



Sunday, April 20, 2025
EASTER DAY
Festal Choral Eucharist, 11:00 a.m.

The Cathedral Church of St. Paul
Detroit, Michigan

The Very Reverend Timothy True, Interim Dean of the Cathedral
The Right Reverend Dr. Bonnie A. Perry, Eleventh Bishop of the Diocese of Michigan

WELCOME TO THE CATHEDRAL!

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 blue pew card and place it in the offering box in the Crossing. 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.

When returning to your seat after making your communion, please return to your pew by using the side aisles. Communion is offered at the High Altar, and in Grace Chapel, a barrier-free location to the left of the pulpit.

Anyone may come forward at the time of Communion and receive the blessing instead, by crossing your arms across your chest.

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 if you’d like a children’s bulletin. 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 silence all electronic devices.
This service is also livestreamed on our YouTube channel.*

THE ENTRANCE RITE

Prelude

Prelude and Fugue in D Major, BWV 532 J.S. Bach (1685-1750)
Canzon Septimi Toni à 8 Giovanni Gabrieli (1557-1612)

At the bell, please stand as you are able.

Bishop

Alleluia! Christ is risen!

People

The Lord is risen indeed! Alleluia!

All sing

Processional Hymn

Jesus Christ is risen today

Easter Hymn



1 Je - sus Christ is risen to - day, Al - le - lu - ia!
2 Hymns of praise then let us sing, Al - le - lu - ia!
3 But the pains which he en - dured, Al - le - lu - ia!
4 Sing we to our God a - bove, Al - le - lu - ia!

our tri - um - phant ho - ly day, Al - le - lu - ia!
un - to Christ, our heaven - ly King, Al - le - lu - ia!
our sal - va - tion have pro - cured, Al - le - lu - ia!
praise e - ter - nal as his love, Al - le - lu - ia!

who did once up - on the cross, Al - le - lu - ia!
who en - dured the cross and grave, Al - le - lu - ia!
now a - bove the sky he's King, Al - le - lu - ia!
praise him, all ye heaven - ly host, Al - le - lu - ia!

suf - fer to re - deem our loss, Al - le - lu - ia!
sin - ners to re - deem and save, Al - le - lu - ia!
where the an - gels ev - er sing, Al - le - lu - ia!
Fa - ther, Son, and Ho - ly Ghost. Al - le - lu - ia!

Words Latin, 14th cent.; tr. *Lyra Davidica*, 1708, alt. St. 4. Charles Wesley (1707-1788)

Music Easter Hymn, from *Lyra Davidica*, adapt., arr. Gerald Near (b. 1942) and J.D. Tarrant (b. 1974)

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.

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.

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.

The Choir sings

Pascha nostrum

Will C. Macfarlane (1870-1945)

CHRIST our Passover is sacrificed for us;
therefore let us keep the feast,
Not with the old leaven, the leaven of malice and wickedness,
but with the unleavened bread of sincerity and truth.

Christ being raised from the dead dieth no more:
death hath no more dominion over Him.
For in that He died, He died unto sin once
but in that He liveth, He liveth unto God
likewise reckon ye also yourselves to be dead indeed unto sin:
and alive unto God through Jesus Christ our Lord.

Christ is risen, is risen from the dead:
and become the first fruits of them that slept.
For since by man came death,
by man has come also the resurrection of the dead.
For as in Adam all die,
Even so in Christ shall all be made alive.

The Collect of the Day

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

O God, who for our redemption gave your only-begotten Son to the death of the cross, and by his glorious resurrection delivered us from the power of our enemy: Grant us so to die daily to sin, that we may evermore live with him in the joy of his resurrection; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

THE WORD OF GOD

The congregation is seated.

The Lesson

Isaiah 65:17-25

I am about to create new heavens and a new earth; the former things shall not be remembered or come to mind. But be glad and rejoice forever in what I am creating; for I am about to create Jerusalem as a joy, and its people as a delight. I will rejoice in Jerusalem, and delight in my people; no more shall the sound of weeping be heard in it, or the cry of distress. No more shall there be in it an infant that lives but a few days, or an old person who does not live out a lifetime; for one who dies at a hundred years will be considered a youth, and one who falls short of a hundred will be considered accursed. They shall build houses and inhabit them; they shall plant vineyards and eat their fruit. They shall not build and another inhabit; they shall not plant and another eat; for like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands. They shall not labor in vain, or bear children for calamity; for they shall be offspring blessed by the Lord—and their descendants as well. Before they call I will answer, while they are yet speaking I will hear. The wolf and the lamb shall feed together, the lion shall eat straw like the ox; but the serpent—its food shall be dust! They shall not hurt or destroy on all my holy mountain, says the Lord.

The Word of the Lord.

People Thanks be to God.

- G**IVE thanks to the LORD, for he is good; *
his mercy endures for ever.
- 2 Let Israel now proclaim, *
“His mercy endures for ever.”
- 14 The LORD is my strength and my song, *
and he has become my salvation.
- 15 There is a sound of exultation and victory *
in the tents of the righteous:
- 16 “The right hand of the LORD has triumphed! *
the right hand of the LORD is exalted! the right hand of the LORD has triumphed!”
- 17 I shall not die, but live, *
and declare the works of the LORD.
- 18 The LORD has punished me sorely, *
but he did not hand me over to death.
- 19 Open for me the gates of righteousness; *
I will enter them; I will offer thanks to the LORD.
- 20 “This is the gate of the LORD; *
he who is righteous may enter.”
- 21 I will give thanks to you, for you answered me *
and have become my salvation.
- 22 The same stone which the builders rejected *
has become the chief cornerstone.
- 23 This is the LORD’S doing, *
and it is marvelous in our eyes.
- 24 On this day the LORD has acted; *
we will rejoice and be glad in it.

The Epistle

Acts 10:34-43

PETER began to speak to Cornelius and the other Gentiles: “I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.”

*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 Word of the Lord.

People Thanks be to God.

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

Please stand as you are able. All sing

Sequence Hymn

He is risen!

Unser Herrscher



1 He is ris - en, he is ris - en! Tell it out with
 2 Come, ye sad and fear - ful - heart - ed, with glad smile and
 3 Come with high and ho - ly hymn-ing, hail our Lord's tri -
 4 He is ris - en, he is ris - en! He hath o - pened
 joy - ful voice: he has burst his three-days' pris - on;
 ra - diant brow! Death's long sha - dows have de - part - ed;
 um - phant day; not one dark - some cloud is dim - ming
 hea - ven's gate: we are free from sin's dark pris - on,
 let the whole wide earth re - joice: death is con - quered,
 Je - sus' woes are o - ver now, and the pas - sion
 yon - der glo - rious morn - ing ray, break - ing o'er the
 ris - en to a ho - lier state; and a bright - er
 we are free, Christ has won the vic - to - ry.
 that he bore— sin and pain can vex no more.
 pur - ple east, sym - bol of our Eas - ter feast.
 Eas - ter beam on our long - ing eyes shall stream.

Words Cecil Frances Alexander (1818-1895), alt.

Music *Unser Herrscher*, Joachim Neander (1650-1680), arr. Gerald Near (b. 1942)

The Gospel

Saint John 20:1-18

Deacon

The Holy Gospel of our Savior Jesus Christ according to John.

People

Glory to you Lord, Christ

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.

EARLY on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." Then Peter and the other disciple set out and went toward the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the scripture, that he must rise from the dead. Then the disciples returned to their homes. But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him." When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, "Woman, why are

you weeping? Whom are you looking for?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary!" She turned and said to him in Hebrew, "Rabbouni!" (which means Teacher). Jesus said to her, "Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'" Mary Magdalene went and announced to the disciples, "I have seen the Lord"; and she told them that he had said these things to her.

The Gospel of our Savior.

People Praise to you, Lord Christ.

The Sermon

The Very Reverend Timothy True

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 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.

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.

The Prayers of the People

Deacon

AS we walk with Jesus on this paschal feast, let us offer prayers to God who wipes away the tears from all faces.

Intercessor

For the holy church of God, Bonnie, our bishop; Tim and Anthony, our priests; our newly baptized, confirmed, and received; this holy gathering, and all the holy people of God.

People **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 need, the suffering and the oppressed, travelers and prisoners, the dying and the dead.

Glory and praise to you, O living God.

For ourselves, our families, and those we love.

Glory and praise to you, O living God.

That Christ may fill us with the joy and happiness of his holy resurrection.

Glory and praise to you, O living God.

That we may enter the chamber of the divine wedding feast and rejoice without limit with the angels and saints.

Glory and praise to you, O living God.

The Deacon may add other intercessions and then continues

Remembering our most glorious and 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, for the victory over death of your Son Jesus Christ. Hear the prayers we offer this holy day, and grant that we who have received new life in baptism may live for ever in the joy of the resurrection; through Jesus Christ our Lord. ***Amen.***

The Peace

Bishop

The peace of the Lord be always with you.

People

And also with you.

Please be seated.

Words of Welcome and Announcements

THE HOLY COMMUNION

The Choir sings

At the Offertory, Anthem

Samuel Sebastian Wesley (1810-1876)

BLESSED be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you, Who are kept by the power of God, through faith unto salvation ready to be revealed in the last time.

But as He which hath called you his holy, so be ye holy in all manner of conversation. Pass the time of your sojourning here in fear.

Love one another with a pure heart fervently, see that ye love one another. Being born again, not of corruptible seed, but of incorruptible by the word of God.

“For all flesh is as grass

and all the glory of man as the flower of grass.

The grass withereth,

and the flower thereof falleth away: but the word of the Lord endureth for evermore.

Amen.”

I Peter 1:3-5, 15-17, 22-25

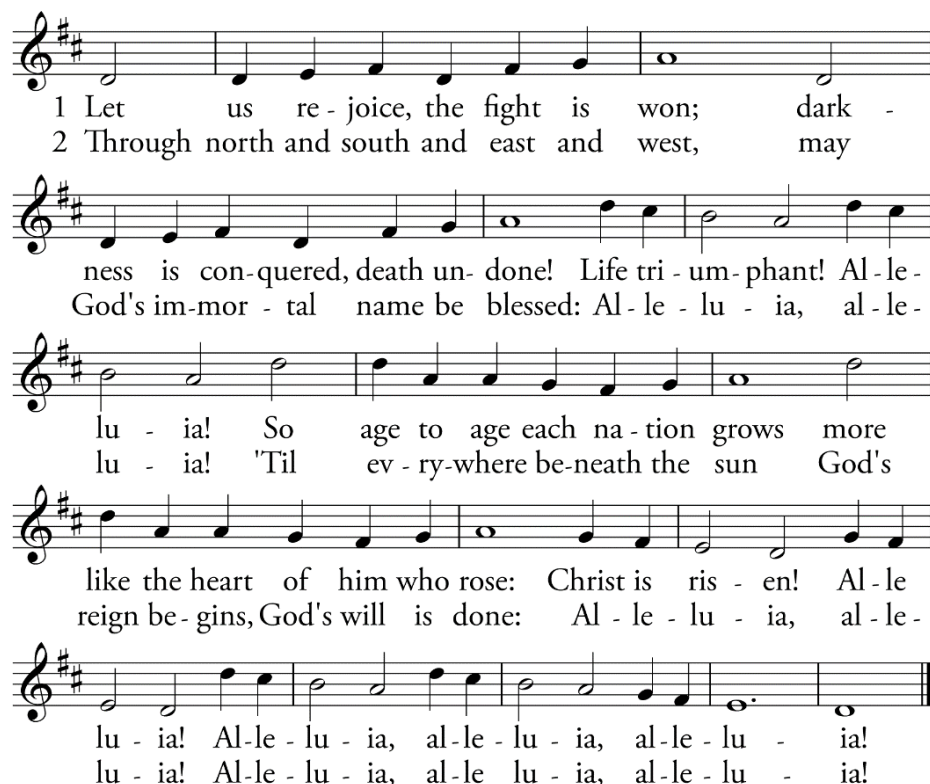
We are now prepared for the miracle of the Holy Communion. The Offertory gives us a chance to offer back to God some of what God has given us, symbolically in the bread and wine, in the money we give, and spiritually in the offering of ourselves.

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

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)

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 Celebrant then begins the Great Thanksgiving.

The Great Thanksgiving

Celebrant *People*

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

Celebrant *People*

Lift up your hearts. We lift them to the Lord.

Celebrant

Let us give thanks to the Lord our God.

People

It is right to give our thanks and praise.

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:

The Choir sings

Sanctus and Benedictus

Missa Resurrectionis, Gerre Hancock (1934-2012)

HOLY, Holy, Holy Lord, God of power and might,
heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

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."

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.

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:

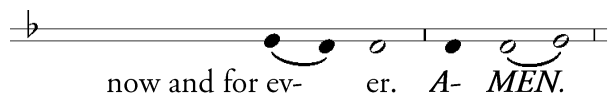
Celebrant and People

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 sons and daughters; 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,



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.

The Choir sings

Agnus Dei

Missa Resurrectionis, Hancock

JESUS, Lamb of God: have mercy on us.
Jesus, bearer of our sins: have mercy on us.
Jesus, redeemer of the world: give us your peace.

*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.*

The Celebrant says the following Invitation

The Gifts of God for the People of God.

Music at the Communion,

Organ

Cantilène

Charles Marie Widor (1844-1937)

from *Symphonie Romane*, op. 73

The Choir sings

Motets

French carol, arr. David Terry (b. 1975)

NOW the green blade riseth of the buried grain,
Wheat that in dark earth many days has lain;
Love lives again, that with the dead has been:
Love is come again like wheat that springeth green.

In the grave they laid him, Love whom men had slain,
Thinking that never he would wake again,
Laid in the earth like grain that sleeps unseen:
Love is come again like wheat that springeth green.

Forth he came at Easter, like the risen grain,
He that for three days in the grave had lain,
Quick from the dead, my risen Lord is seen:
Love is come again like wheat that springeth green.

When our hearts are wintry, grieving or in pain,
Thy touch can call us back to life again.
Fields of our hearts, that dead and bare have been:
Love is come again like wheat that springeth green.

J.M.C. Crum (1872-1958)

Peter Hurford (1930-2019)

MAGDALEN, cease with sobs and sighs;
Wipe the tear drops from off thine eyes:
Simon the leper's feast is o'er;
Christ today needs thy nard no more.
Now thousand times may'st thou rejoice;
Now thousand times uplift thy voice. Alleluia.

Magdalen, bind up on thee now
Garland of gladness o'er thy brow:
Banish'd afar is grief and pain:
Welcome is sunshine after rain.
For Jesu Christ the world hath freed,
Triumphing over Death indeed. Alleluia.

Pone luctum, Magalena, trans. G.R. Woodward

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 stand or kneel, as is your custom. The Bishop then gives
The Easter Blessing

Please stand as you are able and sing

Processional Hymn

The Strife is o'er

Victory


Antiphon (at beginning and end)



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!



1 The strife is o'er, the bat - tle done,
2 The powers of death have done their worst,
3 The three sad days are quick - ly sped,
4 He closed the yawn - ing gates of hell,
5 Lord! by the stripes which wound - ed thee,



1 the vic - to - ry of life is won;
2 but Christ their le - gions hath dis - persed:
3 he ri - ses glo - rious from the dead:
4 the bars from heaven's high por - tals fell;
5 from death's dread sting thy ser - vants free,



1 the song of tri-umph has be - gun. Al - le - lu - ia!
2 let shout of ho - ly joy out - burst. Al - le - lu - ia!
3 all glo - ry to our ris - en Head! Al - le - lu - ia!
4 let hymns of praise his tri-umphs tell! Al - le - lu - ia!
5 that we may live and sing to thee. Al - le - lu - ia!

Words Latin, 1695, tr. Francis Pott (1832-1909), alt.

Music Victory, Giovanni Pierluigi da Palestrina (1525-1594); adapt. and arr. William Henry Monk (1823-1889)
and Gerald Near (b. 1942)

The Deacon gives the Dismissal and the people respond

Thanks be to God. Alleluia, alleluia!

Organ

Final

Louis Vierne (1870-1937)

from Première Symphonie, op. 14

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."

IN THIS MORNING'S LITURGY

Celebrant and Preacher
Deacon
Assisting Clergy
Lay Eucharistic Ministers
Lay Healing Minister
Verger
Thurifer
Crucifer
Lector
Intercessor
Technology
Ushers

The Very Reverend Timothy True
The Venerable Tim Spannaus
The Right Reverend Dr. Bonnie A. Perry
Clement Prabakaran, Bren O'Connor, Emery Dumas, Linda O'Brien
David Baschal
Lloyd Selden
Sr. Margaret Ruth, AF
Matthew O'Brien, Linda O'Brien
Abby Rayburn
Prema Prabakaran
Flo Williams, John LaDuke
John Swearingen, Nancy Swearingen, Gail Busby

The Cathedral Choir

Canon Jeremy David Tarrant, Organist and Choirmaster
Dr. Sarah Simko, Associate Organist and Communications Coordinator

St. Paul's Brass

Natalie Bruno and Amanda Ross, trumpet
Andy Gonzalez Rodriguez, horn Shonn Carlo Olegario, trombone

EASTER FLOWERS

Flowers at Easter are given to the glory of God and in thanksgiving for the glorious resurrection of our Lord.

in memory of Ray W. Chaney Jr., by Bettie Chaney

in memory of Wilbur and Laura Davis, and Stewart Davis, by Gale Davis

in memory of their mothers, Anna and Margaret, by Leonard Dimsa and Nicholas Tapler

in thanksgiving for Sarah Brown, by Elijah Brown and Dawn McDuffie

in memory of the Rev'd and Mrs. Charles A. Bryan, Mary Bryan, and Mr. and Mrs. Richard O'Brien, by John and Linda O'Brien

in memory of Gabriel Pagnani, and the birth of Baby Pagnani-Cobane, by Stephen Pagnani

in memory of Earl G. Swain, by Jeremy David Tarrant and Samuel Schaefer

in memory of Jack and Margaret Manko, and Jessica Manko, by Sister Margaret Ruth

in memory of Delores Ford, Stanley Mark Wenskay, Darnell Robinson, Coit Cook Ford III, Bernice Lawson, Betty and Cliff Currie, Jean Crittendon, Adam and Louise Mathews, Clarence Kyles, Donna Johnson, and Arthur Davidson, by Cheryl Currie Wenskay

in thanksgiving for their family, by Kathleen Chichester and Steve Akey

in memory of his parents, Mr. and Mrs. Fidelis and Grace Ewujowoh, and thanksgiving for life, health, and the Lord's mercy, by Matthew Ewujowah

in memory of loved ones, by Prema and Clement Prabakaran

in memory of Leroy Gates, Jr., by Pat Gates

in memory of her parents, Eugene and Helen Chivis, and her brothers, Craig and Wendell Chivis, by Candace Chivis-Petty

in memory of Jerome and Eleanore Dumas, Judith Gail Pica, and Charles R. Revolt, by Emery J. Dumas

in memory of their parents, Manohar and Rahil, their brother, Dhankumar, their sister, Shaila, and their brothers-in-law, Kushal, Herman, and Jakarria, by Lily Dhan and Malti Khess

The candles on the High Altar burn to the glory of God and in loving memory of Gertrude Hendra.

The candles on the Grace Chapel Altar burn to the glory of God and in memory of Alice P. and Alexander B. Hooker, and in memory of Elwyn S. Davies.



Saturday, May 3, 7:30 p.m.

Maurice Duruflé's Requiem

sung by Beyond Choir

Brandon Johnson, conductor

Sarah Simko, organ

Sunday, May 18, 4:00 p.m.

Spring Choral Concert and Ice Cream Social

*Join us for this Spring tradition of an evening of
choral music sung by the Cathedral Choir, followed by
an Ice Cream Social on the lawn.*

Friday, May 30, 7:30 p.m.

Sarah Simko, organist

*The Cathedral's Associate Organist presents an evening
of music on the grand pipe organ.*

Music at Mid-day, Fridays at 12:30 p.m.

May 9 • Sarah Simko and Ken Lord, organ

May 23 • Jeremy David Tarrant, organ
100th program in this series

June 13 • Rudy DeVos, organ

June 27 • Jeremy David Tarrant, organ



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.

To schedule an try-out or to speak further with someone about the program, 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.

Fast facts:

- No previous musical or voice training is required or expected.
- Children need not be Episcopalian. The Choir is open to children of all faiths and backgrounds.
- Boys and Girls form the treble (soprano) section of the famed Cathedral Choir, involving consistent application of their developing musical skills, while singing the finest in choral music from all periods and in a variety of languages.
- Children gain a thorough grounding in basic musicianship, music reading, and vocal technique through the centuries-old tradition of choral singing.
- A brief, informal try-out assesses a child's readiness for the program.
- Located in the heart of Detroit's cultural center, boys and girls emerge from the program with a deep love of, and appreciation for the fine arts.
- The Cathedral Choir and Choir School are affiliated with the Royal School of Church Music.
- Children showing a strong commitment to the Choir are eligible for reduced-tuition piano lessons and summer camps.
- The Choir's debut CD recording, *Nowell Sing We*, was released in December 2014, and *Evensong for All Saints* was released in October, 2016.
- One of Detroit's treasures, the Cathedral Choir has sung widely in the United States and Canada, and made a tours of England in 2014 and 2023.

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Diverse people Daily relevance Inspiring space

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