

The Cathedral Church of St. Paul

The Very Reverend Dr. S. Scott Hunter
Dean of the Cathedral

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

April 21, 2024

The Fourth Sunday of Easter

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.

Worship is at the heart of Christian life and community. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy, the work of the people, encompasses the movements, prayers, music, and forms that make up a service. Liturgies for the Episcopal Church are generally found in the Book of Common Prayer.

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

The Gloria in excelsis, or some other song of praise, centers the service on the God we gather to praise. In Eastertide, Pacha nostrum is often appointed.

Please silence all electronic devices.
This service is also livestreamed on our YouTube channel.
Hymns are found in the blue hymnal in the pew racks.
Hymn numbers preceded by LEVAS are found in Lift Ev'ry Voice and Sing in the pews.

THE ENTRANCE RITE

Organ Prelude in D Major, BWV 532.i 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 This is the day the Lord has made;
 R Let us rejoice and be glad in it.
 V Let us go forth in peace.
 R In the Name of Christ. Amen.

All sing

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

Words of Welcome

The Opening Acclamation

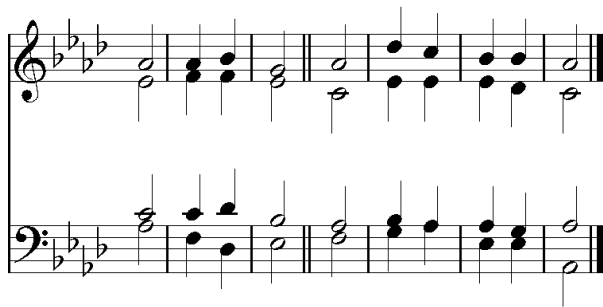
Celebrant Alleluia! Christ is risen!
People The Lord is risen indeed! Alleluia!

The Collect for Purity

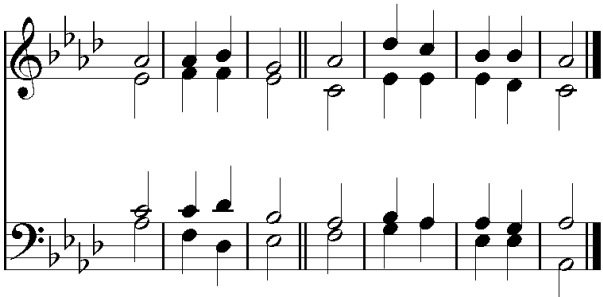
ALMIGHTY God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

All sing

Pascha nostrum chant: William Henry Walter (1825-1893)



- 1 Alleluia, alleluia. *
- Alleluia, alleluia.
- 2 Christ our Passover has been sacrificed for us; *
 therefore let us keep the feast,
- 3 Not with the old leaven, the leaven of malice and evil, *
 but with the unleavened bread of sincerity and truth.
- 4 Alleluia, alleluia. *
 Alleluia, alleluia.



- 5 Christ being raised from the dead will 'never die a'gain; *
death no 'longer has do'minion 'over him.
- 6 The death that he died, he died to sin, 'once for 'all; *
but the life he 'lives, he 'lives to 'God.
- 7 So also consider yourselves 'dead to 'sin, *
and alive to God in 'Jesus 'Christ our 'Lord.
- 8 Alleluia, 'alle'lulia. *
Alle'lulia, 'alle'lulia.
- 9 Christ has been 'raised from the 'dead, *
the first fruits of 'those who have 'fallen a'sleep.
- 10 For since by a 'man came 'death, *
by a man has come also the resur'rection 'of the 'dead.
- 11 For as in 'Adam all 'die, *
so also in Christ shall 'all be 'made a 'live.
- 12 Alleluia, 'alle'lulia. *
Alle'lulia, 'alle'lulia.

The Collect of the Day

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

O God, whose Son Jesus is the good shepherd of your people: Grant that when we hear his voice we may know him who calls us each by name, and follow where he leads; who, with you and the Holy Spirit, lives and reigns, one God, for ever and ever. *Amen.*

THE WORD OF GOD

The congregation is seated.

The Lesson

Acts 4:5-12

THE rulers, elders, and scribes assembled in Jerusalem, with Annas the high priest, Caiaphas, John, and Alexander, and all who were of the high-priestly family. When they had made the prisoners stand in their midst, they inquired, "By what power or by what name did you do this?" Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders, if we are questioned today because of a good deed done to someone who was sick and are asked how this man has been healed, let it be known to all of you, and to all the people of Israel, that this man is standing before you in good health by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead. This Jesus is 'the stone that was rejected by you, the builders; it has become the cornerstone.' There is

Collects are prayers that "collect" all of the themes of the day into one place. There are collects of each Sunday of the church year, as well as for other occasions.

The Lesson is usually from the Old Testament (Hebrew Scriptures), with which Jesus would have been familiar, and to which he often referred or quoted.

Sung by Jesus and Jewish worshipers, the Psalms highlight many facets of our relationship with God and each other. The entire psalter can be found in the Book of Common Prayer beginning at page 585.

The 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.

salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved.”

Psalm 23

Dominus regit me

chant: C. Hylton Stewart
(1884-1932)

THE Lord is my shepherd; * therefore can I lack nothing.
2 He shall feed me in a green pasture * and lead me forth beside the waters of comfort.
3 He shall convert my soul * and bring me forth in paths of righteousness for his for his Name’s sake.
4 Yea though I walk through the valley of the shadow of death, I will fear no evil; * for thou art with me; thy rod and thy staff comfort me.
5 Thou shalt prepare a table before against them that trouble me; * thou hast anointed my head with oil, and my cup shall be full.
6 But thy loving kindness and mercy shall follow me all the days of my life, * and I will dwell in the house of the Lord for ever.

The Epistle

1 John 3:16-24

WE know love by this, that he laid down his life for us— and we ought to lay down our lives for one another. How does God’s love abide in anyone who has the world’s goods and sees a brother or sister in need and yet refuses help? Little children, let us love, not in word or speech, but in truth and action. And by this we will know that we are from the truth and will reassure our hearts before him whenever our hearts condemn us; for God is greater than our hearts, and he knows everything. Beloved, if our hearts do not condemn us, we have boldness before God; and we receive from him whatever we ask, because we obey his commandments and do what pleases him. And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. All who obey his commandments abide in him, and he abides in them. And by this we know that he abides in us, by the Spirit that he has given us.

Please stand as you are able. All sing

Sequence Hymn 644

How sweet the name of Jesus sounds

St. Peter

The Gospel

Saint John 10:11-18

*Deacon
People*

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

JESUS said, “I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away—and the wolf snatches them and scatters them. The hired hand runs away because a hired hand does not care for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father. And I lay down my life for the sheep. I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. For this reason the Father loves me, because I lay down my life in order to take it up again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up again. I have received this command from my Father.”

The Gospel of our Savior.

People Praise to you, Lord Christ.

The Sermon

Please stand as you are able. All say together
The Nicene Creed

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

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

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

The Prayers of the People

Deacon

GATHERED in the care of the good shepherd who laid down his life for the sheep, let us
pray to God who knows our every need.

Intercessor

For the holy churches in every place, and for the unity of all.
People Glory and praise to you, O living God.

For this holy assembly and for all who gather in the name of the risen Christ.
Glory and praise to you, O living God.

Carmen Piggins
Missioner for Ministry with Young People

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.

For Bonnie, our bishop; Scott, Judith, and Anthony, our priests; Tim, our deacon; and all the holy people of God.

Glory and praise to you, O living God.

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

Glory and praise to you, O living God.

For all those in danger and need, the sick and the suffering, the strayed and the lost.

Glory and praise to you, O living God.

For those who walk in death's dark valley.

Glory and praise to you, O living God.

For ourselves, our families, and those we love.

Glory and praise to you, O living God.

The Deacon may add other intercessions and then continues

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

To you, O Lord.

Celebrant

BLESSED are you, O Lord our God, who soothes our head with oil and fills our cup with wine. Hear the prayers we offer for every need, and revive us with your Holy Spirit; through Jesus Christ our Lord. *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

John Ireland (1879-1962)

MANY waters cannot quench Love; neither can the floods drown it.
Love is strong as death.

Song of Solomon: 8:7,6

Greater love hath no man than this,

that a man lay down his life for his friends:

Saint John 15:13

who His own Self bare our sins in His own Body on the tree,

that we, being dead to sins, should live unto righteousness.

1 Peter 2:24

Ye are wash'd, ye are sanctified, ye are justified in the Name of the Lord Jesus.

1 Corinthians 6:11

Ye are a chosen generation, a royal priesthood, a holy nation,

that ye should show forth the praises of Him

who hath called you out of darkness into His marvelous light.

1 Peter 2:9

I beseech you, brethren, by the mercies of God,

that ye present your bodies, a living sacrifice:

holy, acceptable unto God, which is your reasonable service.

Romans 12:1

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.

Please stand as you are able and sing
Hymn at the Presentation

Lasst uns erfreuen

1 Let us re-joice, the fight is won; dark -
2 Through north and south and east and west, may
ness is con- quered, death un- done! Life tri - um- phant! Al- le -
God's im- mor - tal name be blessed: Al- le - lu - ia, al- le -
lu - ia! So age to age each na - tion grows more
lu - ia! 'Til ev - ry-where be-neath the sun God's
like the heart of him who rose: Christ is ris - en! Al- le
reign be- gins, God's will is done: Al - le - lu - ia, al - le -
lu - ia! Al- le - lu - ia, al- le - lu - ia, al- le - lu - ia!
lu - ia! Al- le - lu - ia, al- le - lu - ia, al- le - lu - ia!

Words Songs of Praise, alt.

Music *Lasst uns erfreuen*, melody from *Ausserlesene Catholische Geistliche Kirchengesang*, 1623, adapt. Ralph Vaughan Williams (1872-1958)

The Celebrant then begins the Great Thanksgiving.

The Great Thanksgiving

Celebrant The Lord be with you. *People* And al - so with you.
Celebrant Lift up your hearts. *People* We lift them to the Lord.
Celebrant Let us give thanks to the Lord our God.
People It is right to give our thanks and praise.

During the Offertory, the Choir sings an anthem. A hymn is then sung by all as the offering is presented at the High Altar.

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."

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

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

All sing

Sanctus and Benedictus

from Deutsche Messe, Franz Schubert (1797-1828)

arr. Richard Proulx (1937-2010)

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.

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

The People stand or kneel. The Celebrant continues

WE 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

We recall God's acts of salvation history.

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

and for many 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;

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Mary, the God bearer, Paul, and all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty God,

A musical staff with a treble clef and a flat key signature. The notes are: a half note on G4, a quarter note on A4, a quarter note on B4, a quarter note on C5, a quarter note on B4, a quarter note on A4, and a half note on G4. The lyrics 'now and for ev- er. A- MEN.' are written below the staff, with the notes corresponding to the syllables: 'now' (G), 'and' (A), 'for' (B), 'ev-' (C), 'er.' (B), 'A-' (A), 'MEN.' (G).

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,
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.

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.

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

All sing
Agnus Dei

Schubert-Proulx



Je - sus, Lamb of God: have mer - cy on us.
Je - sus bear - er of our sins: have mer - cy on us.
Je - sus, re - deem - er, re - deem - er of the world:
give us your peace, give us your peace.

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

Music at the Communion,

Organ

Pastorale (Psalm 23:1) Percy Whitlock (1903-1946)
from *Seven sketches on verse from the Psalms*

The Choir sings
Motet

Thomas Tallis (c. 1505-1585)

IF ye love me, keep my commandments,
and I will pray the Father:
and he shall give you another comforter,
that he shall bide with you forever,
even the spirit of truth.

Saint John 14:15-17

After Communion the Celebrant says
Let us pray.

Celebrant and People

LOVING God, we give you thanks
for restoring us in your image
and nourishing us with spiritual food
in the Sacrament of Christ's Body and Blood.
Now send us forth a people, forgiven, healed, renewed;
that we may proclaim your love to the world
and continue in the risen life of Christ our Savior. Amen.

Please be seated.

Announcements

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.

Please stand or kneel, as is your custom. The Celebrant then gives

The Blessing

Please stand as you are able and sing

Processional Hymn 478

Jesus, our mighty Lord

Monkland

The Dismissal is given and the people respond

Thanks be to God. Alleluia, alleluia!

Organ

Fugue in D Major, BWV 532.ii

Bach

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."

Notes on the Music

The 20th century English composer John Ireland was a pupil of Charles Villiers Stanford, and made a name for himself first as a composer of the songs and chamber music. Active as an organist and choral conductor, he also composed a great deal of music for the liturgy. At the Offertory, the Choir sings the piece for which Ireland is best known, *Greater love*, a sublime and profound musical statement of texts that relate the true meaning of love as exemplified in the life of Jesus Christ.

Thomas Tallis is the outstanding musician of 16th century Tudor England, and his compositions occupy a primary place in English church music. Organist of Canterbury Cathedral and later a Gentleman of the Chapel Royal, Tallis was one of the first composers of sacred music to set English texts. His brief motet, *If ye love me* is one of the most beloved pieces of this early master.

- Canon Tarrant

Saturday May 18, 5:00 p.m.*

Annual Spring Choral Concert and Ice Cream Social

The Cathedral Choir presents its annual evening of choral music, featuring works of Charles Villiers Stanford in honor of the 100th anniversary of the death of this giant of sacred music. This program also includes music of Edward Bairstow, Margaret Bonds, and Undine Smith Moore, as well as contemporary composers Kenneth Burton and Philip Moore. *Suggested donation at the door: \$10 adults; \$5 students and seniors.*

*Please note the time of this concert (5:00 p.m.), as an erroneous time was previously published.



The Cathedral Choir School –

Do you know a child who likes to sing?

The Cathedral Choir School invites youth beginning at age 8 to explore becoming a chorister. Providing the finest in music education, the Cathedral Choir School of Metropolitan Detroit is a long-term investment in young people, committed to providing them an opportunity for musical and personal growth. You can learn more about the Choir School program by visiting us at detroitcathedral.org and selecting *Choir School* on the home page. Contact us at music@detroitcathedral.org or 313.833.7547.

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

Evensong in Eastertide
Sundays at 4:00 p.m.

Sunday, April 21
Cathedral Evensong
sung by the congregation

Sunday, April 28
Choral Evensong
with the Cathedral Choir

This service includes prayers of thanksgiving for the life of former Organist and Choirmaster, David Bartlett.

Sunday, May 5
Cathedral Evensong
sung by the congregation

Thursday, May 9
Choral Evensong for Ascension Day
with the Cathedral Choir

Sunday, May 12
Cathedral Evensong
sung by the congregation

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