

# *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 13, 2025**

**THE SUNDAY OF THE PASSION: PALM SUNDAY  
THE LITURGY OF PALMS, THE PASSION,  
AND CHORAL EUCHARIST**

**Eleven O' Clock**  
*with the Cathedral Choir*



**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.

## CONCERNING THE SERVICE

*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.*

Our service this morning begins at the West End of the Cathedral with one of Scripture's narratives of Jesus' palm parade entrance into the holy city. You are invited to join the Procession by meeting in Barth Hall, or at the West End of the Cathedral for the blessing of palms, then to continue down the center or side aisles to your seat during the Processional Hymns. It is also acceptable for you to take your seat in the Cathedral before the service.

The worship of the day then changes quickly from the joyous and triumphal entry into a much more solemn and somber recounting of Jesus' capture, inquisition, judgment, and death. Therefore, when the palm procession ends it is most appropriate to put down the palms for the remainder of the service.

*A full list of Holy Week and Easter services is provided on the last page of this bulletin.*

## THIS AFTERNOON AT 4:00 p.m.

Choral Evensong for Passiontide

*with the Schola Cantorum*

Service: *Third Service* – Philip Moore

Responses: *Thomas Tallis*

Psalm 103:1-10, 20-22 – chant: S.S. Wesley

Anthem: Agnus Dei – Thomas Morley

Hymns: 445 (*Chorus angelorum*), 164

Organ: Adagio (Symphonie III) – Louis Vierne

Herzlich tut mich verlangen, BWV 727 – J.S. Bach

## COFFEE HOUR

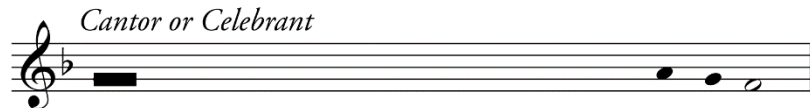
Today's coffee hour is hosted by the Cathedral Staff.

# THE LITURGY OF THE PALMS

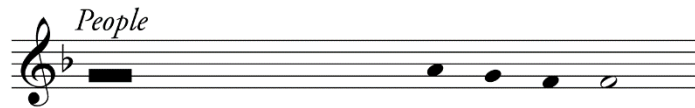
Organ

Flourish and Chorale

Michael McCabe (b. 1941)



Blessed is the King who comes in the name of the Lord:



Peace in heaven and glory in the high-est.

*Celebrant* Let us pray.

**A**SSIST us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. *Amen.*

The Lesson

Saint Luke 19:28-40

**A**FTER telling a parable to the crowd at Jericho, Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?" They said, "The Lord needs it." Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!" Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." He answered, "I tell you, if these were silent, the stones would shout out."

*Celebrant* The Lord be with you.

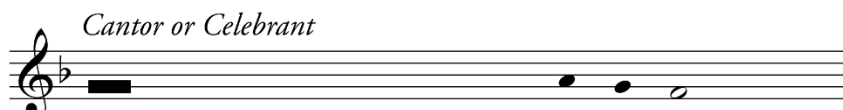
*People* And also with you.

*Celebrant* Let us give thanks to the Lord our God.

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

*The Celebrant continues.*

**I**T is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. *Amen.*



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



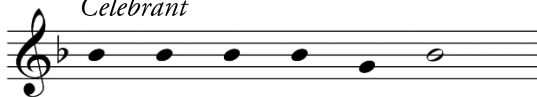
Hos - san - na in the high - est.

*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.*

*Our service this morning begins at the West End of the Cathedral with one of Scripture's narratives of Jesus' palm parade entrance into the holy city. You are invited to join the Procession by meeting at the West End of the Cathedral for the blessing of palms, then to continue down the center or side aisles to your seat during the Processional Hymns. It is also acceptable for you to take your seat in the Cathedral before the service.*

# THE PROCESSION

*Celebrant*



Let us go forth in peace.

*People*



In the name of Christ. A - men.

*All sing*

At the Procession, Hymn

All glory, laud, and honor

*Valet will ich dir geben*

*Refrain*



All glo - ry, laud, and hon - or to thee, Re-deem-er, King!



to whom the lips of chil - dren made sweet ho - san - nas ring.



1 Thou art the King of Is-ra-el, thou Da-vid's roy - al Son,  
2 The com-pa-ny of an - gels is prais-ing thee on high;  
3 The peo-ple of the He-brews with palms be-fore thee went;  
4 To thee be-fore thy pas-sion they sang their hymns of praise;  
5 Thou didst ac-cept their prais-es; ac-cept the prayers we bring,



*Repeat Refrain*



1 who in the Lord's Name com - est, the King and Bless - ed One.  
2 and we with all cre - a - tion in cho - rus make re - ply.  
3 our praise and prayers and an - thems be-fore thee we pre - sent.  
4 to thee, now high ex - alt - ed, our mel - o - dy we raise.  
5 who in all good de - light - est, thou good and gra - cious King.



**Words** Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt.

**Music** *Valet will ich dir geben*, Melchior Teschner (1584-1635), alt.; harm. William Henry Monk (1823-1899)

*The procession continues and all sing the hymn on the following page.*

1 Ride on! ride on in ma - jes - ty! Hark! all the tribes ho -  
 2 Ride on! ride on in ma - jes - ty! In low - ly pomp ride  
 3 Ride on! ride on in ma - jes - ty! The an - gel ar - mies  
 4 Ride on! ride on in ma - jes - ty! Thy last and fierc - est  
 5 Ride on! ride on in ma - jes - ty! In low - ly pomp ride

1 san - na cry; thy hum - ble beast pur - sues his road with  
 2 on - to die; O Christ, thy tri - umph now be - gin o'er  
 3 of the sky look down with sad and won - dering eyes to  
 4 strife is nigh; the Fa - ther on his sap - phire throne ex -  
 5 on to die; bow thy meek head to mor - tal pain, then

1 palms and scat - tered gar - ments strowed.  
 2 cap - tive death and con - quered sin.  
 3 see the ap - proach - ing sac - ri - fice.  
 4 pects his own a - noint - ed Son.  
 5 take, O God, thy power, and reign.

**Words** Henry Hart Milman (1791-1868), alt.

**Music** Winchester New; harm. William Henry Monk (1823-1899)

## THE LITURGY OF THE WORD

### The Collect of the Day

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

**A**Lmighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*This morning's liturgy shifts quickly from the joyous and triumphal entry into a solemn and recounting of Jesus' capture, inquisition, judgment, and death. Therefore, when the palm procession ends it is most appropriate to put down the palms for the remainder of the service.*

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



*Please be seated.*

**The Epistle**

Philippians 2:5-11

**L**ET the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death-- even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

*After the Lesson, the Lector says*

The word of the Lord.

*People* Thanks be to God.

*Please stand as you are able and sing*

**Sequence Hymn 474**

When I survey the wondrous cross

*Rockingham*

*The Congregation is seated. During the singing of the Passion, the Congregation joins the Choir in singing the part of the 'Crowd' as directed.*

**The Passion**

Saint Luke 23:1-56

*plainchant*

arr. Ormonde Plater (1933-2016)

*Evangelist* The Passion of our Lord Jesus Christ according to Luke. The assembly rose as a body and brought Jesus to Pilate. They began to accuse him, saying,

*Assembly* We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king.

*Evangelist* Then Pilate asked him,

*Pilate* Are you the king of the Jews?

*Evangelist* He answered,

*Jesus* You say so.

*Evangelist* Then Pilate said to the chief priests and the crowds,

*Pilate* I find no basis for an accusation against this man.

*Evangelist* But they were insistent and said,

*Assembly* He stirs up the people by teaching them throughout all Judea, from Galilee where he began even to this place.

*Evangelist* When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had been waiting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. He questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then they put an elegant robe on him, and sent him back to Pilate. That same day Herod and

Pilate became friends with each other; before this they had been enemies. Pilate then called together the chief priests, the leaders, and the people, and said to them,

*Pilate* You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him.

*Evangelist* Then they all shouted out together,

*Crowd*



A - way with this fel - low! Re - lease Ba - rab - bas for us!

*Evangelist* (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting,

*Crowd*



Cru - ci - fy, cru - ci - fy him!

*Evangelist* A third time he said to them,

*Pilate* Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him.

*Evangelist* But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished. As they led him away, they seized a man, Simon of Cyrene, who was coming in from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said,

*Jesus* Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, "Blessed are the barren, and the wombs that never bore, and the breasts that never nursed." Then they will begin to say to the mountains, "Fall on us"; and to the hills, "Cover us." For if they do this when the wood is green, what will happen when it is dry?

*Evangelist* Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull,

*Please stand as you are able.*

they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said,

*Jesus* Father, forgive them; for they do not know what they are doing.

<i>Evangelist</i>	And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying,
<i>Leaders</i>	He saved others; let him save himself if he is the Messiah of God, his chosen one!
<i>Evangelist</i>	The soldiers also mocked him, coming up and offering him sour wine, and saying,
<i>Soldiers</i>	If you are the King of the Jews, save yourself!
<i>Evangelist</i>	There was also an inscription over him, "This is the King of the Jews." One of the criminals who were hanged there kept deriding him and saying,
<i>Criminal</i>	Are you not the Messiah? Save yourself and us!
<i>Evangelist</i>	But the other rebuked him, saying,
<i>Criminal</i>	Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.
<i>Evangelist</i>	Then he said,
<i>Criminal</i>	Jesus, remember me when you come into your kingdom.
<i>Evangelist</i>	He replied,
<i>Jesus</i>	Truly I tell you, today you will be with me in Paradise.
<i>Evangelist</i>	It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said,
<i>Jesus</i>	Father, into your hands I commit my spirit.
<i>Evangelist</i>	Having said this, he breathed his last.
<i>Pause and kneel awhile.</i>	
<i>Evangelist</i>	When the centurion saw what had taken place, he praised God and said,
<i>Centurion</i>	Certainly this man was innocent.
<i>Evangelist</i>	And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things. Now there was a good and righteous man named Joseph, who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. It was the day of Preparation, and the sabbath was beginning. The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. Then they returned, and prepared spices and ointments. On the sabbath they rested according to the commandment.



## The Sermon

The Very Reverend Timothy True

*Please stand as you are able.*

## The Prayers of the People

*Celebrant*

AS we journey this week with Christ and celebrate the paschal mystery of his death and resurrection, let us earnestly pray to God for those following the way of the cross and for all peoples everywhere.

*Intercessor*

For the church throughout the world, sharing the death and resurrection of Christ.

*People* Lord, have mercy.

For Bonnie our bishop, for Tim and Anthony our priests, and all who minister in Christ, and for all the holy people of God. *Lord, have mercy.*

For our catechumens and their sponsors, and for those preparing for baptism and reception. *Lord, have mercy.*

For all nations, peoples, tribes, clans, and families. *Lord, have mercy.*

For justice, mercy, and peace in all the world. *Lord, have mercy.*

For all who are tempted, oppressed, afflicted, or in need. *Lord, have mercy.*

For the dying and the dead, and for those who mourn. *Lord, have mercy.*

For our families, friends, and companions, and for all those we love. *Lord, have mercy.*

*The Celebrant may add further intercessions and then continues*

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

O Lord our God, whose Son humbled himself and became obedient to the point of death. Receive the prayers we offer this day for all those in need in every place; through Jesus Christ our Lord. *Amen.*

## The Confession of Sin and Absolution

*Celebrant*

Let us confess our sins against God and our neighbor.

*The people kneel and brief silence is kept. Then all say together.*

MOST 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,

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

*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.*

*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.*

*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."*

and walk in your ways,  
to the glory of your Name. Amen.

*Celebrant*

**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 Peace**

*Celebrant*

The peace of the Lord be always with you.

*People*

And also with you.

## THE HOLY COMMUNION

*Please be seated.*

**Welcome and Announcements**

*Remaining seated, all sing*

**Hymn 458**

My song is love unknown

*Love Unknown*

*Please stand as you are able. The Celebrant then begins the Great Thanksgiving.*

**The Great Thanksgiving**

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

*The Celebrant proceeds*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, O God, Creator of heaven and earth, through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him.

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 Secunda, Hans Leo Hassler (1564-1612)*

**S**ANCTUS, Sanctus, Sanctus  
Dominus Deus Sabaoth.  
Pleni sunt caeli et terra gloria tua.  
Hosanna in excelsis.

*Holy, holy, holy  
Lord God Sabaoth.*

*Heaven and earth are full of thy glory.*

*Hosanna in the highest*

Benedictus qui venit in nomine Domini.  
Hosanna in excelsis.

*Blessed is the one who comes in the name of the Lord.*

*Hosanna in the highest.*

*The people stand or kneel, and the Celebrant continues*

Holy and gracious Lord: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Creator of all. He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

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

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

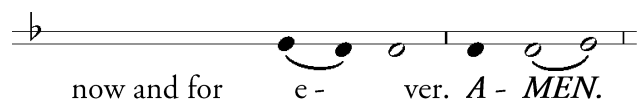
*All*

**Christ has died. Christ is risen. Christ will come again.**

*The Celebrant continues*

We celebrate the memorial of our redemption, O Lord, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: 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,

## 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.

*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.*

*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.*

*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 special Lenten Prayer over the People is used in place of the usual Blessing, with the people kneeling as able.*

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. The Choir then sings*  
**Agnus Dei** *Hassler*

**A**GNUS Dei, qui tollis peccata mundi, miserere nobis.  
Agnus Dei, qui tollis peccata mundi, miserere nobis.  
Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

*Lamb of God, who takes away the sins of the world, have mercy upon us.*  
*Lamb of God, who takes away the sins of the world, have mercy upon us.*  
*Lamb of God, who takes away the sins of the world, grant us peace.*

**At the Communion,**  
**Organ**

Prelude on *Love Unknown*

Matthew Corl (b. 1965)

**Motet**

William Byrd (1540-1623)

**A**VE verum corpus, natus ex Maria virgine, vere passum immolatum in cruce pro homine.  
Cujus latus perforatum vero fluxit sanguine; esto nobis praegustatum mortis in examine.  
O dulcis, O pie, O dulcis Jesu, fili Mariae. Miserere mei. Amen.

*Hail, true body born of the Virgin Mary, who truly suffered sacrifice on the Cross for mankind;  
From whose pierced side blood streamed and flowed, be for us a foretaste of the test of death.*  
*O merciful, O kind, O sweet Jesus, son of Mary. Have mercy on us. Amen.*

14th c., attributed to Pope Innocent VI (d. 1362)

*After the Communion, all say together*  
**The Post-Communion Prayer**

**A**LMIGHTY 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.

*Celebrant*

**A**LMIGHTY God, we pray you graciously to behold this your family, for whom our Lord  
Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer  
death upon the cross; who lives and reigns for ever and ever. **Amen.**

**D**ROP, drop, slow tears,  
And bathe those beauteous feet,  
Which brought from Heav'n  
The news and Prince of Peace.

Cease not, wet eyes,  
His mercies to entreat;  
To cry for vengeance:  
Sin doth never cease.

In your deep floods  
Drown all my faults and fears;  
Nor let His eye see  
Sin, but through my tears.

Phineas Fletcher, *Poetical Miscellanies*, 1633

**The Dismissal**

*Celebrant*      Let us bless the Lord.

*People*        **Thanks be to God.**

*Please stand as the Procession leaves the Cathedral.*

**Organ**

Mattheus-Final  
from *Bach's Memento*

Charles Marie Widor  
(1844-1937)

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

## NOTES ON THE MUSIC

The Passion Gospel is set to traditional plainchant by the Reverend Deacon Ormonde Plater (1933-2016). Archdeacon Plater was a scholar, author, liturgist, and practical theologian in the Anglican-Episcopal tradition. By his own admission, his chief interests were liturgy, music, and social justice, which found expression in his commitment to prison ministry.

Hans Leo Hassler was the outstanding German composer of the late Renaissance and early Baroque periods. In addition to his work as a composer, he was an organist and expert in organ design, often called upon to inspect and approve new instruments. His *Missa secunda* dates from 1599.

The Motet sung before this morning's dismissal sets Phineas Fletcher's famous Passiontide text to a tune by the Orlando Gibbons. The text has another Gibbons connection as it is also often sung to other music composed by Gibbons for the madrigal, *The Silver Swan*. However, great beauty and intensity is achieved by the marriage of text and tune heard this morning.

At the conclusion of the service we hear Widor's organ "arrangement" of the final chorus of Bach's *St. Matthew Passion*. This comes from a collection Widor entitled *Bach's Memento*, in which he made organ pieces from some of his favorite Bach themes. *Mattheus-Final* brings the collection to a magnificent close with Widor interpreting Bach's music as an enormous symphonic fresco.

- Canon Tarrant



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.





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

**Maurice Duruflé's Requiem**

*sung by choral ensemble Beyond*

*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  
*100<sup>th</sup> program in this series*

June 13 • Rudy DeVos, organ

June 27 • Jeremy David Tarrant, organ

# HOLY WEEK AND EASTER AT THE CATHEDRAL

\*indicates services which will be offered in-person and via livestream

## April 13, The Sunday of the Passion: Palm Sunday

- 8:15 a.m. The Liturgy of the Palms, the Passion, and Holy Eucharist | Father True, Celebrant and Preacher  
11:00 a.m. \*The Liturgy of the Palms, the Passion, and Holy Eucharist | Father True, Celebrant and Preacher  
*with the Cathedral Choir*  
4:00 p.m. \*Choral Evensong for Passiontide | Father True, Officiant  
*with the Schola Cantorum*

*Please note that Morning Prayer is not offered on Palm Sunday.*

## April 15, Tuesday in Holy Week

Bishop Perry and Bishop Kreiss will celebrate two, joint Chrism Masses. We invite all clergy and lay to attend either one. *Clergy do not need to vest and are asked to bring their own small clean container for chrism. A limited number of bottles will be available.*

Chrism Mass & Clergy Renewal of Vows

The Cathedral Church of St. Paul, Detroit, 11:00 a.m.

*The Southeast Michigan Lutheran Synod is hosting a light lunch following this service.*

Holy Faith Church, Saline, 7:00 p.m.

*Light reception following.*

## April 16, Wednesday in Holy Week

- 6:30 p.m. Holy Eucharist | Father Estes, Celebrant and Preacher

## April 17, Maundy Thursday

- 7:00 p.m. \*Choral Eucharist, Foot Washing, and Stripping of the Altars | Father True, Celebrant and Preacher  
*with the Cathedral Choir*  
*A prayer vigil follows the service.*

## April 18, Good Friday

- 12:00 p.m. \*Good Friday Liturgy | Father True, Celebrant and Preacher  
*with the Schola Cantorum*  
2:30 p.m. Stations of the Cross | Father True, Officiant

## April 19, Easter Eve

- 8:00 p.m. \*The Great Vigil of Easter | The Right Reverend Bonnie A. Perry, Celebrant and Preacher  
*Holy Baptism, Confirmation, and Reception*  
*with the Cathedral Singers*

## April 20, Easter Day

- 7:30 a.m. Morning Prayer in Nativity Chapel  
8:15 a.m. Holy Eucharist | Father True, Celebrant and Preacher  
11:00 a.m. \*Festal Choral Eucharist | Father True, Celebrant and Preacher; Bishop Perry, Assisting  
*with the Cathedral Choir and St. Paul's Brass*

*An Easter Egg hunt follows the 11:00 a.m. service. Please note that Evensong is not offered on Easter Day.*

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## *The Cathedral Church of St. Paul*

Diverse people Daily relevance Inspiring space

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