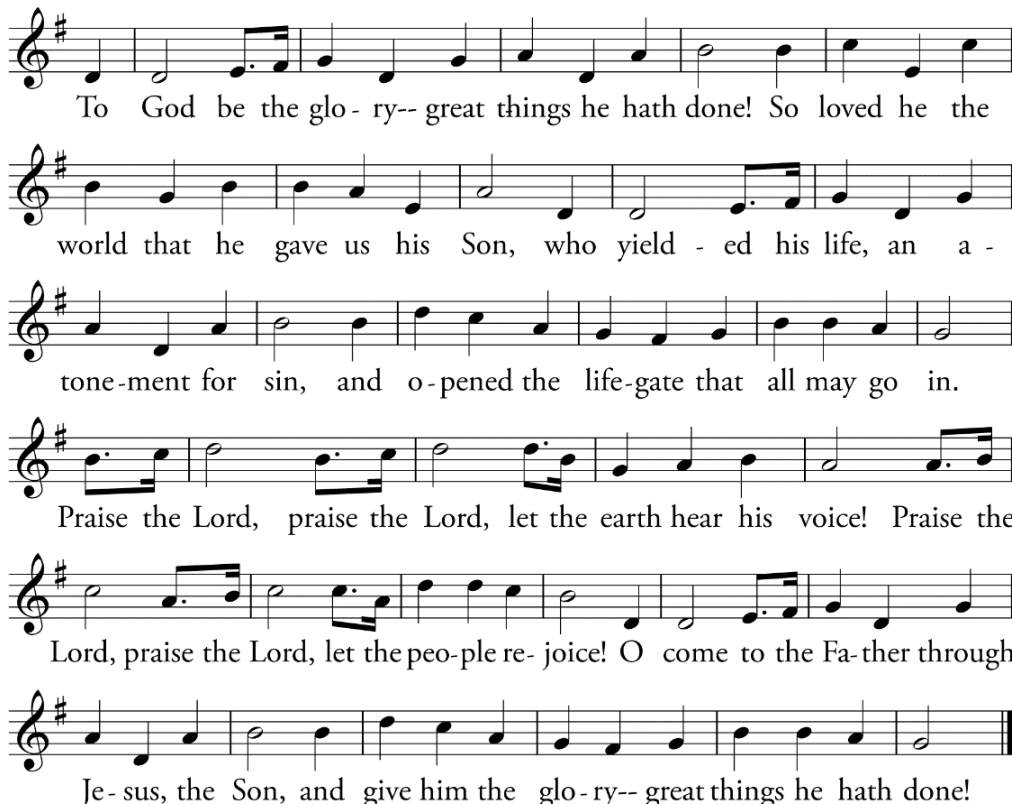
People And blessed be God's kingdom, now and for ever. Amen.

The Collect for Purity

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.

The Collect of the Day

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

O God, you have taught us to keep all your commandments by loving you and our neighbor: Grant us the grace of your Holy Spirit, that we may be devoted to you with our whole heart, and united to one another with pure affection; 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 the Nation

LORD God Almighty, you have made all the peoples of the earth for your glory, to serve you in freedom and in peace: Give to the people of our country a zeal for justice and the strength of forbearance, that we may use our liberty in accordance with your gracious will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

The congregation is seated.

THE WORD OF GOD

The Lesson

Genesis 24:34-38, 42-49, 58-67

THE servant said to Laban, "I am Abraham's servant. The Lord has greatly blessed my master, and he has become wealthy; he has given him flocks and herds, silver and gold, male and female slaves, camels and donkeys. And Sarah my master's wife bore a son to my master when she was old; and he has given him all that he has. My master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I live; but you shall go to my father's house, to my kindred, and get a wife for my son.' I came today to the spring, and said, 'O Lord, the God of my master Abraham, if now you will only make successful the way I am going! I am standing here by the spring of water; let the young woman who comes out to draw, to whom I shall say, "Please give me a little water from your jar to drink," and who will say to me, "Drink, and I will draw for your camels also" —let her be the woman whom the Lord has appointed for my master's son.' Before I had finished speaking in my heart, there was Rebekah coming out with her water jar on her shoulder; and she went down to the spring, and drew. I said to her, 'Please let me drink.' She quickly let down her jar from her shoulder, and said, 'Drink, and I will also water your camels.' So I drank, and she also watered the camels. Then I asked her, 'Whose daughter are you?' She said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him.' So I put the ring on her nose, and the bracelets on her arms. Then I bowed my head and worshiped the Lord, and blessed the Lord, the God of my master Abraham, who had led me by the right way to obtain the daughter of my master's kinsman for his son. Now then, if you will deal loyally and truly with my master, tell me; and if not, tell me, so that I may turn either to the right hand or to the left." And they called Rebekah, and said to her, "Will you go with this man?" She said, "I will." So they sent away their sister Rebekah and her nurse along with Abraham's servant and his men. And they blessed Rebekah and said to her, "May you, our sister, become thousands of myriads; may your offspring gain possession of the gates of their foes." Then Rebekah and her maids rose up, mounted the camels, and followed the man; thus the servant took Rebekah, and went his way. Now Isaac had come from Beer-lahai-roi, and was settled in the Negeb. Isaac went out in the evening to walk in the field; and looking up, he saw camels coming. And Rebekah looked up, and when she saw Isaac, she slipped quickly from the camel, and said to the servant, "Who is the man over there, walking in the field to meet us?" The servant said, "It is my master." So she took her veil and covered herself. And the servant told Isaac all the things that he had done. Then Isaac brought her into his mother Sarah's tent. He took Rebekah, and she became his wife; and he loved her. So Isaac was comforted after his mother's death.

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

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.

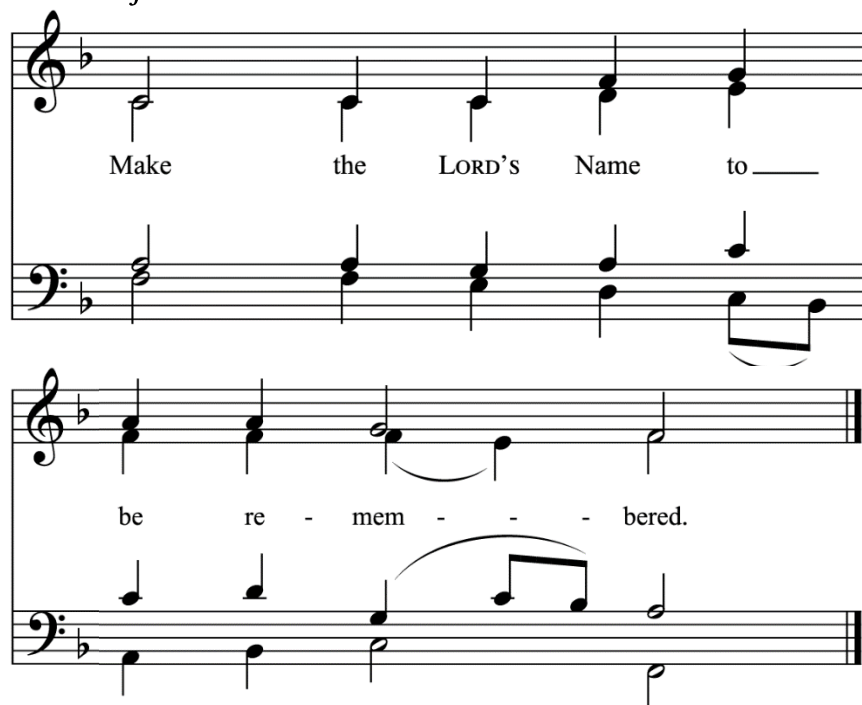
At 8:15, the Psalm is read by all.

At 11:00 a.m. all sing the refrain as indicated.

Psalm 45: 11-18

Eructavit cor meum

Refrain



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.

HEAR, O daughter; consider and listen closely; *
forget your people and your father's house.

12 The king will have pleasure in your beauty; * he is your master; therefore do him honor.

13 The people of Tyre are here with a gift; *
the rich among the people seek your favor." *Refrain*

14 All glorious is the princess as she enters; * her gown is cloth-of-gold.

15 In embroidered apparel she is brought to the king; *
after her the bridesmaids follow in procession.

16 With joy and gladness they are brought, * and enter into the palace of the king. *Refrain*

17 "In place of fathers, O king, you shall have sons; *
you shall make them princes over all the earth.

18 I will make your name to be remembered from one generation to another; *
therefore nations will praise you for ever and ever." *Refrain*

The Epistle

Romans 7:15-25a

Ido not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the law is good. But in fact it is no longer I that do it, but sin that dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me. So I find it to be a law that when I want to do what is good, evil lies close at hand. For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ our Lord!

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

Please stand as you are able. At 11:00 all sing

Sequence Hymn 644

How sweet the Name of Jesus sounds

St. Peter

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 Gospel

Saint Matthew 11:16-19, 25-30

*Celebrant
People*

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

JESUS said to the crowd, “To what will I compare this generation? It is like children sitting in the marketplaces and calling to one another, ‘We played the flute for you, and you did not dance; we wailed, and you did not mourn.’ For John came neither eating nor drinking, and they say, ‘He has a demon’; the Son of Man came eating and drinking, and they say, ‘Look, a glutton and a drunkard, a friend of tax collectors and sinners!’ Yet wisdom is vindicated by her deeds.” At that time Jesus said, “I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

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

Prayerbook, Page 358

The Prayers of the People

Intercessor

GOD 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 Sarah, Archbishop of Canterbury; Sean, our Presiding Bishop; Bonnie, our Bishop; Joseph our Dean; 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 intercessions and concludes with

LORD, hear the prayers of thy people; and what we have asked faithfully, grant that we may obtain effectually, to the glory of thy Name; through Jesus Christ our Lord. *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 say together

MOST 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

ALMIGHTY God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. *Amen.*

The Peace

Celebrant

The peace of the Lord be always with you.

People

And also with you.

THE HOLY COMMUNION

At 8:15 a.m., seated, all sing

Offertory Hymn 423

Immortal, invisible, God only wise

St. Denio

At 11:00 a.m.

Anthem

from *Vesperae solennes de confessore*, K.339, W.A. Mozart (1756-1791)

LAUDATE Dominum omnes gentes, audate eum, omnes populi. Quoniam confirmata
Lest super nos misericordia eius, et veritas Domini manet in aeternum. *Amen.*

Praise the Lord, all nations; praise Him, all people. For He has bestowed His mercy upon us, and the truth of the Lord endures forever. Amen.

Psalms 117

Abigail McKay Cherry, soprano

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.

You can fill out a virtual pledge here:



Donate with E-Giving here:



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, 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."

At 11:00 all stand and sing
Presentation Hymn

Old Hundredth

FROM 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.

2. 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 continues with
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 continues

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 this 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

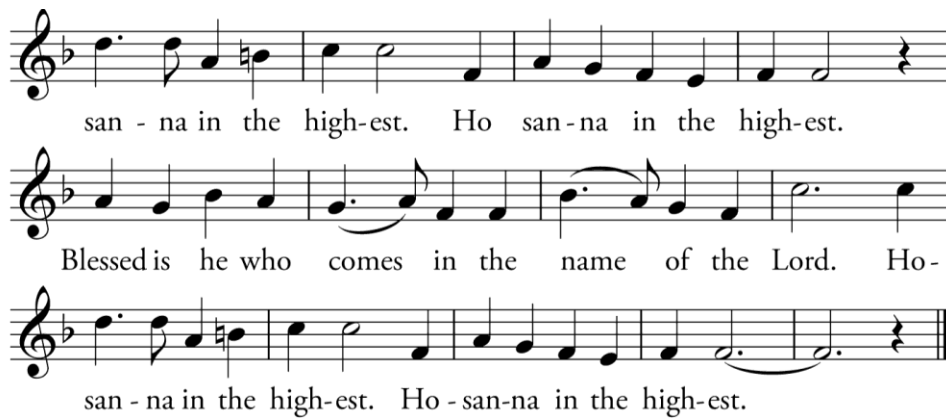
Sanctus

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 -

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

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."

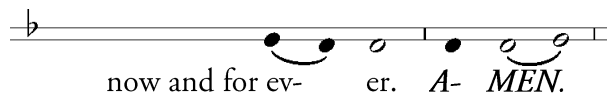
Therefore we proclaim the mystery of faith:

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.

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,



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

OUR Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,

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.

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.

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."*

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 and a period of silence is kept.

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

The Celebrant says the following Invitation
The Gifts of God for the People of God.

Music at the Communion *from Pastorella, BWV 590*
iii. Aria

Bach

After Communion the Celebrant says
Let us pray.

Kneeling, all say
ETERNAL God, heavenly Father,
You have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

Please be seated for
Announcements and Moments for Mission

Please stand for
The Blessing

At 11:00 a.m. all sing the hymn found on the yellow insert.
Hymn Creator God, your hand

National Hymn

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

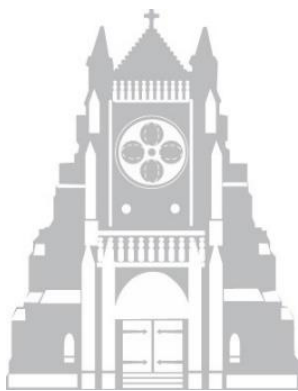
Please remain standing as the procession leaves the Cathedral.

Organ *from Pastorella, BWV 590*
iv. Gigue

Bach

Coffee Hour

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



CATHEDRAL WINDOWS

News / Announcements / Opportunities to Serve

Dinner Church & Reel Faith: “The Chosen” - Wednesdays, July 8 – 29

By popular demand, we are extending our summer session of Dinner Church & Reel Faith series, this time focusing on *The Chosen*, an amazing, biblically-centered television series. In the historical context of life during Jesus’ days on earth, we have an opportunity to see the impact of his life in a fresh way. Through film and text, we will seek to explore who he was, what he did, and who he continues to be today. This formation class will be supported by reading of the Gospels, reflecting on poignant questions, and group interaction! Eucharist and Dinner begin at 6:00 p.m. followed by Formation from 6:45-8:00 p.m.

Weekday Services

Please note that beginning this week, our weekday service schedule changes and we will offer one mid-week Eucharist on Wednesdays at 12:15 p.m. in Grace Chapel.

Wednesdays

Holy Eucharist, 12:15 p.m. in Grace Chapel

Williams Pavilion Little Food Pantry

Williams Pavilion is a senior-housing community in Detroit that provides affordable apartments for low-income seniors, and we are excited to introduce the *Williams Pavilion Little Food Pantry*, which will support residents who live on fixed income and will help to supplement necessary items. Donation items are posted on the bulletin board in the Gallery. Please take a sticky note with the needed item and return the purchased item to the cart under the bulletin board. Items will be taken to Williams Pavilion and placed in the Little Food Pantry for residents to take what they need. We deeply appreciate your support and care for our neighbors.

Be a Coffee Hour Host

We invite you to consider helping with Cathedral hospitality by signing up to host a coffee hour after an 11:00 a.m. Sunday service. For more information see the bulletin board in the Gallery.



Psallam et spiritu mente

The Cathedral Choir School of Metropolitan Detroit is a not-for-profit outreach program of the Cathedral Church of St. Paul in cooperation with Cathedral Community Services. 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.

Please contact Mr. Jeremy David Tarrant, Cathedral Organist and Choirmaster: (313) 833-7547 jtarrant@detroitcathedral.org. Visit us on the web at www.detroitcathedral.org.

Intercessions

We give thanks for Cathedral parishioners and friends celebrating birthdays: Jean, Luke, Marie, Erica, Michael, Thomasine, Sarah.

We lift up those for whom prayers have been requested: Pauls, Kathy, Leah, Janice, Dennis, Jaqueline, Mike, Mary Beth, Gregory, Ron, Mike, Judy, Nancy, Karen, Terry, Charlene, Anthony, Gwen, Corris, Alan, Lydia. *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. **We pray for peace** throughout the world. Hasten, O Lord, our commitment to justice and peace for all God’s people. **We pray for an end to the gun violence** which plagues our nation. Give solace to grieving communities and bring peace to anxious hearts. Help us to remember that fervent prayer must be coupled with bold action.

We pray for Sarah, Archbishop of Canterbury; Sean, Presiding Bishop; Bonnie, our Bishop; for Yehiel, Presiding Bishop of the Evangelical Lutheran Church in America; Donald and Julie, Lutheran Bishops in Lower Michigan; and for Moisés, Bishop of the Dominican Republic. **In the Anglican Cycle of Prayer** we pray for The Anglican Church of South America. **In the Diocesan Cycle of Prayer** we remember Christ Church, Detroit; and the Church of the Pilgrim, Baharona, in the Dominican Republic.

This Week at the Cathedral

Monday, July 6

Compline, 8:00 p.m. via Facebook

Tuesday, July 7

Cathedral Staff Meeting, 10:30 a.m.

Chapter Executive Meeting, 11:00 a.m.

Compline, 8:00 p.m. via Facebook

Wednesday, July 8

Holy Eucharist, 12:15 p.m.

Dinner Church and "Reel" Faith, 6:00 p.m.

Compline, 8:00 p.m. via Facebook

Thursday, July 9

AA, 5:00 p.m.

Compline, 8:00 p.m. via Facebook

Friday, July 10

Open Cathedral, 11:00 a.m. - 2:00 p.m.

Compline, 8:00 p.m. via Facebook

Saturday, July 11

Motor City Music Together, 9:00-11:00 a.m.

Compline, 8:00 p.m. via Facebook

Sunday, July 12

Pentecost VII

Morning Prayer, 7:30 a.m.

Holy Eucharist, 8:15 a.m.

Sung Holy Eucharist, 11:00 a.m.

Coffee Hour, follows 11:00 service

Compline, 8:00 p.m. via Facebook

In Today's Liturgies

7:30 a.m.

Officiant

Helen Trombley

8:15 a.m.

Celebrant / Preacher

Dean Alsay

Acolyte

Helen Trombley

Lector / Intercessor

Don Wiggins

Eucharistic Minister

Bath Ott

Lay Healing Minister

Steve Ott

Ushers

Gale Davis, Don Wiggins

Altar Guild

Eunice Brooks

11:00 a.m.

Celebrant / Preacher

Dean Alsay

Acolytes

Sister Margaret Ruth, AF

Matthew O'Brien

Lector

Nancy Swearingen

Intercessor

Joe Poisson

Eucharistic Ministers

Joe Poisson,

Linda O'Brien

Healing Minister

David Baschal

Technology

Florence Williams, Alan Cooper

Ushers

Phillip Allmond

John and Nancy Swearingen

Altar Guild

Linda O'Brien, Florence Williams

The Cathedral Vestry

George Swan III, *Senior Warden* • Joseph Poisson, *Junior Warden* • Frank Kong, *Treasurer* • Bren O'Connor, *Secretary / Clerk* • Phillip Allmond • Elaine Belz • Alan Cooper • James Hooker • Stephen Ott • Bob Prout • Greg Reyner • Mark Savitskie • Don Wiggins

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Creator God, your hand

The musical score is written for a two-part setting (Soprano and Bass) in G major (one sharp) and 4/4 time. It consists of three systems of music. The first system contains three verses of lyrics. The second system contains a single line of lyrics. The third system contains a single line of lyrics. The melody is simple and hymn-like, with a clear cadence at the end of each system.

1 Cre - a - tor God, your hand fa-shioned this sa - cred land, our liv - ing
2 Yet, we've no en - e - my great - er than sla - ver - y's slow - set - ting
3 Great Sun of Right - eous - ness, with heal - ing mer - cy bless the race we

home: con - ceived in Li - ber - ty, pledged to e - qual - i - ty,
sun. Some bled to turn the tide; bat - tles and free - dom rides
run: high - ly re - solved, we'll dare free - dom's re - birth to share

where all, se - cure and free might live as one.
for jus - tice long de - nied, to make us one.
with neigh - bors ev - ery - where: "From ma - ny, One!"

Words John R. Abdenour (b. 1962); vss. 1 and 3 para. *Gettysburg Address*, Abraham Lincoln (1809-1865)

Music *National Hymn*, melody from *Thesaurus Musicus*, c. 1743, adapt. Thomas Augustine Arbe (1710-1778), 1745

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Notes on the hymn

Raised here at the Cathedral and receiving his early musical training as a chorister, John Abdenour was later Assistant Organist. Following music studies at the Oberlin Conservatory and law school at the University of Michigan, Mr. Abdenour served churches in New Haven and Milford, Connecticut before his appointment as Music Director and Organist of St. Paul's Episcopal Church, Fairfield.

His hymn, *Creator God, your hand* combines a paraphrase of passages from Lincoln's *Gettysburg Address* (verses 1 and 3) with an original second verse. Of this text he writes, "This hymn is sung every year on the Sunday closest to

July 4, at St. Paul's in Fairfield, a church located next door to the historic Burr Residence, a location well known to John Hancock and a lodging for his wife during the Second Continental Congress.”

He adds, “I’ve just made (hopefully) change: in verse two, line 5, changing ‘marches’ to ‘battles.’ ‘Marches and freedom rides’ is exclusively a reference to the civil rights movement of the 1950’s and 1960’s. ‘Battles and freedom rides’ ties together the magnificent heroism seen at Fort Wagner and Little Round Top and the burning buses in Alabama, a century apart, and grants them equal dignity and honor.”