

# *The Cathedral Church of St. Paul*

The Very Reverend Timothy True  
*Interim Dean of the Cathedral*

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

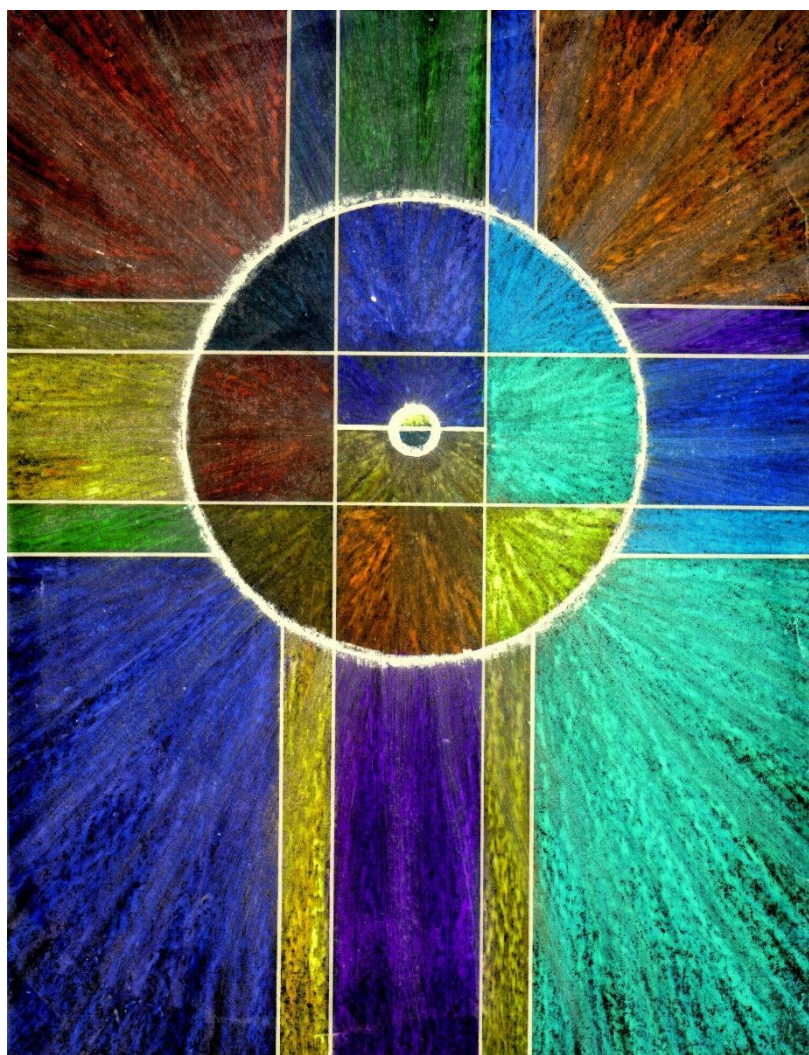
**April 27, 2025**

**The Second Sunday of Easter**

**Morning Prayer, 7:30 a.m.**

**Holy Eucharist, 8:15 a.m.**

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



**WELCOME!** Our vision is to be an extraordinary spiritual gathering place where people of all backgrounds and ages are welcome to question and learn, pray, worship and serve; being loved by God in ways that change and improve their lives and the lives of others.

# MORNING PRAYER

7:30 A.M. IN NATIVITY CHAPEL

## Announcements

Opening Sentences and The Confession of Sin

The Invitatory and Psalter

Pascha nostrum

Psalms 146, 147

Prayerbook, Page 79

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## The First Lesson

Isaiah 43:8-13

**B**RING forth the people who are blind, yet have eyes, who are deaf, yet have ears! Let all the nations gather together, and let the peoples assemble. Who among them declared this, and foretold to us the former things? Let them bring their witnesses to justify them, and let them hear and say, "It is true." You are my witnesses, says the Lord, and my servant whom I have chosen, so that you may know and believe me and understand that I am he. Before me no god was formed, nor shall there be any after me. I, I am the Lord, and besides me there is no savior. I declared and saved and proclaimed, when there was no strange god among you; and you are my witnesses, says the Lord. I am God, and also henceforth I am He; there is no one who can deliver from my hand; I work and who can hinder it?

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

## The Second Lesson

1 Peter 2:2-10

**L**IKE newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation—if indeed you have tasted that the Lord is good. Come to him, a living stone, though rejected by mortals yet chosen and precious in God's sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in scripture: "See, I am laying in Zion a stone, a cornerstone chosen and precious; and whoever believes in him will not be put to shame." To you then who believe, he is precious; but for those who do not believe, "The stone that the builders rejected has become the very head of the corner," and "A stone that makes them stumble, and a rock that makes them fall." They stumble because they disobey the word, as they were destined to do. But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.

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

## The Apostles' Creed and The Prayers

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## The Collect of the Day

**A**LMIGHTY and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

## Other Collects and Intercessions

## The General Thanksgiving *or* The Prayer of St. Chrysostom

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*Officiant*

Let us bless the Lord.

*People*

Thanks be to God.

# HOLY EUCHARIST, 8:15 AND 11:00 A.M.

*Please silence all electronic devices.*

*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

Berceuse  
from 24 Pièces en style libre

Louis Vierne  
(1870-1937)

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

*At 11:00 a.m. all sing*

Processional Hymn 205 Good Christians all, rejoice and sing!

*Gelobet sei Gott*

### The Opening Acclamation

*Celebrant* Alleluia! Christ is risen!

*People* The Lord is risen indeed! Alleluia!

### The Collect for Purity

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

*All sing*

Hymn of Praise

*Tumshandilie Mungu*

Christ has a - ris - en, al - le - lu - ia; re - joice and praise him,  
al - le - lu - ia. For our re - deem - er burst from the tomb,  
e - ven from death dis - pel - ling its gloom. Let us sing  
praise to him with end - less joy. Death's fear - ful sting he has  
come to de - stroy, our sin for - giv - ing; al - le - lu -  
ia. Je - sus is liv - ing! Al - le - lu - ia!

**Words** Swahili, tr. Howard Olson

**Music** Haya tune; *Tumshandilie Mungu*, Makumira Tanzania; arr. Carl Haywood (b. 1949)

*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.*

*Collects are prayers that "collect" all of the themes of the day as well as our own petitions into one place.*

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

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

## The Collect of the Day

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

**A**LMIGHTY and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

## THE WORD OF GOD

*The congregation is seated.*

### The Lesson

Acts 5:27-32

**W**HEN the temple police had brought the apostles, they had them stand before the council. The high priest questioned them, saying, "We gave you strict orders not to teach in this name, yet here you have filled Jerusalem with your teaching and you are determined to bring this man's blood on us." But Peter and the apostles answered, "We must obey God rather than any human authority. The God of our ancestors raised up Jesus, whom you had killed by hanging him on a tree. God exalted him at his right hand as Leader and Savior that he might give repentance to Israel and forgiveness of sins. And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him."

The Word of the Lord.

*People* Thanks be to God.

*Remaining seated, all say the psalm responsively, by half-verse.*

**Psalm 150**

*Laudate Dominum*

**H**ALLELUJAH! Praise God in his holy temple; \*  
praise him in the firmament of his power.

2 Praise him for his mighty acts; \*  
praise him for his excellent greatness.

3 Praise him with the blast of the ram's-horn; \*  
praise him with lyre and harp.

4 Praise him with timbrel and dance; \*  
praise him with strings and pipe.

5 Praise him with resounding cymbals; \*  
praise him with loud-clanging cymbals.

6 Let everything that has breath \*  
praise the Lord. Hallelujah!

## The Epistle

Revelation 1:4-8

**J**OHN to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever. Amen. Look! He is coming with the clouds; every eye will see him, even those who pierced him; and on his account all the tribes of the earth will wail. So it is to be. Amen. "I am the Alpha and the Omega," says the Lord God, who is and who was and who is to come, the Almighty.

The Word of the Lord.

*People* Thanks be to God.

*Please stand as you are able. All sing*

**Sequence Hymn 508**

Breathe on me, Breath of God

*Nova Vita*

## The Gospel

Saint John 20:19-31

*Gospeler  
People*

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

**W**HEN it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe." A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe." Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

The Gospel of our Savior.

*People* Praise to you, Lord Christ.

## The Sermon

The Reverend Anthony C. Estes  
*Detroit Church Partnership*

*The Epistle, a reading from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.*

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

*Gospel means "good news." This reading comes from one of the four Gospels – Matthew, Mark, Luke, and John – recounting the life, work, death, resurrection, and ascension of our Lord Jesus Christ.*

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

*The word “creed” comes from the Latin “credo” for “I believe.” The Nicene Creed reflects what Christians believe regarding the relationship of the Holy Trinity.*

*The Prayers of the People can take many different forms, but they address several areas of our lives as outlined in the Book of Common Prayer: 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.*

*Please stand as you are able. All say together*

### The Nicene Creed

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

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

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

### The Prayers of the People

#### *Celebrant*

**G**ATHERED as believers in Christ, made one body through baptism, let us offer prayers  
to God for the living hope of all the world.

#### *Intercessor*

For peace from on high and for our salvation.

*People* Glory and praise to you, O living God.

For the peace of the whole world, for the welfare of the holy churches of God, and for the  
unity of all.

*Glory and praise to you, O living God.*

For this holy gathering and for those who enter with faith, reverence, and fear of God.  
*Glory and praise to you, O living God.*

For our new brothers and sisters illumined by the light of Christ.  
*Glory and praise to you, O living God.*

For Bonnie our bishop and all bishops; for Tim and Anthony our priests; and all who minister in Christ; and for all the holy people of God.  
*Glory and praise to you, O living God.*

For the world and its leaders, our nation and its people.  
*Glory and praise to you, O living God.*

For all those in 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.*

*The Celebrant adds further intercessions and then continues.*  
Remembering the Blessed Virgin Mary, and all the saints, let us offer ourselves and one another to the living God through Christ.  
*To you, O Lord.*

*Celebrant*  
Blessed are you, O Lord our God, who freed us from our sins by the blood of Jesus Christ. Hear the prayers we offer this day, and breathe upon us with your Holy Spirit; through Jesus Christ our Lord. *Amen.*

## The Confession of Sin and Absolution

*Celebrant*  
Let us confess our sins against God and our neighbor.

*Please kneel as you are able. Silence may be kept.*

*All say together*  
**M**OST merciful God,  
we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. *Amen.*

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

The Confession of Sin is an acknowledgment, as in Psalm 51: "Against you only have I sinned and done what is evil in your sight," and is followed by the Absolution, a statement of forgiveness, pronounced by the Celebrant.



An ancient Christian practice, sharing The Peace is a sign of reconciliation, love, and renewed relationships in the community. Any appropriate words of greeting may be used in the exchange of peace that follows between individuals.

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

During the Offertory, the Choir sings an anthem. At times, a hymn is sung by all.

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, or Eucharistic Prayer, 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.

## The Peace

*Celebrant*  
*People*

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

## THE HOLY COMMUNION

### Welcome and Announcements

*The congregation is seated and all sing*

*At 8:15 a.m.*

Offertory Hymn 209

We walk by faith and not by sight

*St. Boltoph*

*At 11:00 a.m.*

Offertory Hymn 206

O sons and daughters, let us sing!

*O filii et filiae*

*The Celebrant then begins the Great Thanksgiving.*

### The Great Thanksgiving

<i>Celebrant</i>	<i>People</i>

*The Celebrant proceeds*

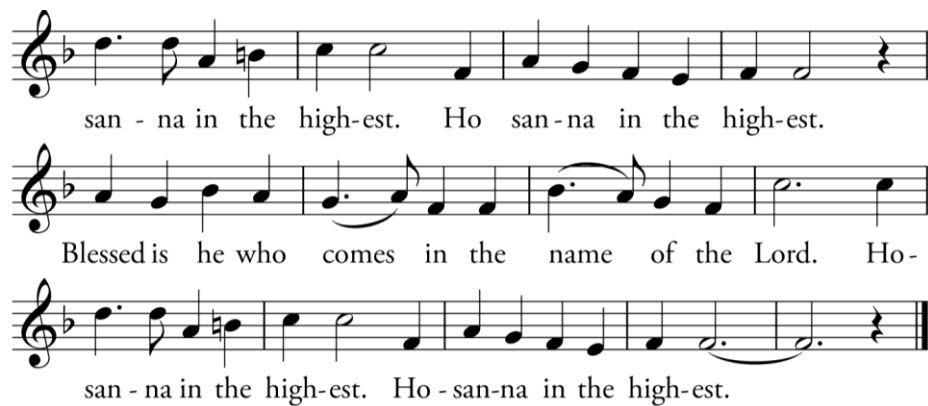
It is right, and a good and joyful thing, always and every-where to give thanks to you, Father Almighty, Creator of heaven and earth. But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and 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**

*A Community Mass, Richard Proulx (1937-2010)*





*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.

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

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 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 all 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;**

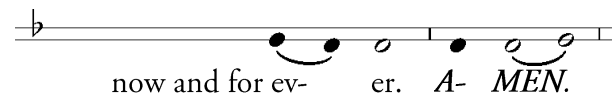
*At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age.*

*The Celebrant continues*

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, Joseph, 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,



*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.*

*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.*

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. We then keep a period of silence.*

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

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

**Music at the Communion,**  
**Organ**

Fughetta in A major Felix Mendelssohn (1809-1847)

*After Communion the Celebrant says*  
Let us pray.

*Celebrant and People*

ALMIGHTY and everliving God,  
We thank you for feeding us with the spiritual food  
of the most precious Body and Blood  
of your Son our Savior Jesus Christ;  
and for assuring us in these holy mysteries  
that we are living members of the Body of your Son,  
and heirs of your eternal kingdom.  
And now, Father, send us out  
to do the work you have given us to do,  
to love and serve you  
as faithful witnesses of Christ our Lord.  
To him, to you, and to the Holy Spirit,  
be honor and glory, now and for ever. Amen.

*Please stand or kneel, as is your custom*  
**The Blessing**

*At 11:00 a.m. all sing*  
**Hymn 209**

We walk by faith and not by sight

*St. Boltoph*

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

Organ

Sinfonia *from* Cantata no. 29

J.S. Bach (1685-1750)  
transcr. Marcel Dupré (1886-1971)

*The Deacon, or the  
Celebrant ends by  
dismissing the people.  
The term comes from the  
Latin *Ite, missa est*, "Go,  
it is the sending."*

### Notes on the Music at 11:00 a.m.

*The Cathedral Choirs are in their Easter recess today. Choral services will resume next Sunday, May 4.*

The text of today's Offertory Hymn consists of verses extracted from a larger Easter hymn, really a narrative carol, dating from the late 15<sup>th</sup> century. In our previous hymnal (The Hymnal 1940), the nine verses of this hymn appeared in a single version. Our current hymnal (Hymnal 1982) divides the text into two distinct hymns: Hymn 203 includes the verses most appropriate for Easter Day, while Hymn 206 (sung today) consists of the verses for the Second Sunday of Easter. Both are sung to the ancient tune *O filii et filiae*, which is of French origin.

In Eastertide we often sing a setting of the *Pascha nostrum* or some other Easter hymn in place of the *Gloria in excelsis*. Today we sing a short Swahili text to a traditional tune from Tanzania and arranged by the American conductor and composer Carl Haywood.

-- Canon Tarrant

### Upcoming Music Events

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

Maurice Duruflé's *Requiem*

*sung by Beyond Choir*

Brandon Johnson, conductor

Sarah Simko, organ

Sunday, May 18, 5:00 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  
*100<sup>th</sup> 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](mailto:jtarrant@detroitcathedral.org). Visit us on the web at [www.detroitcathedral.org](http://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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