

# *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 28, 2024**

**The Fifth Sunday of Easter**

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

*with the Schola Cantorum*



**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.*

*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.*

*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** Choral from Symphonie romane, op. 72 Charles-Marie Widor (1844-1937)

*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 492** Sing, ye faithful, sing with gladness *Finnian*

## Words of Welcome

### The Opening Acclamation

*Celebrant* Alleluia! Christ is risen!  
*People* **The Lord is risen indeed! Alleluia!**  
*Celebrant* There is one Body and one Spirit;  
*People* **There is one hope in God's call to us;**  
*Celebrant* One Lord, one Faith, one Baptism;  
*People* **One God and Father of all.**

### The Collect of the Day

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

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

## THE WORD OF GOD

*The congregation is seated.*

**The Lesson** Acts 8:26-40

**A**N angel of the Lord said to Philip, "Get up and go toward the south to the road that goes down from Jerusalem to Gaza." (This is a wilderness road.) So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship and was returning home; seated in his chariot, he was reading the prophet Isaiah. Then the Spirit said to Philip, "Go over to this chariot and join it." So Philip ran up to it and heard him reading the prophet Isaiah. He asked, "Do you understand what you are reading?" He replied, "How can I, unless someone guides me?" And he invited Philip to get in and sit beside him. Now

the passage of the scripture that he was reading was this: "Like a sheep he was led to the slaughter, and like a lamb silent before its shearer, so he does not open his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth." The eunuch asked Philip, "About whom, may I ask you, does the prophet say this, about himself or about someone else?" Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. As they were going along the road, they came to some water; and the eunuch said, "Look, here is water! What is to prevent me from being baptized?" He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

Psalm 22:24-30

*Deus, Deus meus*

chant: Matthew Camidge  
(1764-1844)

**M**Y praise is of him in the great assembly; \* I will perform my vows in the presence of those who worship him.

25 The poor shall eat and be satisfied, and those who seek the Lord shall praise him: \* "May your heart live for ever!"

26 All the ends of the earth shall remember and turn to the Lord, \* and all the families of the nations shall bow before him.

27 For kingship belongs to the Lord; \* he rules over the nations.

28 To him alone all who sleep in the earth bow down in worship; \* all who go down to the dust fall before him.

29 My soul shall live for him; my descendants shall serve him; \* they shall be known as the Lord's for ever.

30 They shall come and make known to a people yet unborn \* the saving deeds that he has done.

The Epistle

1 John 4:7-21

**B**ELOVED, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us. By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Savior of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us. God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loved us. Those who say, "I love God," and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.

*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.*

*The Sermon often presents a central theme from the readings as it relates to our daily living.*

*Baptism is the full initiation by water and the Holy Spirit into Christ's Body, the church. God establishes an indissoluble bond with each person in baptism and adopts us, making us members of the church and inheritors of the Kingdom of God. In baptism we are made sharers in the new life of the Holy Spirit and the forgiveness of sins.*

*Please stand as you are able. All sing*  
**Sequence Hymn 529** In Christ there is no east or west

*McKee*

**The Gospel** Saint John 15:1-8

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

**J**ESUS said to his disciples, "I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples."

The Gospel of our Savior.

*People* **Praise to you, Lord Christ.**

**The Sermon**

Dean Hunter

## HOLY BAPTISM

**The Presentation and Examination of the Candidate**

*The Celebrant says*

The Candidate for Holy Baptism will now be presented.

*Parents and Godparents* I present William Bowen Piggins to receive the Sacrament of Baptism.

*Celebrant*

Will you be responsible for seeing that the child you present is brought up in the Christian faith and life?

*Parents and Godparents*

I will, with God's help.

*Celebrant*

Will you by your prayers and witness help this child to grow into the full stature of Christ?

*Parents and Godparents*

I will, with God's help.

*The Celebrant asks the following questions of the parents and godparents who speak on behalf of the child.*

*Question* Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?

*Answer* I renounce them.

*Question* Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?

*Answer* I renounce them.

*Question* Do you renounce all sinful desires that draw you from the love of God?

*Answer* I renounce them.

*Question* Do you turn to Jesus Christ and accept him as your Savior?

*Answer* I do.

*Question* Do you put your whole trust in his grace and love?

*Answer* I do.

*Question* Do you promise to follow and obey him as your Lord?

*Answer* I do.

*The Celebrant addresses the congregation, saying*

Will you who witness these vows do all in your power to support this person in their life in Christ?

*People* **We will.**

*Please stand as you are able.*

*The Celebrant then says these or similar words*

Let us join with those who are committing themselves to Christ and renew our own baptismal covenant.

## **The Baptismal Covenant**

*Celebrant* Do you believe in God the Father?

*People* **I believe in God, the Father almighty,  
creator of heaven and earth.**

*Celebrant* Do you believe in Jesus Christ, the Son of God?

*People* **I believe in Jesus Christ, his only Son, our Lord.  
He was conceived by the power of the Holy Spirit  
and born of the Virgin Mary.  
He suffered under Pontius Pilate,  
was crucified, died, and was buried.  
He descended to the dead.  
On the third day he rose again.  
He ascended into heaven,  
and is seated at the right hand of the Father.  
He will come again to judge the living and the dead.**

*Celebrant* Do you believe in God the Holy Spirit?

*People* **I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting.**

The Baptismal Covenant is a series of questions, the people affirm belief in the triune God (through the Apostles' Creed) and promise to continue in the Christian fellowship, resist evil and repent, proclaim the gospel, serve Christ in all persons, and strive for justice and peace. In the Episcopal Church the baptismal covenant is widely regarded as the normative statement of what it means to follow Christ.

*Celebrant* Will you continue in the apostles' teaching and fellowship, in the breaking of the bread, and in the prayers?

*People* **I will, with God's help.**

*Celebrant* Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

*People* **I will, with God's help.**

*Celebrant* Will you proclaim by word and example the Good News of God in Christ?

*People* **I will, with God's help.**

*Celebrant* Will you seek and serve Christ in all persons, loving your neighbor as yourself?

*People* **I will, with God's help.**

*Celebrant* Will you strive for justice and peace among all people, and respect the dignity of every human being?

*People* **I will, with God's help.**

### **Prayers for the Candidates**

*The Celebrant then says to the congregation*

Let us now pray for this person who is to receive the Sacrament of new birth.

*A Person appointed leads the following petitions*

*Leader* Deliver him, O Lord, from the way of sin and death.

*People* **Lord, hear our prayer.**

*Leader* Open his heart to your grace and truth.

*People* **Lord, hear our prayer.**

*Leader* Fill him with your holy and life-giving Spirit.

*People* **Lord, hear our prayer.**

*Leader* Keep him in the faith and communion of your holy Church.

*People* **Lord, hear our prayer.**

*Leader* Teach him to love others in the power of the Spirit.

*People* **Lord, hear our prayer.**

*Leader* Send him into the world in witness to your love.

*People* **Lord, hear our prayer.**

*Leader* Bring him to the fullness of your peace and glory.

*People* **Lord, hear our prayer.**

*The Celebrant says*

Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and forever. **Amen.**

## Thanksgiving over the Water

*The Celebrant blesses the water, first saying*

The Lord be with you.

*People*

**And also with you.**

*Celebrant*

Let us give thanks to the Lord our God.

*People*

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

*Celebrant*

**W**E thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life.

We thank you, Lord, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

*At the following words, the Celebrant touches the water*

Now sanctify this water, we pray you, by the power of your Holy Spirit, that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior.

To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever. *Amen.*

## The Baptism

*Celebrant*

**W**ILLIAM, I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

*Then the Dean places a hand on the person's head, marking on the forehead the sign of the cross using Chrism and saying*

William, you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever. *Amen.*

Let us pray.

Heavenly Lord, we thank you that by water and the Holy Spirit you have bestowed upon this your servant the forgiveness of sin, and have raised them to the new life of grace. Sustain him, O Lord, in your Holy Spirit. Give him an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. *Amen.*

*Celebrant*

Let us welcome the newly baptized.

*All*

**We receive you into the household of God.  
Confess the faith of Christ crucified,  
proclaim his resurrection,  
and share with us in his eternal priesthood.**

*Chrism is consecrated oil used in the administration of certain sacraments and ecclesiastical functions, such as at baptism.*

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.

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

## The Peace

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

## THE HOLY COMMUNION

*The Choir sings*

At the Offertory, Anthem

Kola Owolabi (b. 1977)

**W**EAVE for us a garment of brightness;  
 That we may walk fittingly where birds sing;  
 That we may walk fittingly where grass is green.  
 May the warp\* be the white light of morning,  
 May the weft be the red light of evening,  
 May the fringes be the falling rain,  
 May the border be the standing rainbow.  
 O our mother earth, O our father sky. Native American Prayer

\*In weaving, warp are the threads on a loom over and under which other threads, the weft, are passed to make cloth.

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 also 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.**

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)

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.

*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."*

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

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

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

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

*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 People stand or kneel. The Celebrant continues*

**W**E give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for 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, now and for ever. **AMEN.**

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 and a period of silence is kept.*

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

*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** Prelude on *The Call* Robert Lind (b. 1940)

*The Choir sings*

**Motet** John Rutter (b. 1945)

**G**O forth into the world in peace; be of good courage; hold fast that which is good; render to no one evil for evil; strengthen the faint hearted; support the weak; help the afflicted; honor all people; love and serve the Lord, rejoicing in the power of the Holy Spirit. And the blessing of God Almighty, the Father, the Son and Holy Ghost, be upon you, and remain with you for ever. *Amen.*

Book of Common Prayer 1928

*After Communion the Celebrant says*  
Let us pray.

*Celebrant and People*

**L**OVING 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**

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

*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."

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

### The Blessing

Please stand as you are able and sing

Processional Hymn 296 We know that Christ is raised

Engleberg

The Dismissal is given and the people respond

Thanks be to God. Alleluia, alleluia!

Organ

Fugue in E-flat, BWV 552.ii

J.S. Bach  
(1685-1750)

## Altar Flowers

Today's altar flowers are given to the glory of God in memory of David Bartlett, Organist and Choirmaster of this Cathedral, 1982-2000, by the Cathedral Choir.

## Notes on the Music

At the Offertory, the Schola Cantorum offers a Native American Prayer as set by organist and composer, Kola Owolabi. The text employs weaving imagery throughout: "May the warp be the white light of morning, may the weft be the red light of evening, may the fringes be the falling rain, may the border be the standing rainbow." In weaving, warp are the threads on a loom over and under which other threads, the weft, are passed to make cloth.

Ralph Vaughan Williams set George Herbert's poem, *The Call* (this text can be found at Hymn 487) as part of his *Five Mystical Songs* for baritone, chorus, and orchestra. Robert Lind's organ prelude upon this melody is heard this morning during Communion. This is followed by John Rutter's choral setting of a familiar blessing.

- Canon Tarrant



— Psallam et spiritu mente —

### 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](http://detroitcathedral.org) and selecting *Choir School* on the home page. Contact us at [music@detroitcathedral.org](mailto: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](mailto:music@detroitcathedral.org) or 313.833.7547.

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