

# *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*

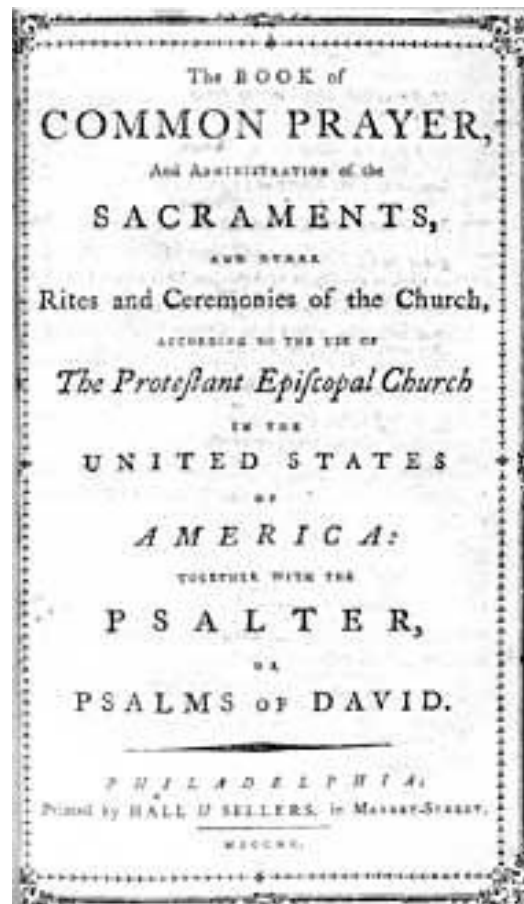
**May 5, 2024**

**The Sixth Sunday of Easter**

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

**according to the Book of Common Prayer 1789**

*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.

## Concerning this morning's service

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*.

As a part of our 200<sup>th</sup> Anniversary celebrations we offer a series of liturgies from each of the three historic Books of Common Prayer (BCP) used over the course of the life of this congregation:

**May 5** (BCP 1789)

**May 26** (BCP 1892)

**June 9** (BCP 1928)

Not intended as reenactments, these liturgies give us the opportunity to experience the various ways in which our worshipping life has been shaped in the last 200 years.

This morning's liturgy begins much in the same way our current one – an organ prelude is offered to help us focus on the service about to happen and the Choir sings a short responsory to invite the People to the first act of praise, our Processional Hymn. Following some words of welcome, we begin the Office of Holy Communion as set forth in the Prayerbook that was in use when our congregation first began worshipping together in 1824. While certain modifications have been made, including the participation of Deacons and lay ministers, the liturgy is very much what one would have experienced at the dawn of our congregation's journey.



*Please silence all electronic devices.*

*This service is also livestreamed on our YouTube channel.*

*Hymns are found in the blue Hymnal 1982 in the pew racks. Hymn numbers preceded by LEVAS, are found in the Lift Ev'ry Voice hymnal in the pews.*

Organ

Deuxième prélude

Elsa Barraine (1910-1999)

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

**The Responary**

*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 then sing*

**Processional Hymn 199**

Come, ye faithful, raise the strain

*St. Kevin*

**Words of Welcome**

*Please kneel.*

*The Minister continues with the Collect for Purity.*

**A**LMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. *Amen.*

*Minister*

**G**OD spake these words and said; I am the Lord thy God. Thou shalt have none other gods but me.

*People* **Lord have mercy upon us and incline our hearts to keep this law.**

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them nor worship them: for I the Lord thy God am a jealous God and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

*Lord have mercy upon us, and incline our hearts to keep this law.*

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

*Lord have mercy upon us, and incline our hearts to keep this law.*

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven, and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

*According to the BCP 1789, the service would have begun with a recitation of the Lord's Prayer, unless said earlier at Morning Prayer, as is the case this morning. Instead, we move directly to the Collect for Purity.*

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

*What follows is the recitation of The Ten Commandments, also known as the Decalogue, given by God at Sinai in connection with the making of the covenant (Exodus 20:1-17). In the New Testament both Jesus (Mark 10:17-22, for instance) and Paul (Romans 13:8-10) affirm their continuing validity.*

Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Thou shalt do no murder.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Thou shalt not commit adultery.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Thou shalt not steal.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Thou shalt not bear false witness against thy neighbour.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

*Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.*

Let us pray.

**O** ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

*Then shall be said the Collect of the Day.*

**O** God, who hast prepared for those who love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee in all things and above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

*Please be seated.*

The Epistle

Acts 10:44-48

*Lector*

The Epistle is written in the tenth Chapter of the Acts of the Apostles, beginning at the forty-fourth verse.

**W**HILE Peter was still speaking, the Holy Spirit fell upon all who heard the word. The circumcised believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles, for they heard them speaking in tongues and extolling God. Then Peter said, "Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?" So he ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for several days.

Here endeth the Epistle.

*Please stand as you are able.*

*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 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.*

*Deacon*

The Holy Gospel is written in the fifteenth Chapter of Saint John beginning at the ninth verse.

*People*

Glory be to thee, O Lord.

JESUS said to his disciples, “As the Father has loved me, so I have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in his love. I have said these things to you so that my joy may be in you, and that your joy may be complete. This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one’s life for one’s friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. I am giving you these commands so that you may love one another.”

*Remaining standing, all say together*

The Apostle’s Creed

I believe in God,  
the Father almighty,  
maker of heaven and earth;  
And in Jesus Christ his only Son our Lord;  
who was conceived by the Holy Ghost,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, dead, and buried.  
He descended into hell.  
The third day he rose again from the dead.  
He ascended into heaven,  
and sitteth on the right hand of God the Father almighty.  
From thence he shall come to judge the quick and the dead.  
I believe in the Holy Ghost,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.

*Please be seated.*

The Announcements

The Sermon

The Reverend Judith Schellhammer

*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 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 Apostles’ Creed, considered an authentic expression of the apostolic faith, is also known as the baptismal creed because catechumens were traditionally required to recite it before baptism. Either Creed would have been recited in the Communion service of 1789.*

*From BCP 1789: “Then the Minister shall declare into the People what Holy-days, or Fasting days, are in the week following to be observed and (if occasion be) shall Notice be given of the Communion, and of the Banns of Matrimony, and other matters to be published.”*

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

*At this point in the service of 1789, one or more exhortations would have been read at the discretion of the Priest. An earnest admonishment, the Exhortation recalls the institution of the eucharist and its benefits for a spiritual sharing in Christ's risen life. As a public spiritual direction, the exhortation calls on the people to make a worthy approach to the eucharist, including examination of their lives and conduct. It advises those who "need help and counsel" to seek a suitable priest and make a sacramental confession of sin.*

*The prayers which follow the presentation of the offering 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. In our current liturgy, these are known as the Prayers of the People.*

*The Minister returns to the Lord's Table, and begins the Offertory, saying*

**L**ET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt. V. 16.*

*The Choir sings*  
**Anthem**

Samuel Sebastian Wesley (1810-1876)

**T**HOU wilt keep him in perfect peace  
Whose mind is stayed on thee.  
The darkness is no darkness with Thee,  
But the night is as clear as the day.  
The darkness and the light to Thee, are both alike.  
God is light, and in Him is no darkness at all.  
O let my soul live and it shall praise Thee,  
For thine is the kingdom, the power, and the glory, for evermore.

Isaiah 26:3

*Please stand as you are able and sing*

**Presentation Hymn**

Gardiner



All things are thine; no gift have we, Lord of all gifts, to  
of - fer thee; and hence with grate - ful hearts to -  
day thine own be - fore thy feet we lay. A - men.

*Words* John Greenleaf Whittier (1807-1892)

*Music* Gardiner, from *Sacred Melodies*, 1815, arr. William Gardiner (1770-1853)

**Deacon**

Let us pray for the whole state of Christ's Church and the world.

**A**LMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all whom thou hast made. We humbly beseech thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love.

We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

*Then shall the Priest say to those who come to receive the Holy Communion,*

**Y**E who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

*Then shall this general Confession be made, by the Priest and all those who are minded to receive the Holy Communion, humbly kneeling.*

**A**LMIGHTY God  
Father of our Lord Jesus Christ,  
Maker of all things, Judge of all men;  
We acknowledge and bewail our manifold sins and wickedness,  
Which we, from time to time, most grievously have committed,  
By thought, word, and deed,  
Against thy Divine Majesty,  
Provoking most justly thy wrath and indignation against us.  
We do earnestly repent,  
and are heartily sorry for these our misdoings;  
The remembrance of them is grievous unto us;  
The burden of them is intolerable.  
Have mercy upon us,  
Have mercy upon us, most merciful Father;  
For thy Son our Lord Jesus Christ's sake,  
Forgive us all that is past;  
And grant that we may ever hereafter  
Serve and please thee  
In newness of life,  
To the honour and glory of thy Name;  
Through Jesus Christ our Lord. *Amen.*

*Then shall the Priest (the Bishop, if they be present) stand up, and turning to the People, say,*

**A**LMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

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 Priest.

The Comfortable Words are not intended to "comfort" believers in the modern sense of the word; rather, they are meant to "strengthen" believers with the assurance of forgiveness. They follow the Confession and Absolution to underscore that we are forgiven through the merits and mediation of Jesus Christ.

*Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

**C**OME unto me, all ye that travail and are heavy laden, and I will refresh you.  
*St. Matt. xi. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John iii. 16.*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. *1 St. John ii. 1, 2.*

*After which the Priest shall proceed, saying,*

Lift up your hearts.

*People* We lift them up unto the Lord.

*Priest* Let us give thanks unto our Lord God.

*People* It is meet and right so to do.

*Then shall the Priest turn to the Lord's Table, and say,*

**I**T is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

**F**OR the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who are one with thee in thy Eternal Godhead.

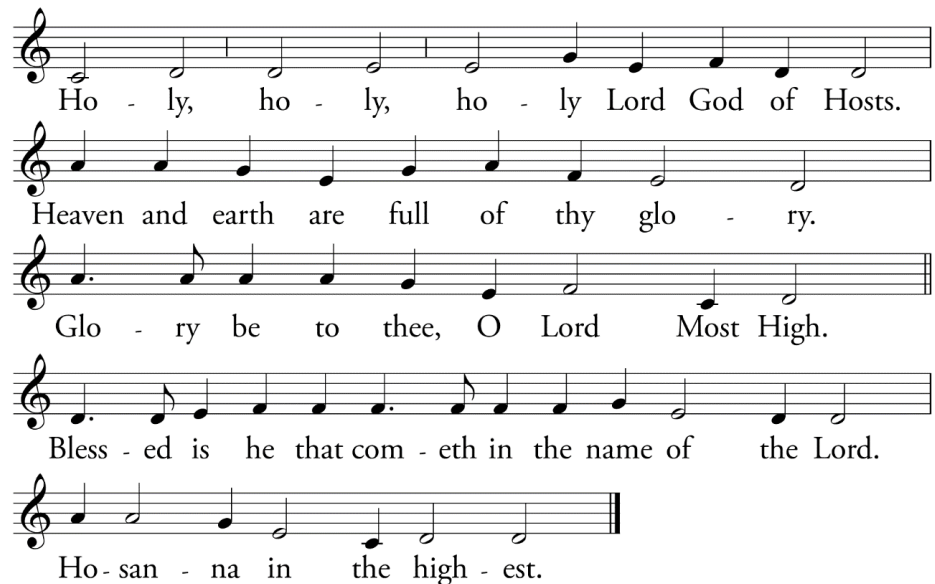
**T**HEREFORE with Angels and Archangels, and with all the company of heaven we laud and magnify Thy glorious Name evermore praising thee and saying,

*All sing*

**Sanctus**

*John Merbecke (1505-1585)*

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 Hosts.  
Heaven and earth are full of thy glo - ry.  
Glo - ry be to thee, O Lord Most High.  
Bless - ed is he that com - eth in the name of the Lord.  
Ho - san - na in the high - est.



*Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following.*

**W**E do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, Whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us. *Amen.*

*Then the Priest standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the cup into his hands, he shall say the Prayer of Consecration, as followeth.*

**A**LL glory be to Thee Almighty God, our heavenly Father, for that Thou, of Thy tender mercy, didst give Thine only Son Jesus Christ to suffer death upon the Cross for our redemption; Who made there by his one oblation of Himself once offered a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death and sacrifice, until His coming again: For in the night in which He was betrayed, He took Bread, and when He had given thanks He brake it, and gave it to His disciples, saying, Take, eat, this is my Body, which is given for you; do this in remembrance of Me. Likewise after supper, He took the Cup; and when He had given thanks, He gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament which is shed for you and for many, for the remission of sins; do this as oft as ye shall drink it, in remembrance of me.

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

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

**W**HEREFORE, O Lord and heavenly Father according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood. And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

*All sing*  
Agnus Dei

Merbecke

O Lamb of God, that ta - kest a - way the  
sins of the world, have mer - cy up - on us.  
O Lamb of God, that ta - kest a - way the  
sins of the world, have mer - cy up - on us.  
O Lamb of God, that ta - kest a - way the  
sins of the world, grant us thy peace.

*Then shall the Priest first receive the Communion in both kinds and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present) and, after that, to the People also in order, into their hands all devoutly kneeling. And when they delivereth the Bread they shall say,*

**T**HE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

*And the Minister who delivereth the Cup shall say,*

**T**HE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

*When all have communicated, the Minister shall return to the Lord's Table and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

*Then shall be said by all*

The Lord's Prayer

**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.

*After shall be said as followeth.*

**A**LMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us

*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.*

thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

*All stand and sing*  
**Gloria in excelsis**

*Old Scottish chant*

1. Glory be to God on high, and peace to God's peo - ple on earth.

2. We praise thee, we bless thee, we wor ship thee, we glorify thee, we give thanks to thee for thy great glo - ry.

3. O Lord God, heaven - ly King, God the Father Al - migh - y.

4. O Lord, the only-begotten Son, Je - sus Christ, O Lord God, Lamb of God, Son of the Fa - ther,

5. that takest away the sins of the world, have mercy up - on us,

6. Thou that takest away the sins of the world, re - ceive our prayer.

7. Thou that sittest at the right hand of God the Fa - ther, have mercy up - on us.

8. For thou on - ly art ho - ly; thou on - ly art the Lord.

Thou only, O Christ, with the Ho - ly Ghost, art most high in the glory of God the Fa - ther. A - men.

*While in our current liturgy the Gloria in excelsis (or some other hymn of praise) is sung immediately following the Collect for Purity at the beginning of the service, previous prayerbooks place it here, just before the Blessing.*

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

*Then the Priest shall let the People depart with this blessing.*

THE peace of God, which passeth all understanding keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

*Please remain standing as the Procession leaves the Cathedral.*

Organ

“A fuge or voluntary”

William Selby (1738-1798)

**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 100<sup>th</sup> 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.



**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.



**The Cathedral Church  
of St. Paul**

Diverse people   Daily relevance   Inspiring space

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